

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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SEE BACK PAGE.]

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PLATFORM GUIDE.

SUNDAY, MARCH 23, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Yarwood.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. Pemberton.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30, Mrs. Jarvis.
Batley.—Wellington St., at 2-30 and 6: Mrs. Crossley.
Bceston.—Conservative Club, Town St., 2-30 and 6: Mr. Veitch.
Beiper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mr. J. Hopercroft.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Hoyle.
Birkenhead.—144, Price St., at 6-30: Mr. Bateman. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., at 6-30: Mrs. Haughton. Wed., at 8.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6: Mr. Stonehouse.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30, 6-30: Mr. E. W. Wallis, and on Monday.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Taylor.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Ingham.
Otley Road, at 2-30 and 6: Mr. Boocock.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Pickles.
Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mr. T. H. Hunt. and on Monday.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30, Mr. Bloomfield and Mrs. Metcalf.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mrs. Whiteoak. Tuesday, at 8.
Bankfoot.—Bentley's Yard, 10-30, Circle; 2-30 and 6: Mr. Lewis and Miss Capstick.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6: Mr. Thresh, Mrs. Kipling.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. G. Wright.
Burnley.—Hammerton St., Lyceum, at 9-30; 2-30 and 6-30.
Trafalgar Street, 2-30 and 6-30: Mrs. Best.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mrs. Horrocks.
Buxton.—Park Wilfred Street, at 6-30: Messrs. Ashton and Armstrong.
Churwell.—Low Fold, at 2-30 and 6.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. H. Crossley.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Bailey.
Cooms.—Asquith Buildings, at 2-30 and 6: Mr. Gee.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mrs. Stansfield.
Denholme.—6, Blue Hill, at 2-30 and 6: Mrs. Woolley.
Deansbury.—Vulcan Rd., 2-30 and 6: Mr. Macdonald.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Bennison.
Exeter.—Longbrook St. Chapel, 2-45, Mrs. Hellier; 6-45, Mr. F. Parr.
Felling.—Park Road, at 6-30: Mr. Pickering and Mrs. Peters.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Barnockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Hepworth, and on Monday, 7-30.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street at 10, 2-30, and 6: Social Meeting, Thursdays, at 7-30.
Cemetery Rd., Lyceum, at 10; at 2-30 and 6. Thursday, at 7-30, Mr. Crowther, Circle, Members only.
Hellon.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Fillingham.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Miss Patefield.
Institute, John St., off Buxton Rd., 2-30 and 6.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Wilkinson.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
Assembly Room, Brunswick St., at 2-30 and 6: Mr. Rowling.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Campion.
Leds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30, 6-30.
Institute, 23, Cookridge St., 2-30 and 6-30: Mr. Clayton; 24th, Mr. Lawton.
Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30: Mrs. Yeeles.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. S. Schutt.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town—2, Bradley St., Beeton Road, at 7: Mr. W. E. Walker. Thursday, Private Séance.
Clapham Junction.—295, Lavender Hill, The Endyonic Society, 7, Mr. J. Morgan Smith, "Verities;" Lyceum, at 3. Wed., at 8.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—23, Devonshire Road, at 7.
Holborn.—Mr. Coffin's, 13, Kingsgate St.: Wed., at 8, Mrs. Hawkins.
Islington.—Wellington Hall, Upper St., at 7.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.
King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Mr. U. W. Goddard, "Internal Harmony;" at 6-45, Mr. McKenzie; at 3-30, meeting to consider proposals for Lyceum. Tuesday, at 9, Séance. Wed., at 8-30, Social.
King's Cross.—249, Pentonville Road, (entrance King's Cross Road, third door). Tuesday, at 8, Dawn of Day Circle for development, members only, medium, Mrs. C. Spring; also Sat., at 8.
Marylebone.—24, Harcourt St., at 11, Spiritual Intercommunion; 3, Lyceum; at 7, Mr. Burns. Monday, Music, songs, and dancing, at 8. Tuesday, 11 to 5, Busy Bees' Word and Work. Wednesday, at 8, Séance. Friday, 2-30 to 8, and

Saturday, 11 to 5, for conversation and sale of literature (except March 28 and 29).
Mile End.—Assembly Rooms, Beaumont St., at 7: Capt. Pfoundes.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service, Discussion, Mr. Cannon; at 3, Lyceum; at 7, Mr. F. D. Summers. Choir Practice 68, Cornwall Rd., Bayswater, Thurs, at 8.
Peckham.—Chepstow Hall, 1, High St., at 11-15, Mrs. Spring, Clairvoyance; at 6-30, Mr. R. Wortley; Lyceum at 3.
Peckham.—Winchester Hall, 33, High St., at 11, Mr. Leach; at 7, Mr. Butcher.
Shepherd's Bush.—14, Orchard Road, Tuesdays, at 8-30.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mrs. W. Stanley. Lyceum at 3.
Longton.—44, Church St., at 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Gregg.
Collyhurst Road, at 2-30 and 6-30.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. G. Wilson.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Berry.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mrs. Stair.
Newcastle-on-Tyne.—20, Nelson St., 2-15, Lyceum; at 6-30: Mrs. E. H. Britten, and on Monday, at 7-45.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-30: Mr. R. Grice. 41, Borough Rd., at 6-30: Mr. Fenwick.
Northampton.—Lodge Room, Temperance Hall, 2-30, 6-30.
Nottingham.—Masonic Hall, Goldsmith Street, Lyceum, at 2-30; at 10-45 and 6-30.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Wallis.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6, Open Lyceum Sessions; at 2, Addresses by members of Improvement Class.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30 and 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Groom.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mr. Swindlehurst.
Rochdale.—Regent Hall, at 2-30 and 6. Wed., at 7-30, Public Circles. Michael St., at 3 and 6-30, Mrs. Green. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30, Mr. Mayoh. Wednesday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Mr. J. Rhodes', 33, New Brighton St., 2-30, 6: Mr. Wainwright.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30 and 6: Mrs. Riley.
Skelmanthorpe.—Board School, 2-30 and 6.
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South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. J. J. Morse. Wed., at 7-30. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Wade.
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Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30.
Monkwearmouth.—3, Ravensworth Terrace, at 6.
Thornhill.—Edge Top (late Church Mission Room), 2-30 and 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.
Tyne Dock.—Exchange Buildings, at 11, Mr. Grice; at 2-30, Lyceum; at 6, Mr. Hall.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30: Mr. R. A. Brown.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6: Mr. Armitage.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mr. B. Plant.
Wibsey.—Hardy St., at 2-30 and 6: Mr. Bloomfield.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 11 and 6-45: Mr. Weaver.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

THE RISING GENERATION.

SPIRITUALISTS, TO THE RESCUE!!

BY ALFRED KITSON, OF BATLEY, YORKSHIRE.

THE importance of instructing our children in the facts and teachings of spiritualism cannot be over-estimated when we take into consideration the lesson which all ecclesiastical history, both ancient and modern, teaches us on this important head. It was by instilling pernicious doctrines into the minds of rising generations that the ancient priesthood were enabled to perpetuate their cruel and bloody rites and ceremonies, else they never could have found votaries to supply them with human victims—victims, be it understood, that were the apple of the father's eye, and the pride of a fond and loving mother's heart. The extent and enormity of these rites will, perhaps, be better understood by a few extracts from M. Rollin's Ancient History.

Philo quotes a passage from Sanchoniathon which shows that the kings of Tyre, in times of danger, used to sacrifice *their sons* to appease the anger of the gods, and that one of them by this action procured himself divine honour, and was worshipped as a god, under the name of the planet Saturn. To this, doubtless, was owing the fable of Saturn devouring his own children. Private persons followed the example of their kings. . . . This custom also prevailed among the Phœnicians, Canaanites, and the Carthaginians.

Diodorus Siculus relates an instance of this cruelty, which strikes the reader with horror. "At the time that Agathocles was just beginning to besiege Carthage, its inhabitants, seeing the extremity to which they were reduced, imputed all their misfortunes to the just anger of Saturn, because that, instead of offering up *children nobly born*, who were usually sacrificed to him, there had been fraudulently substituted in their place the children of slaves and foreigners. To atone for this crime *two hundred children of the best families in Carthage were sacrificed to Saturn, besides which, upwards of three hundred citizens, from a sense of their guilt of this pre-ended crime, voluntarily sacrificed themselves.*"

Diodorus further adds that "there was a brazen statue of Saturn, the hands of which were turned downward, so that when a child was laid on them it dropped immediately into a hollow where was a fiery furnace."

This statue subsequently gave place to children being made to "pass through the fire," in which cruel ordeal a large number were consumed. This is the rite referred to in the Old Testament, by the command, "Thou shalt not make thy children pass through the fire to Moloch" (Saturn). We are further told that "the cries of these unhappy children were drowned by the uninterrupted noise of drums and trumpets. *Parents made it part of their religion to view this barbarous spectacle with dry eyes and without a groan, as if a tear or sigh stole from them, the sacrifice was less acceptable to the deity, and its effects were lost* (p. 513)."

From another source* we learn "that the religious ceremonies of the Anglo-Saxons maintained the custom of human sacrifices. We are told they sometimes devoted a tenth of

their prisoners to death, while the Scythians, said to be their ancestors, offered every hundredth man to Mars. But in the North this barbarous superstition prevailed to a still more dreadful degree, since it is recorded that in Zetland an offering was made of ninety-nine persons. . . . One of the kings sacrificed nine of his sons for an extension of life; and in a famine the victim has sometimes been a sovereign (pp. 28 and 29)." It would be quite easy to multiply instances of these cruel rites and ceremonies, showing that the love of the nearest and dearest to the human heart is not sufficiently strong to withstand the force of early impressions made on the child's mind, under the name of religion. The Jewish rites and ceremonies, though not quite so cruel as the above, yet contained much that was barbarous. Any one carefully perusing the Old Testament cannot but be shocked at the sacrifice of countless numbers of innocent beasts, sheep, and lambs, and the abominable practice of circumcising children, under the name of religion, to propitiate a powerful and angry God, who, from the character there given, would have been a veritable monster, only to be appeased with the blood of the innocent. The Jews, as a people, are scattered over the whole world, and the religious training of their youth causes them to maintain themselves as a separate people, in every civilized country, and to regard themselves as the chosen people of God. Here we see the force of early impressions acting with sufficient power to keep a scattered people from commingling with others, no matter what their privations or sufferings may be.

Now Christianity has two main divisions, viz.—the Catholics and Protestants, each of them taking great care to train their children in their own particular tenets, and who, on reaching manhood, become the bigots of their day, and, formerly, hesitated not to slay their fellow-men by hundreds of thousands, when they opposed the way of their darling desire for extension of their ranks. Both, professedly, have the "Prince of Peace" for their leader, coupled with the Mosaic commandment, "Thou shalt not kill." Yet they have not scrupled to doom each other to death at the point of the sword, the rack, the block, and the stake, as first one and then the other gained the ascendancy. Still the Roman Catholics have by far the largest and blackest list of diabolical deeds to account for. It was under their sway, and at the instigation of that fanatic, Peter the Hermit, that the war of the Crusades was undertaken, and continued during 150 years, till seven armies had found their graves in the plains of the East; and this only to obtain possession of the supposed sepulchre of Jesus. It was under Catholic sway that the Inquisition was instituted, and carried on its diabolical work of torturing, drowning, and burning the victims of its hatred, until the list was swelled to many millions; it was under Catholic sway that the massacre of St. Bartholomew commenced on the morning of August 24th, 1572, for the purpose of exterminating the Huguenots (Protestants) in France. The cruelties enacted at that time, under the name of religion, are too horrible to be reproduced here. Suffice it to say it is believed on good authority that 10,000 persons perished in Paris the first day, and 1,300 more were slain at Lyons, where, instead of burying their victims, they dragged them through the streets and threw them into the river Rhone, which was choked by the floating corpses, and its waters rendered unfit for use. At Orleans 1,000 were slain, and at Rouen 500. This wholesale butchery of Christians by Christians lasted two months, and the number cruelly slain, because they held different religious opinions from each other, has been estimated by M. Sully at 70,000; and to celebrate this work of extermination High Mass was held at Rome, and thanks given to God for His

* Illustrations of the History of Great Britain, Book I.

great mercy in *helping* to put down heresy, and firmly establishing *His true religion*.*

Should I be reproached for adducing these dark deeds on the plea that they belong to the dark ages only, I would say the cause is not in humanity's changed nature, but in the changed conditions of social life. The same spirit of bigotry and intolerance exists to-day, though it may slumber, perhaps, or, more correctly speaking, it seeks to gain its ends by cunning and craft instead of force. All religious denominations have ever been alive to the importance of instructing the young; and so zealously is this done, that it is rare for one who has been trained in any special faith to be won over to change it in adult life. All sects comprehend the worth of the adage, that "children's minds are as plaster to receive, but as marble to retain." It is by instilling pernicious doctrines into the minds of the young, that sectarian ranks are continually recruited by those who in turn become bigots, and oppose all reforms not allowed for in their tenets.

Thus have all religious reforms been opposed with every engine that priestly cunning and ingenuity could devise, as all history, both sacred and profane, only too well testifies. Nicolaus Copernicus died soon after a copy of his work on astronomy was put forth, and so, perhaps was saved relentless persecution. Galileo had, on his bended knees, to affix his signature to a recantation of his discovery of the earth's revolution, drawn up and forced on him by the priesthood. The printing press was credited to the devil. Franklin's electrical lightning conductors were called "heretical rods," and pulled down by a fanatical mob. And the revolutions of geology concerning the earth's age and history, have been opposed by the most learned of modern ecclesiastics, until, finding the facts too well established to be explained away, they now strive only to reconcile the irreconcilable facts of science with the Bible. At least one bright intellect, Hugh Miller, the geologist, succumbed in the effort. Professor Hitchcock, of America, with all his scholarly attainments, only succeeded in building up a huge mass of propositions which are lamentably weak, and unwarranted by the text of Genesis, but sadly needed by the facts of geology, which he, as a professor, is bound to admit. One cannot help pitying such an able scholar, struggling to patch up such a miserably poor case, and prostituting his brilliant intellect to bolster up the erroneous ideas received in his infancy. Thus we see that—

Faith, fanatic faith, once wedded fast
To some dear falsehood, hugs it to the last.

These facts speak with clarion voice of the importance of training children aright concerning man's moral nature and obligations, and his relation to the spirit world and Father God. Must the children of spiritualists continue to believe that the world was created in six days; that Adam and Eve were the first pair, and by disobedience incurred the wrath of their God, who cursed them and their seed for ever? That by this curse we are all totally depraved, averse to all good, and prone to all evil; fit company for the devil and his angels; unable to perform any good work, and that we can only obtain eternal happiness by believing in a vicarious atonement? Nay, we are told that good works are as "filthy rags" if we have not faith in the atonement! Science has proved Genesis to be false, both in astronomy and geology; that Adam and Eve were not the first pair created. That there has been no fall, but on the contrary a gradual ascent, an evolution from the savage to the semi-civilized, and then on to the civilized man. There being no fall, there can be no curse; no curse, there can be no total depravity, and therefore no need of a saviour to redeem us from a fall that has no other existence than has a myth.

Reason demands a higher character for the Creator of all worlds than the one given by theology. It demands a character that portrays God as too wise to err, or create a tempter to undo His work, when He had pronounced it *very good*; One who is too full of love to curse His children and their posterity, because they had been tempted beyond their power of resistance, and one who is sufficiently just to secure to His children, by immutable laws, the fruits of their own actions. All these demands are met by the teachings of spiritualism, and these again are attested by millions of communicating spirits, who, having died in the faith of the Church, and being wofully deceived thereby, return to warn their brethren to "Be not deceived, God is not mocked; for whatsoever ye sow, that shall ye also reap." They teach

that instead of evil beings, suggested and fostered by a personal devil, evil arises from selfishness and ignorance, and that these two powers of darkness are the cause of all want, misery, and anguish the world has to contend with, and are in fact the only (d)evils exercising baneful influence over the human heart, and the only ones that man must conquer, or suffer the consequence of. They further testify to finding no place of fire and brimstone, the abode of the devil and the heretic. But they one and all bear testimony to that outer darkness—the condition of an evil conscience, and an undeveloped moral nature—where "there is weeping, wailing, and gnashing of teeth," and from these prison-houses of darkness none are released until they "have paid the uttermost farthing" of restitution for all earthly wrongs.

These are facts, not fancies; realities, not vain suppositions of priestly cunning, to enthrall the masses and bind them to the Church that a few may batten on their fears. Spiritualism is a reformer of all preceding reformatory movements. It is the promised comforter, even the spirit of truth. Its facts cannot be disproved. Its teachings can not be refuted. It comes to set man free from all priestly bondage, and teach him his relationship to God, whom he is commanded to worship in spirit and in truth, and that to so do he needs no intermediate, either of priest, pope, or Jesus.

On these great, broad, Catholic principles, all spiritualists are agreed, and from these arises a spiritual philosophy of man's nature, his relationship to humanity, the spirit world, and to God that is second to none. Having received this comforter, this spirit of truth that gives us a freedom hitherto unknown, our duty is plain and unmistakable—to train the rising generation in that same freedom, to give to them that same comforter, to illuminate their earthly pathway with that same divine light which chases away all darkness, dissolves all error born of ignorance and selfishness, into the broad, basic love of the brotherhood of man.

Societies, friends, one and all, who have not yet formed a Lyceum for the instruction of your children in the facts and teachings of spiritualism, *do so at once*. You have one of the grandest revelations ever given to the world. Show your appreciation of it by forming Lyceums, and so be consistent with your profession. If the teachings of Christian creeds were hurtful to *your* holiest aspirations, they must be equally powerful to cast baneful influences over your children, making them bigots, and filling their minds with all manner of uncharitable sentiments. If spiritualism has blessed *your* life, and robbed the grave of its terrors, it is equally powerful to bless your children.

Do you lack room to carry out a full programme? That is no justification for sitting with folded arms, as you have ample room to form groups and teach them spiritual truths, instead of allowing others to inculcate errors. You can teach facts instead of orthodox fancies, and grand realities instead of theological myths; in short, you can carry out all the essential features of the Lyceum programme, with the single exception of the exercises. Thus the essential part of the Lyceum work you can do, and it is infinitely preferable to sending the children to the orthodox Sunday schools to have their minds warped, their intellectual and moral vision distorted, and life robbed of half its sweetness and sunshine.

Earnest men and women, put your shoulders to this car of progress, and live to make this world better, brighter, and happier than you found it. And may heaven bless the trial, and angels say, "Well done."

SPIRITUALISM IN THE "GOOD OLD TIMES."

We have received a volume for review which illustrates the fact that every event in life is interpreted through the exact standpoint of knowledge which the observer has arrived at. Thus, the enchantments of Moses before Pharaoh are the hypnotic experiments of Dr. Charcot, of Paris, in 1889. The interview of Saul and the woman of Endor has been repeated ten thousand times during the last forty years in America, Europe, and Australia. Daniel in the lions' den has been duplicated by half a dozen fire-test mediums to-day, and the following incidents, are only cited from the work named to show how differently they would have been represented had they been reported in the *Banner of Light*, Boston, or *The Two Worlds*, Manchester, in 1890.

The work under review is entitled—

"SOME LEGENDS AND STORIES OF THE SUPERNATURAL."*

* See "History of the Reformed Religion in France." By Rev. Edward Smedley, M.A. (pp. 16, 32, 33, and 34. Vol. II.)

* By W. Leek Floetwood, M.A. ("Vigornian," "Old Calabar," "Old Varsity Man," "W.L.F.," &c.)

In 1306 King Robert Bruce of Scotland stabbed the Red Cumyn, or Comyn (who was Regent of Scotland for King Edward I. of England) in the church of the "Grey Friars" at Dumfries. It was a treacherous and bloody deed, and when Bruce came out of the church Roger Kirkpatrick, of Closeburn, asked him if he had killed the Red Cumyn. Bruce, who was all trembling, replied that he was not sure whether he'd done so or not. "Then," said Kirkpatrick, "I'll make siccar" (I'll make sure). Accordingly, Kirkpatrick, of Closeburn, and James Lindsay went into the church, found Cumyn weltering in his blood, and completed the murder with their daggers. Bowmaker (the historian) tells us that the corpse was watched that night by the Dominican Friars. At midnight all were asleep except one aged father, who heard with terror and astonishment a voice, like a wailing infant, exclaim, "How long, O Lord, shall vengeance be deferred?" Then a very terrible voice answered in a dreadful tone, "Endure with patience until the anniversary of this day shall return for the fifty-second time." Fifty-two years afterwards (in 1357 or 1358) Sir James Lindsay (son of the murderer of the Red Cumyn) was hospitably feasted and entertained by Roger Kirkpatrick (son of the other murderer of the Red Cumyn) at the Castle of Caerlaverock, in Dumfriesshire. At midnight Lindsay—for what cause is not known—rose and stabbed his sleeping host, Roger Kirkpatrick. Lindsay then mounted his horse and fled, but, after riding all night, was taken at daybreak, not three miles from the Castle of Caerlaverock, from which he had fled. He was executed for his crime at Dumfries.

In the life of Saint Bruno it is recorded that a certain Doctor of Divinity, celebrated for his great learning and piety, had died and was about to be buried. When they came to the words in the burial service, "Responde mihi" (Answer me), the corpse, to the terror and astonishment of all, rose in the bier and said, "I am accused at the just Judgment of God." On this all the people fled from the church. The next day the burial was resumed, and when they came to the same words, "Responde mihi," the corpse again rose on the bier and said, "I am judged at the righteous Judgment of God." Again all the people, terrified and amazed, rushed from the church. On the third day almost all the city came together, and when they came to the same words, the corpse rose again, and cried with "a more doleful voice than before," "I am condemned at the just Judgment of God." This had such an effect on St. Bruno—the thought that a man, apparently so holy and of such vast attainments, should be lost—that he and the rest of his companions entered into the strict order of the Carthusians.

The reigns of James IV. and James V., of Scotland, appear to have been disturbed by many portents, omens, and supernatural occurrences; and no wonder, for it was the eve of the Reformation, and men's minds were greatly moved. King James V. of Scotland, father of Mary Queen of Scots, is said to have seen in dreams or visions, the apparitions of two persons, who were commonly supposed to have lost their souls in his service.

A strange story is that of the death of the Judge, Sir Henry Yelverton, which is said to have been a supernatural punishment for his brutal and unjust conduct to Father Edmund Arrowsmith. Edmund Arrowsmith was born at Haddock, about five miles from Warrington, in Lancashire. His father was Robert Arrowsmith, a yeoman, and his mother was Margaret Gerard—belonging to the noble Lancashire family of the Gerards of Garswood Hall—his family were strict Catholics, and his immediate ancestors appear to have suffered considerable persecution on account of their religion. Edmund Arrowsmith entered at the Roman Catholic College of Douay, in 1605, and was ordained a priest at Arras, in December, 1612; a year afterwards he was sent to England, and ministered to the Catholics in the neighbourhood of his birthplace and elsewhere. At this time the penal laws were most severe against Catholics. Father Arrowsmith was betrayed by one of his own flock, a man whom he reprovved for his evil life, and whom he had refused to marry to his (the man's) first cousin; so in revenge this wretch gave information to the authorities. He was tried before Sir Henry Yelverton, in 1628. The judge is said to have shown the greatest malice and hatred towards his unfortunate prisoner, who expressed his willingness to shed his blood in defence of his faith. For being a Catholic and a priest, Father Arrowsmith was sentenced to be hanged, then to be cut down, and, before he was dead, to have his heart taken out of him. He was to be drawn and quartered; his limbs

to be cut from the body, dipped in a cauldron of boiling pitch, and then to be set up about the country.

Sir Henry Yelverton ordered him to be confined in one of the smallest cells in Lancaster Castle, and to be loaded with the heaviest irons—so great a hatred did the judge bear him. This was on August 26th, 1628. Yelverton also ordered his head, after death, to be stuck on a pole and put on the tower of Lancaster Castle. On August 28th, Father Arrowsmith was brought to execution. In the yard of Lancaster Castle he received absolution from a fellow prisoner, Mr. Southworth, and was allowed to hang till he was dead before his heart was cut out. At the scaffold he embraced the ladder, and several times offered himself as a sacrifice to God for all his sins. The judge, through glasses, watched all the bloody scene, the hanging, the cutting down, the disembowelling, &c., of Arrowsmith. He even desired that the limbs, which had been dismembered from the body and dipped in pitch, should be brought to him to examine, and passed some brutal jest on their resembling some quarters of venison, on which he had lately dined, or which had been sent him. He, at the same time, so it is said, spurned Arrowsmith's right hand with his foot—this hand is still kept at Garswood Hall, the seat of the Gerards, and on different occasions is believed to have worked miracles. Father Edmund Arrowsmith was executed on August 28th, 1628, and on January 23rd, 1629, Sir Henry Yelverton was at dinner when he received a tremendous blow from behind; in a great rage he accused his servant of having struck him, but the man denied that he had in any way touched him; again, a second time, he received a tremendous blow from an invisible hand—some say he received a third; he then took to his bed and died. The judge appears to have connected this visitation with his conduct to Arrowsmith, for he said, "That dog Arrowsmith has killed me." As we have before mentioned, Father Arrowsmith's hand is said on different occasions to have been the means by which miracles have been wrought; in October, 1814, a young man, named Joseph Lamb, was cured of a severe injury to his back by means of this relic.

A celebrated Scotch ghost used to be "Pearlin Jean"—so called from "pearlin," a kind of lace made from thread, and from her wearing a quantity of this lace. Mr. Stuart, of Allanbank, who was afterwards made a baronet—he was created one in 1687—while in Paris, when a young man, made love to and seduced, so it is said, a sister of mercy—some say a nun. When he was leaving Paris for Scotland, she begged him not to desert her, nevertheless he continued obstinate. In the excitement of the moment, and determined to speak to him, she sprang on the wheel of his carriage, but he brutally ordered the coachman to drive on, so that she fell off and the wheel passed over her head. Her cruel and cowardly lover, however, paid no attention to it, but went on his journey home. When he got to Allanbank, the first thing he saw was the spectre of "Pearlin Jean," her head all bloody, sitting over the great gateway at Allanbank. Ever after she is supposed to have haunted Allanbank. For some time they could do nothing with her at all, she was so troublesome; and the only thing that at all appeased her was to have her portrait hung between those of Mr. Stuart and a lady whom, after his return to Allanbank, he had made his wife. In fact, she became to the Stuarts of Allanbank like the "Fatal Drummer" to the Gordons, the "Gray Man" to the Douglasses, the "Weisse Frau" to the Hohenzollerns, and the "Little Red Man" to the Bourbons.

Fewer discoveries of murder have been stranger than that of the murder of Maria Marten in the "Red Barn" at Polstead, in Suffolk, by William Corder, a farmer, in May, 1827. Corder took the girl away with him, and made constant excuses to account for her not writing to her friends and to prevent them from seeing her. At length, when their inquiries got very pressing—though they do not seem to have suspected any foul play—he wrote and pretended that he and Maria Marten were on the Continent. Really, he had murdered her, put her body in a sack, and buried it under the floor of the "Red Barn"; then he had married, and gone to live in Essex. Ten months after Maria Marten had been murdered, her mother dreamed—on three different occasions, says the history—that her daughter had been murdered and buried under the floor of the "Red Barn." The girl's father and others took up the floor of the barn, on April 19th, 1828. There they found Maria Marten's body in a sack. It was identified by two teeth wanting, the one on the left side of the upper jaw, and the other on the right side of the lower jaw. William Corder, who, as we have

said, had married and gone to live in Essex, was arrested, tried, and condemned. While in prison, under sentence of death, he made a full confession. He was executed in August, 1828.

[We fervently thank God that we (the reviewers of the above work) live in the nineteenth century instead of in the "GOOD OLD TIMES."]

THE GOLDEN VERSES OF PYTHAGORAS.

[NOTE.—We have frequently been questioned about, and solicited to give (if possible) "The Golden Verses of Pythagoras." We are equally fortunate in obtaining an authentic copy, and being able to give so rare a specimen of "Heathen" Philosophy.—Ed. T. W.]

Translated from the Greek by Mr. Nicholas Rowe.

FIRST unto God thy humble homage pay,
The greatest this, and first of laws obey;
Perform thy vows, observe thy plighted troth,
And let religion bind thee to thy oath.
The heroes next demand thy just regard,
Renowned on earth, and to the stars preferred,
To light and endless life their virtue's sure reward;
Due rites perform, and honours to the dead,
To every wife, to every pious shade.
With lowly duty to their parents bow,
And grace and favour to their kindred show;
For what concerns the rest of human kind,
Choose out the man to virtue best inclined;
Him to thy arms receive, him to thy bosom bind.
Possess of such a friend, preserve him still,
Nor thwart his counsels with thy stubborn will;
Him from thy heart, so true, so justly dear,
Let no rash word nor light offences tear.
Bear all thou canst, still with his failings strive,
And to the utmost still, and still forgive.
By use thy stronger appetites assuage,
Thy gluttony, thy sloth, thy lust, thy rage.
From each dishonest act of shame forbear;
Of others, and thyself alike, beware.
Let reverence of thyself thy thoughts control,
And guard the sacred temple of thy soul;
Let justice o'er thy word and deed preside,
And reason, e'en thy meanest actions guide,
For know that death is man's appointed doom,
Know that the day of great account will come,
When thy past life shall strictly be surveyed,
Each word, each deed, be in the balance laid,
And all the good, and all the ill be paid.
With patience bear the lot to thee assigned;
Nor think it chance, nor murmur at the load;
For know, what man calls fortune, is from God.
In what thou mayest, from wisdom seek relief,
And let her healing hand assuage thy grief;
Yet still whate'er the righteous doom ordains—
What cause soever multiplies thy pains—
Let not those pains as ills be understood,
For God delights not to afflict the good.
Thy judgment always sound and cool preserve,
Nor lightly from thy resolution swerve;
When fools and liars labour to persuade,
Be dumb and let the babblers vainly plead.
This above all, this precept chiefly learn,
This nearly does, and first thyself concern.
Let no example, let no soothing tongue
Prevail upon thee with a siren's song,
To do thy soul's immortal essence wrong.
Of good and ill by words or deeds expressed,
Choose for thyself, and always choose the best.
Let wary thought each enterprise forerun,
And ponder on thy task before begun;
Fools huddle on, and always are in haste,
Act without thought, and thoughtless words they waste;
But thou, in all thou dost, with early cares
Strive to prevent at first a fate like theirs;
That sorrow on thy end may never wait,
Nor sharp repentance make thee wise too late.
So joys on joys for ever shall increase,
Wisdom shall crown thy labours, and shall bless
Thy life with pleasure, and thy end with peace.
Nor let the body want its part, but share
A just proportion of thy tender care;
For health and welfare prudently provide,
And let its lawful wants be all supplied.
Let sober draughts refresh, and wholesome fare,
Decaying nature's wasted force repair,
And sprightly exercise the duller spirits cheer.
In all things still which to this cure belong,
Observe this rule, to guard thy soul from wrong.
By virtuous use thy life and manners frame,
Manly, and simply pure, and free from blame.
Provoke not envy's deadly rage, but fly
The glancing curse of her malicious eye.
Seek not in needless luxury to waste
Thy wealth and substance with a spendthrift's haste;
Yet, flying these, be watchful, lest thy mind,
(Prone to extremes) an equal danger find,
And be to sordid avarice inclined.
Distant alike from each, to neither lean,
And ever keep the happy golden mean.

Be careful still to guard thy soul from wrong,
And let thy thought prevent thy head and tongue.
Let not the stealing god of sleep surprise,
Nor creep in slumbers on thy weary eyes,
Ere every action of the former day,
Strictly thou dost, and righteously survey,
With reverence at thy own tribunal stand,
And answer justly to thy own demand—
Where have I been? in what have I transgressed?
What good or ill has my day's life expressed?
Where have I failed in what I ought to do?
In what to God, to man, or to myself I owe?
Inquire severe whate'er from first to last,
From morning's dawn till evening's gloom has passed;
If evil were thy deeds, repenting mourn,
And let thy soul with strong remorse be torn.
If good, the good with peace of mind repay,
And to thy secret self with pleasure say,
Rejoice, my heart, for all went well to-day.
These thoughts, and chiefly these, thy mind should move,
Employ thy study, and engage thy love;
These are the rules which will to virtue lead,
And teach thy feet her heavenly paths to tread—
So shall thy abler mind be taught to soar,
And wisdom in her secret ways explore;
To range through Heaven above, and earth below,
Immortal powers and mortal men to know.
So shalt thou learn what power does all control,
What bounds the parts, and what unites the whole;
And rightly judge is all this wondrous frame,
How universal nature is the same!
So shalt thou ne'er thy vain affections plac:
On hopes of what shall never come to pass.
And yet behold, O man! divine thou art,
And of thy God, celestial essence part.
Nor sacred nature is from thee concealed,
But to thy race her mystic rules revealed;
So rightly judge, thy reason so maintain,
Reason which Heaven did for thy guide ordain,
Let that best reason ever hold the rein:
Then if this mortal body thou forsake,
And the glad flight to spheres ethereal take,
Among the blest, exalted thou shalt shine,
Immortal, incorruptible, divine.
The tyrant Death securely shalt thou brave,
And scorn the dark dominion of the grave.

A MOST IMPORTANT SUBJECT

Now challenges the attention of every true and earnest spiritualist in Great Britain, namely a

PROPOSAL FOR A NATIONAL ORGANIZATION OF BRITISH SPIRITUALISTS.

At a recent gathering of spiritualists the question of the above-named *proposal* was mooted, and plans of organization were suggested with so much resolution, sense of duty, and hope of success on the part of the promoters, that it was determined to formulate the most available methods on which such an organization could be based, and pending their completion, to bring before the readers of this paper the following urgent reasons why the adoption of the *proposal* in question becomes no less a *duty* than a matter of pressing expediency at the present time. The following remarks, already accepted by the supporters of the plan for a national organization of spiritualists with much favour, should be considered with interest and attention by our readers:—

In view of the vast and wide-spread influence which modern spiritualism has exercised over human thought during the past forty-two years, and the unnatural and consequently irresponsible condition of its ranks, especially in this country, at the present time, we deem it a part of our human mission, whilst we yet remain to be workers in the earth sphere, to make some effort to utilize the mighty powers, and as yet unapplied influences, latent in the phenomena and philosophy of spiritualism, for wider and more effective good and use, than has hitherto been evolved from spiritual revelations.

ARGUMENT.

RELIGION, by dealing with the cause and effect of earth-life, treating of the existence and government of a Supreme Being, and claiming to teach the fact of immortality and the nature of continued life beyond the grave, is the only motor power which can stimulate man's higher nature, correct his tendencies to selfishness and evil, and promote the elevation and best interests of humanity.

Nevertheless, though the religious systems now prevailing are both varied and numerous, not one upon the face of the earth can offer *present practical* and *undeniable proofs* of their affirmations, save only spiritualism.

SPIRITUAL PHENOMENA, by thousands of crucial tests, world-wide proofs, and corroborative evidence, demonstrate the fact that they are produced by spirits of those that once lived as human beings on earth; hence, by the conservation

of all the intelligence that made them man, they prove God the Spirit as the source of all the intelligence that made the universe, and by the deathless nature of spirit they prove the fact of man's immortality. By independent spiritual teaching given all over the world, without the possibility of human collusion or organised propagandism, *returning spirits* give such generally corroborative accounts of the life hereafter that humanity cannot miss its way, mistake its life duties, or remain in ignorance of the demands which the laws of God, nature, and duty make upon every living being. Thus do we prove our deeply-momentous statement, namely, that spiritualism is the only religion upon the face of the earth that brings evidence of its affirmations, corroborative proof of its teachings, and means of verification open to every earnest, candid, and patient investigator.

SPIRITUALISM, when it first appeared forty-two years ago, was pure, simple, and such an unprecedented surprise to mankind that none dared to tamper with it. Spiritualists have now grown familiar with this revelation and its methods, hence many of its believers have become apathetic, and deem that their freedom from old orthodox restraints frees them from all religious responsibilities. In the mean time all manner of idealists, "cranks," transcendentalists, and not a few interested *speculators* have rushed into the movement and endeavoured to foist their vain theories on the one hand, and their worldly practices on the other, on the main, distinctive, and practical body of the great spiritual revelation.

CHRISTIANS, SCIENTISTS, and many others interested in existing conservative movements, have *pretended* that spiritualism is "unpopular," because it ignores every sectarian affirmation void of proof, and defies every scientific organization to stamp it out or explain it away. Notwithstanding all opposition, spiritualism has made its mark, and numbers its votaries in every centre of thought and civilization in the known world, and all that it now lacks to become the *one religion* of humanity and the rebuke of mere material science, is the combination of its powers, the definition of its principles, and such a strong cord of unity amongst its believers as will make its now broken ranks and scattered forces THE RELIGIOUS POWER OF THE EARTH.

CHRISTIANITY, in its modern form of absurd creeds, antiquated ideas, unworthy conceptions of the Creator, and ridiculous teachings concerning the life hereafter, is simply crumbling into pieces beneath the analysis of reason, reverence for the grand problems of existence, and the revealments of creative wisdom in present-day science.

What can take the place of the fast-decaying forms and tottering edifices of antiquated worn-out faiths? Nothing under heaven but *proofs, direct and palpable*, of a higher and nobler revelation—one founded on facts, proved by reason and demonstrated by science—the handiwork of the Creator.

SPIRITUALISTS! you have all this. You have the proofs—you have the reason—you have the science of soul, and yet you slumber at your posts; allow ignorance to babble of your noble and exalted truths—cranks, idealists, and even impostors to occupy the splendid areas of revelation entrusted to you—and to save your material means you cramp and restrain your wonderful opportunities for good by apathy, discord, and personal and selfish interests. Think of the wild theories, vague speculations, and unproved fantasies that are foisted on the sacred name of spiritualism!!

Think of what you *know* and what you *can prove*—God the Spirit—the grand man, the Divine workman, architect, weaver, spinner, creator, father, friend! You know that MAN IS IMMORTAL—a never-dying spirit—the inheritor of all worlds, suns, systems, and firmaments of being! and yet you slumber at your posts, quarrel among yourselves for petty offices; employ the most ignorant exponents of your wonderful cause because they are cheaper than the good, and allow the enemy to destroy your noble faith and salvatory revelations lest it should cost too much to proclaim them.

Spiritualists! shall this condition of suicidal disorder still continue? Shall the Charlatans on the one hand, and egotistical Theorists on the other, prey upon this great wonderful and salvatory revelation, until its real genius is perverted, its noble revelations hidden under a mass of wild fantasy, or disgraced by daring fraud?

To permit either fanatical cranks to bury the real practical purposes of the revelation beneath a revival of antiquated trash, or unprincipled adventurers to trade upon its phenomena, is to destroy the great revelation, and drive its spiritual propagandists back from their farther attempts to enlighten mankind in a generation not worthy of their efforts.

Spiritualists! either awake now—arise and redeem your noble cause from the grasp of folly or the clutch of imposture, or see the light of the spheres closed against you, and the powers of the higher world withdrawn for the behoof of future generations.

As an initial step towards the preservation of the great spiritual movement to this present generation, and its redemption from the foes, who, by careless indifference would let it die out—live at any one else's expense save their own—or those who would absorb it in their own vain attempts at the revival of ancient faiths, we propose to formulate and publish—either in this journal or in pamphlet form—as may be decided by the promoters of this movement, a farther development of our PROPOSAL, and a clear practical definition of the immediate action by which we deem we can call together in a primary annual movable conference, the best and united thoughts of the age on the question of how to carry on the propagandism of pure practical spiritualism, both in its phenomenal and religious aspects. Also, how we can aid and improve our local meetings by better methods of awakening our several districts to the value and importance of our work.

Spiritualists! Religionists! Reformers! and Immortals! Awake, arise, and help us in this stupendous revolutionary, yet constructive work!

All who are in sympathy with this proposal, desirous of farther information, and willing to help as best they may in the effort of upbuilding the mighty temple of TRUE SPIRITUALISM will kindly send in their names and addresses to the Editor of this paper, Mrs. Emma Hardinge Britten, The Lindens, Humphrey Street, Choetham Hill, Manchester. Their letters will be presented to the temporary provisional committee at its next meeting one fortnight hence, and their sympathy will strengthen the hands of those who are striving to uplift the revelation of modern spiritualism into the re-constructive power that shall build up and unite the too long divorced elements of SCIENCE AND RELIGION.

A PUBLIC SCHOOL IDYL.

Ram it in, cram it in,—
Children's heads are hollow!
Slam it in, jam it in,—
Still there's more to follow:
Hygiene and history,
Astronomic mystery,
Algebra, histology,
Latin, etymology,
Botany, geometry,
Greek and trigonometry,—
Ram it in, cram it in,
Children's heads are hollow!

Rap it in, tap it in,—
What are the teachers paid for?
Strap it in, slap it in,—
What were children made for?
Ancient archaeology,
Aryan philosophy,
Prosody, zoology,
Physics, clinicology,
Calculus and mathematics,
Rhetoric and hydrostatics,
Hoax it in, coax it in,
Children's heads are hollow!

Rub it in, club it in,
All there is of learning;
Punch it in, crunch it in,
Quench their childish yearning
For the field and grassy nook,
Meadow green and rippling brook;
Drive such wicked thoughts afar!
Teach the children that they are
But machines to cram it in,
Walk it in, talk it in,
That their heads are hollow!

Scold it in, mould it in,
Never heed the swallow;
Fold it in, hold it in,
Still there's more to follow!
Faces pinched and sad and pale
Tell the same undying tale,—
Tell of moments robbed from sleep,
Meals untasted, studies deep,
Those who've passed the furnace through,
With aching brow will tell to you
How the teacher crammed it in,
Rammed it in, jammed it in,
Crunched it in, punched it in,
Rubbed it in, clubbed it in,
Pressed it in and distressed it in,
Rapped it in and slapped it in,
Because their heads were hollow!

—New York, P. O. A.

OFFICE OF "THE TWO WORLDS,"
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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THE TWO WORLDS.

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FRIDAY, MARCH 21, 1890.

THE GREAT PYRAMID OF EGYPT. THE FIRST LODGE OF ANCIENT MASONRY.

ABSTRACT OF A LECTURE BY MRS. EMMA HARDINGE BRITTEN.

"When coldness wraps this suffering clay,
Ah, whither strays the immortal mind;
It cannot die, it cannot stay,
But leaves its darkened dust behind;
Then unembodied doth it trace,
By steps, each planet's heavenly way,
Or fill at once the realms of space,
A thing of eyes that all survey."

IN noticing a lecture given at the Daulby Hall, Daulby Street, Liverpool, on Monday, 3rd March last, I have thought that the above few lines, from our matchless Byron, are appropriate to approach the subject, which was so nobly handled by our esteemed lecturer MRS. EMMA HARDINGE BRITTEN, namely, "The Pyramids of Egypt and their relation to Ancient Freemasonry," and delivered to a large and appreciative audience, illustrated by diagrams of the Pyramid of Cheops, and worked out so clearly and conclusively that to me, a mason of nearly twenty years' standing, and one who has given his craft some careful study, it was a revelation; and I should fail, I believe, in my duty, were I to refuse "hailing," if offered, by her, a woman. There are many strange things in our everyday life we know nothing of; many signs in the heavens we fail to understand; but the grief depicted on that platform, to the eye of the initiate, &c., almost tempted me to ask her for the Master's word, which, I believe, she could have given as it ought to be, if so desired.

The president, Mr. Lamont, who was chairman on the occasion, remarked on the versatility of the lecturer, and failed to see to what but spirit influence he could ascribe certain statements, &c., made, in which I agree with him, as most of the brethren are aware they themselves would halt and hesitate if not in continued working, but there was none of this here. But I must take exception to a challenge made by him on behalf of the lecturer, in which, on maturer consideration, I think, she will bear me out.

To still further show that the feeling of benevolence was planted firmly in her heart, the silver collection (and I sent one or two bright pieces) made at the close of the lecture, and which, like all where she appears, was a considerable one, was placed by her at the disposal of the management as her part, towards the beautifying of the hall in which she was then speaking.

The contract for this work has been given to the firm of B. and J. Catlow, Shaw Street, one of the most important

plumbing and painting businesses in our city, and as the principal is one of our old and energetic members, it goes without saying that all that his skill, experience, and taste, will enable him to have done, will be lavished on the work; but of this more on some future occasion, when I have mastered the niceties of stencillings, borders, shadings, &c.

There is one thing, while writing on this lecture, I should like to place before the spiritualistic readers of this paper.

"I hardly know, too, if not quite alone am I
In this small hope of bettering future ill."

And that is why the so-called Holy Bible should occupy the place of honour on our platforms? We know, or should do, better than its teachings; we do, or ought not to, recognise its "holiness." Then why not be honest, and banish it, as President Carnot did, to the library shelf as a book of reference? and if ornament is necessary, replace it with a finished "Ashlar," and a book of proverbs. On this matter I should like to hear a reply.

In conclusion, I think that if our chairman and brother had finished, on Monday evening, by singing the old, and what must be familiar to him, masonic hymn—

"Happy to meet, sorry to part;
Happy to meet again, again,
Happy to meet again."

it would have been a most appropriate ending to what was a noble, learned, and interesting discourse; but probably these ideas come easier to the scribe than to the speaker.

A vote of thanks was given to and accepted by the lecturer, and so ended, in peace, love, and harmony, a most pleasant evening.

Wavertree Road, Liverpool.

TOM POWER.

SPIRITUALISM IN MANY LANDS.

FROM OLD JAPAN.

BY C. PFOUNDERS.

THE popular literature of old Japan teems with spiritualistic ideas; that mystic and occult forces are recognised need not, therefore, surprise us; and the universal belief in the immortality of the soul and of a spirit world is illustrated by the innumerable ghost stories, a few specimens of which will be given in these pages from time to time.

Spirit rapping in old Japan was practised mostly by women professionals, who wandered from place to place, homeless and nameless, like mendicant nuns, and who wore a peculiar garb and head-dress, by which they were to be recognised. Their stock-in-trade appeared to consist of a small box, the contents of which were a mystery to the uninitiated, about the size and shape of an ordinary 1-lb. biscuit tin. It is believed, however, generally, that in the southern provinces, somewhere, these are prepared in strict seclusion, a dog being buried alive, the head alone being left just above ground, food and drink being placed almost within reach, but the animal permitted to die in the agonies of starvation tempted by such tantalising proximity of what was craved for, just at death the head being dexterously cut off with a very sharp instrument. This was prepared then by smoking and drying in the smoke of certain plants, and finally boxed up. Only the craft, a close corporation, really knew the process.

The "medium" carried a small bow, made of some special material, the string of which was constantly "twanged" on the aforesaid box. A small cup of water was placed in front of the medium, who "splashed" the water towards the inquirer. If a living person's spirit was to be summoned, this was done with a piece of some wood having mystic properties; but if the spirit of the departed, a leaf from an offering at a grave of a plant used for such purposes, is substituted. Then, after some form of ritual—or incantation—the spirit *speaks* through the medium.

Ghost raising in Old Japan was supposed to be possible, and many methods were employed to essay direct communication with the spirits of the dead. By placing in an ordinary domestic oil lamp one hundred rush lights (pith of common rush), then reciting an incantation of one hundred sentences, removing one wick for each, then finally blow out the last, and the spirit would appear *in the dark*.

Clairvoyance by glass, crystals, polished metal (mirrors, &c.), pure water, and prepared liquids is too complicated a subject to be dealt with in a mere "jotting."

Physiognomy, palmistry, and other branches of the Occult (now becoming familiar nearer home), were known

and generally practised; but of late the bureaucracy of younger natives discourage, and endeavour to suppress by edict, all these things, influenced by their missionary friends at home and abroad, and their acquired foreign ideas, many having travelled, and been *partially* educated in Europe, America, &c.

Haunted spots are numerous in every locality. Fabulous creatures, from dragons to sprites, gnomes, demons, elementals, are believed to fill the air, but the educated natives affect to despise all this.

The common people, however, believe sincerely in many things, such as mothers returning to nurse their babes, left behind in this cruel, callous world. The nurses of orphans, therefore, take precautions to guard against this uncanny visitation; for it is said that the spirit-mother will take away the child's soul if she nurses it.

Parted lovers who remain true and pure and faithful and interchange vows to do so, may, and do, it is believed, visit each other on the death of either, but the survivor pines away rapidly, sickens, and dies.

A lover visiting the grave of the departed one can, by concentrated sincere thought, summon the spirit of the dead, even though in life the affection had not been consummated or even reciprocated. These visits usually end in the death of the survivor, who claims to see a beautiful creature of the other sex, but a third party would only recognize a ghastly corpse or skeleton in burial clothes; and all gifts, ornaments, and tokens of affection would be found on the grave at day-break, but unhallowed and unlucky to any one who should think of touching them.

That "murder will out" is exemplified in Japan by some proverbs and many ghost stories.

The religious rites and social customs observed at death are numerous, and vary; the ideas and beliefs in some cases conflict, as there are several forms of faith, and many sects of each, especially amongst the followers of Buddhism.

The belief is universal that "something" leaves the body at death. Some accounts relate that sounds like the fluttering of a bird, as escaping, are heard; and it is the invariable practice to open the windows to allow of the escape of the spirit of the dying. Again, it is maintained that sometimes the soul goes out as a lambent sphere; and there are stories of reckless and irreverent persons having attempted to stay its flight. One such tried to do so with a silk garment, with the result that the garment was "burned," and ever after had a powerful odour of smouldering fire, and the person and place became haunted to a very unpleasant extent with noises and mischievous, horrid-looking sprites. —*Light*.

CORRESPONDENCE.

OTHER WORLD ORDER.

To the Editor of "The Two Worlds."

MADAM,—In reply to "Imri's" request for further information respecting my planetary peregrinations, I would say, I agree with him in the importance of such interchanges of spiritual experiences, and would further add respecting the description of the aerial machine mentioned by me, that I have always had the impression that the planet I visited was Mars, although I can give no other evidence than an undefinable impression, not sufficiently strong to lead me to place reliance implicitly upon it. I will this time, for the information of "Imri," be more circumstantial in what I saw on that occasion, it being understood that I seemed to occupy among the men I saw, exactly the same position as I do when leaving the body and roaming on this our earth, viz., I recognize and understand all I see, and feel what is said, but lack the ability to make my presence known. It was thus that I found myself in a grass field, watching the descent of this aerial machine, which was occupied by two men. It alighted in the field, and one of the men got off. My curiosity prompted me to get on the machine and examine it, and while I was so doing I understood from the conversation of these men that the object of their mounting into the higher regions of their atmosphere was for meteorological purposes, for which they had special instruments. One of these men was evidently the man of science, the other the driver of the machine. While I was examining the different parts of the apparatus, the driver started again, and I saw this motor wheel I before referred to rapidly revolve as we mounted. There was also an iron chain which, as it passed over pulleys made a clanking noise similar to that made by

a windlass being quickly worked. I may not have seen the identical kind of machine "Imri's" subject did, for doubtless there, as here, there are different methods of accomplishing the same end. Should a spirit from their planet visit ours, and see on the ocean a sailing ship with sails full set skimming our seas, and another spirit on another occasion see a paddle steamer performing the same feat, and yet a third a screw steamer also crossing the ocean, and were each of these to write an account of what he saw, the accounts at first would seem a confused mass of contradictory evidence, whereas in reality each would be substantially correct, testifying to the great fact that the inhabitants of our earth do navigate their seas on ships, and further, they employ different methods of doing this. Just so with my experience and that of "Imri's" psychometrical subject.

It may not be out of place, perhaps, to be still more detailed in describing the men I saw, &c. They were of medium size, about 5ft. 8in., and of such build and general appearance that they would pass in our streets as inhabitants of this earth. They were dark and swarthy, like a well-tanned European who has travelled in warm climates, yet there was a peculiar cast of the features that would stamp them at once as foreigners, especially about the eyes, which were small and piercing. We recognize a similar facial type in those characteristics distinguishing the Jew and the gipsy tribes, but it is much more marked in these Mars men—if such they were. They were very warmly clad, although the sun was brilliantly shining, and the atmosphere remarkably clear. They wore head coverings like a flat cap without a peak, and over their legs something like trousers, but large woollen stockings drawn over and reaching high up the legs. I should judge it must have been spring-time with them, for the grass and trees I saw were of the freshest green hue. This is all I can say of that visit to the planet Mars.

Some other time I may give a description of a far more genial clime and people where I have oftentimes visited, and to which my spirit is always strongly attracted—a land of beauty, with people of the Japanese type, and architectural buildings in the Chinese pagoda fashion; a place with conditions and inhabitants I should describe as heaven, did I not know they were inhabitants of a greatly advanced planetary world. So great is the affinity existing between myself and this sphere that oftentimes when I think of it my brain seems inflated (especially the frontal portion) with a magnetism of indescribable sweetness that overwhelms my being with ecstatic happiness and paralyzes my physical powers.

I am quite sure a diligent study of the experiences of our spirits under these peculiar conditions would enlighten us considerably in our psychological studies and lay a firm basis for building up a science.

If not making too much demand on your valuable space this time I will relate a circumstance that occurred six years ago, when I left my body for a totally different purpose to that of visiting localities in this or other earths.

I had been for four or five nights and days watching by the sick bed of a lady, when one evening, after all hope had been given up by the medical attendant, exhausted I threw myself on a couch by the side of the bed, listening to the convulsive breathings and groanings of the evidently dying woman, when suddenly I found myself outside the body, yet still in the sick room, and in the presence of three spirit physicians, who were in consultation as to the state of the patient. Two of them concluded the case hopeless, but the third said there was but one way of helping her. The patient was passing through a crisis that her physical powers could not sustain; she would, therefore, in a short time sink, possibly in another hour or two, for want of vital force. Then turning to me he said: "You can save her if you will consent to a transfusion of your vital power to the patient. It will vitalize her sufficiently to support her to the end of this crisis; without such assistance nothing can prolong her earth life." I felt rather timid of this operation, and inquired if it would prove of any serious bodily injury to me, seeing I was by no means a strong man, and at the present time greatly weakened by anxiety and want of rest. He told me I should feel very weak for some days, but by spirit aid I should speedily recover the effects of the operation. I then agreed, and no sooner had I assented than I felt myself again in the body and undergoing sensations of a very disagreeable though painless character. From my feet, my hands, my body, my head—in fact, from every fibre of my physical frame—there seemed to be myriads of fine threads being drawn out. I have had teeth extracted, and felt the gradually increasing drawing pain until I felt my head

itself being wrenched off, and suddenly, when the pain is most acute, out comes the tooth and all is over. It was such an acute sensation as that, but as though myriads of teeth were being drawn from every part of my being. How long it continued I do not know, but it ceased as though all these threads had suddenly broken, and I lay on the couch endeavouring to pull myself together and understand what had really taken place. When at last I had sufficiently come to my senses I attempted to rise from the couch, and found myself as weak as a child. I could not walk, but trembled from head to foot, and was very giddy, my brain palpitating like a great heart. For nearly a week I suffered from mental and physical incapacity in a very distressing manner, but ultimately recovered. As for the patient, she had a prolonged sleep with profuse perspirations, soon got well, and is at the present time alive and in good health. My own breakdown was attributed to anxiety and bodily exhaustion, but I knew full well the real cause, and certainly should not care to go through the same experience again.

I judge on this occasion I was caused to leave the body that I might consent to the transference of my life force to prolong the life of the sufferer.—I remain, Madam, yours truly,
A CONSTANT READER.

SPARKS FROM THE FOUNDRIES OF PROGRESS.

THE business of "humanizing" the masses—that is the latest phrase—is still engaging the attention of a number of excellent mollicoddles in London. At one or two meetings great stress has been laid upon the work done by the museums and art galleries of the country, as to which I regret to learn, from the speech of a certain Rev. James Davies, M.A., that "Satan's reign is only extended by the movement in favour of Sunday opening." No loyal trade-unionist would like to see poor old Satan overworked; and why he does not take a Sunday off now and again must be a puzzler to his most enthusiastic supporters.

But read now what an equally well-informed authority (Mr. Horsfall) has to say about the glorious cinder-heaps of Britain:—

Our great towns dehumanize our children. The little dwellers in our slums are excommunicate—not of the churches, but of Nature. One of her Majesty's inspectors of schools (Mr. Oakley) says that in the crowded districts of Manchester—which is no worse in this respect than other large towns—"children scarcely know what a flower is, and have seldom, if ever, seen a primrose or a violet." And in a school in Manchester he found a whole class in which the children "had never seen a bee, and had no idea what it was like or where it might be found."

If any reader of these presents doubts that story, will he kindly allow me to go one better? The other evening, at a "do" of the Cinderella Club, yours truly (as chairman of the entertainment) was sitting on an inverted Corporation dustbin, keeping our staff in order, and trying to induce Nunquam to sing. We had some two hundred half-starved child-guests present; and one of the committee, in the middle of a fairy tale, suddenly asked, "How many of you girls and boys have seen a pantomime?" Exactly *two* tiny, grimy hands went up.

I do not know how it strikes you, boys, but I confess that at that moment I found myself reaching round my swelling Grecian bust for a handkerchief. One does not expect a city waif to have a large acquaintance in honey-bee circles; but—no knowledge of pantomime? And a three-penny gallery open each Christmas time at the Queen's! The number of joys, natural and artificial, these poor little souls never heard of would fill a Hebrew paradise, even as their sorrows would overcrowd a new Book of Lamentations. And I would like to hear the name of one big town in England that is guiltless of their presence.—*Sunday Chronicle*.

THE emotional language of bees is one of the multitudinous facts in insect life with which Sir John Lubbock has made the world familiar. "A tired bee," he says, "sings on E, and therefore vibrates its wings only three hundred and thirty times a second. A bee humming on A will, on the other hand, increase its vibration to four hundred and forty per second. The change of tone is evidently under command of the will, and thus offers another point of similarity to a true voice." A bee in pursuit of honey hums continually and contentedly on A, but if it is excited or angry it produces a different note. So the sounds of insects, like any true language, serve to express the feelings. "Almost all insects," says Rev. J. G. Wood, "have at least fifty eyes, and some have more, the butterfly having thirty-six thousand eyes, eighteen thousand on each side."

THERE is a woman in New York who is an author, a doctor, an artist, and an actress. After breakfast in the morning she spends a couple of hours over the manuscript of the story which she has been employed to write. From ten to two she practises medicine, and receives patients in her "office." She next works at her easel as a painter until six, and makes pictures for which she finds buyers. After dinner and an hour's rest, she betakes herself to the theatre, when she plays the light part for which she may be set down in the cast. Besides all this, she is a mother, and knows how to make her own clothes, and understands how to use her income from all her professions. And there are men who talk of the inferiority of the female sex as compared with their own.

In Iceland there are no prisons, and no officers answering to our policemen. In 1874 it celebrated the one thousandth anniversary of its colonization, and at the same time became independent of Denmark, though subject to the King of Denmark as the head of the Icelandic Government. Iceland's new government is thoroughly republican in spirit, all citizens having equal rights and perfect religious liberty.

LYCEUM JOTTINGS

INDUSTRY EXHIBITED BY ANTS.

ONE day, while reading a paper in the shade of a tree, on the top of Undercliff, my attention was attracted to an ant conveying what I afterward found to be a mullein blossom about three times as large as itself, through the tangled blades of grass, dead stalks, and rotten coverings of stuff on the ground. To a man it would be almost an impenetrable thicket. Spread out over the miniature landscape in what might be miles apart perhaps to them, others were engaged in the same laborious duties. Two or three had what appeared to be their young. With its antler, shaped like ice tongs, it would take hold of the blossom and pull backward. Then, perhaps an inch from the ground, it would slip down into the jaw of these upright dead stalks, crossed like a funnel. Then it would tug, haul, pull and lift for five minutes or more, exhibiting a degree of patience and perseverance, an example my stronger nature could scarcely control, as I exhibited somewhat an impatience to await the result, and yet we claim to be superior. Off it would scamper a bit as if collecting thoughts how to do; coming back it would back up the dead stem and finally roll it out on the ground.

I watched for some time before I discovered their destination. One carrying a light article proceeded up a beaten path near a clump of bushes, disappearing in a miniature cave.

The one I saw was a yard away. It did not seem to me that he had much judgment as to saving labour, though he would go ahead and reconnoitre every now and then, because instead of going up a clear path about a foot from the entrance, he took a roundabout way across a thicket of tangled wild grass.

At last he got it so fast that I thought to help him. Now it would be curious to know his thoughts when I loosened the blossom, for he scampered off and would not return. He must have taken me for a monster. It was over an hour moving it two feet.

I placed this blossom near the entrance. Several came out and examined it. One finally came and hauled it in out of sight.

What did they do with the stuff? I presume it was food supplies. I took one fresh from the stalk, placing it near the entrance, I found they started at a little hole in the blossom and nipped off the edges, for the opening grew larger. They were dry blossoms, and may be for winter supplies.

It seems they had no Sunday law to quarrel over, as we have in our advanced (?) life, for they laboured industriously, each apparently doing his own work without saying "you do this," "I do more work than you," "tell Charley to do it," "it's wicked to work on Sunday," "the police will be after you." But like nature, all was order, precision, self-government in each, making their totality of government complete harmony, and peace to every appearance.

A STUDENT OF NATURE.

CHILDREN ALL.

O MY brothers, we are children,
Playing on the pebbly shore,
Gathering up the shells and dreaming
That the world contains no more;
But beyond the sandy reaches,
Other ocean-billows roar.

There is knowledge that we know not,
Wisdom's pathway leadeth far,
Out into the distant regions,
Higher than the highest star;
And her footsteps fall unfollowed
Where no mortal footprints are,

O, my brothers, do not fancy
That the world is growing dull;
That there are no other riches
Ready for your hands to cull;
All the wisdom of creation
More than fills a single skull!

—James Chester Rockwell.

PLATFORM RECORD.

BATLEY.—Mr. Milner's afternoon subject was, "Suffer little children to come unto me." Evening, "Death." Both discourses were handled in good style, and gave every satisfaction. Good clairvoyance at each service.—J. P.

BIRKENHEAD. 144, Price Street.—Mr. J. Bridges spoke on "Thoughts on Religion," or "Can I be a Spiritualist?" He said, "There is no truth more certain than that it is impossible for humanity to raise themselves except by slow and gradual stages above that moral and spiritual atmosphere in which they were born." He could not accept the various teachings of Christianity, and contended that the religion which directed the natural aspirations of man and brought him closer to spiritual existence was the best. Christians cannot believe in the inspiration given to-day from the spirit world, nor that the departed, in certain instances, communicate with their earthly friends, and do not credit the many well-attested appearances of departed friends and strangers, but are willing to believe that such things did occur thousands of years ago. Holding God to be the same to-day as in the past, spiritualists do teach and believe that these spirit appearances establish the truth of immortality.—W. Beattie, sec., 3, Howe Street.

BLACKBURN.—Mrs. Smith, from Leeds, paid her first visit to Blackburn, and her next will be anticipated with great pleasure. Afternoon, the control discoursed on "Many are called, but few are chosen." The sound logical reasoning and pathetic beauty of appeal to all who are conscious of their mediumistic gifts not to allow them to fall into disuse was a lesson much needed. Evening subjects sent from the audience. All appropriately handled by the control. Some were, we must admit, of an irrelevant nature. Excellent clairvoyance after each address, nearly all recognized.—C. H.

BOLTON.—Miss Pimblott's afternoon subject was "Does Spiritualism teach the Doctrines of Jesus Christ as taught in the New Testament?" The subject was handled in a very argumentative manner. Evening's discourse earnestly listened to.

BRADFORD. Bentley's Yard, Bankfoot.—Evening, Mrs. Bentley's control spoke powerfully on "Happy Homes, and how to Make Them," dwelling on the importance of woman striving by all possible means to have a good influence at home. As the people are being awakened in this locality, as shown by the good attendance and attention, we must conclude that the power of spirit is being made manifest. Clairvoyance at the close of each service.—Z. S.

BRADFORD. Ripley Street.—Mr. Lund's guides gave very good lectures. Afternoon subject, "Spiritual Gifts." Evening subject, "The Use and Abuse of Spiritualism." Both were well handled. Good clairvoyance at each service.—T. Tomlinson.

BRIGHOUSE.—We were disappointed in the afternoon by our speaker, Mrs. Beanland, missing her train, and passed the time with reading; but in the evening she arrived, and the guides gave a good but short address on, "If a man die, will he live again?" After which, "Old George" controlled, and gave a little address on spiritualism in his broad Yorkshire dialect, which pleased the audience very much. Another control gave nine correct psychometrical delineations and thirteen clairvoyant descriptions, eleven recognized. A good audience went away well satisfied.

BURNLEY. Trafalgar Street.—March 10th: The guides of Mrs. Heys gave great satisfaction by nicely answering several questions from the audience. 16th: The guides of Mr. Hoole gave two short addresses on "Where are the Dead?" and "Advice to Parents," followed by some good psychometry.

BYKER.—Mr. William Davidson's guides took for their subject, "Does Death end all?" All things live, and there cannot possibly be any death. Followed by good clairvoyance to a fair audience.—Mrs. H.

CLOCKHATON.—March 10th: We had an enjoyable evening, at the house of Mr. Stead, with the guides of Mrs. Thornton, who gave a short discourse and 16 descriptions, 14 recognized. March 15th: At our tea about 66 sat down, afterwards the guides of Mr. E. W. Wallis took ten subjects from the audience, which were ably dealt with. March 16th: Afternoon: Mr. Veitch's subject was "Is Spiritualism a Religion?" He said spiritualism was divided into three sections. The Christians have an ideal, Jesus Christ, but their teachings were no more Christ's than an elephant is a mouse. Spiritualism has an ideal, that is, higher spheres of spiritual existence. In the evening he gave a splendid recitation, entitled, "The Road to Heaven," after which he gave clairvoyance and psychometry. A full house.

COLNE.—Afternoon: Mrs. Craven gave a good lecture on "Is Man a Free Agent or a Creature of Circumstances?" Evening, questions from the audience were handled in a masterly manner. Fair audiences.

DARWEN.—Our speaker was Mr. Swindlehurst. Afternoon, subjects from the audience. Evening, "Nature's Uncrowned Kings." We could not speak too highly of the manner in which he delivered his discourses, and are sorry we had a small audience.—W. A.

DENHOLME.—The guides of Miss Patefield gave splendid discourses, afternoon and evening, followed by a few good clairvoyant descriptions. Both discourses were delivered in a noble and truthful manner.—C. P.

DEWBURY. Vulcan Road.—Mrs. Midgley's guides gave excellent discourses, afternoon and evening, to very fair and attentive audiences, assisted by a lady friend, who accompanied her and closed the meetings (being, I believe, her first appearance on the platform to take a part in the work). We hope she will persevere, and be willing to come forward and add one more to the roll of speakers.—J. R.

EXETER. Longbrook Chapel.—Evening: Mrs. Hollier's guides gave their experience in spirit life after leaving the mortal form, which was very interesting to any spiritual thinker, and appeared to give great satisfaction to a good audience, followed by good clairvoyance.—R. H.

FELLING.—Mr. McKellar's subject was, "Does Death End All?" which he dealt with in a very satisfactory manner, showing that as man is part and parcel of Deity, and isolation not practical, that the phenomena of modern spiritualism prove that man still exists after the death of the body.

GLASGOW.—Morning: Mr. Wilson read some remarkable random paragraphs from "Saladin," in the *Agnostic Journal*. Mr. Hector McNeil then gave several clairvoyant descriptions, and some predictions of coming events in the near future, for persons in the audience. This

was Hector's first public performance, and promises very good things in the future. Evening: Mr. Harper answered questions from an audience of thirty-five persons, out of the three-quarters of a million citizens here. He is of opinion he can use his time to better effect elsewhere; and that if a majority of the "faithful" prefer private sésances, 'twere best to close up the hall for a while.—R. H.

HALIFAX.—Mar. 10: Mrs. Wallis's subject was "Woman—her social, political, and financial position in relation to Man," showing very clearly the injustices and disadvantages they are continually labouring under. A moderate audience seemed thoroughly well pleased, and we have no doubt the lecture will do good. March 16: Mr. Bush's subject, "Does Death end all?" was very interesting; the evidence he brought forward was remarkable, and his experiences, as a spiritualist, were listened to very attentively by a good audience.—B. D.

HACKMONDWIKE. Cemetery Road.—Mrs. Fleming's guides gave a short but grand discourse, also upwards of twenty psychometrical descriptions, all recognized. Evening subject, "Come, let us all unite," was finely discoursed upon by Mr. Thomas Crowther, to a good audience. Mrs. Fleming gave more psychometrical descriptions, all recognized. A good and influential day.—B. K.

HACKMONDWIKE. Thomas Street.—The guides of Mr. W. Hopwood delivered two discourses. Evening: "Duty neglected brings its own consequences," which was dealt with in a masterly manner, leaving a good impression. We had only moderate audiences, but hope, when he is here again, we shall have the room well filled.—J. C.

HEYWOOD.—Good audiences listened to the guides of Mr. J. Lomax on "Mankind are wanderers on the earth," and on "The voice of God, and how we hear and receive it." He also gave clairvoyance after each discourse, and closed the evening meeting with the Lord's prayer in the Chinese tongue, which created a sensation and made his hearers wonder. We expect to have him again shortly.—J. W.

HUDDERSFIELD. Brook Street.—Mr. Postlethwaite has shown much improvement in his delivery of fine addresses; the evening address was simply grand, the subject being, "The affirmations of Nature, the only reliable word of God." This would make a capital pamphlet, and would carry conviction to many. Good psychometry concluded each service.—J. B.

JARROW. Mechanics Hall.—Mr. Clare, of Newcastle, spoke on "Spiritualism." He thought it would be better for spiritualism if we had more female exponents of its philosophy; they, he said, possess more persuasive influence than men. Our converts were won by the presentation of clear tangible evidence which, appealing to man's reason, carried conviction that no man would be damned because he could not accept a religion which only appealed to his emotions.

LIVERPOOL.—In the morning Mr. J. J. Morse answered questions submitted by the audience. Evening, a very interesting address on "The Ethics of Spiritualism." Audience poor, owing to the severity of the weather. Monday evening Mr. Morse gave an eloquent lecture on "Socialism as an Educational Force," which indeed was a treat.

LONDON. Canning Town, 2, Bradley Street, Becton Road.—The chairman opened with a reading on "Modern Christianity and Modern Spiritualism, a Comparison." Mr. McKenzie spoke on "Phenomenal and Inner Spiritualism," illustrating the grand and noble work of spiritualism, finishing with remarks on phrenology and examination of some heads.—F. W.

LONDON. Clapham Junction, 295, Lavender Hill.—A larger meeting than usual, and many were gratified by successful psychometrical readings from articles placed in the hands of Mr. Vango, who also gave good clairvoyant descriptions. Sunday next, at three, we recommence our Lyceum, and hope for a large attendance. At seven Mr. J. Morgan Smith will give an address on "Verities," and as this will include many strange facts from private sources, it cannot fail to be interesting. We shall also be glad to welcome all who can attend our Wednesday meetings at eight.—U. W. G.

LONDON. King's Cross, 253, Pentonville Road.—Morning, Mr. F. W. Read, secretary of the Occult Society, favoured us with an address, entitled "Some Weak Points of Theosophy." The points enumerated were—1. The Mahatmas, about whom it was difficult to obtain clear information. 2. The importance attached to the sacred writings of the Easterns, which he considered quite as unreasonable as the Christian view of the Bible. 3. The theory of Devachan, which was opposed by the established facts of spiritualism. The usual discussion followed. Evening, Mr. Humphries gave a fine spiritual discourse, showing how, throughout all ages, great poets, prophets, and teachers had been given to mankind to sustain the spiritual life.—S. T. R.

LONDON. Marylebone, 24, Harcourt Street.—Mr. Everitt delivered a most interesting and instructive address, the stillness throughout evidencing that great attention was paid to all that was said; it was, indeed, a sésance.

LONDON. Mile End, Beaumont Street.—Mr. Hopcroft gave a very interesting narrative of his experiences as a medium. Some excellent specimens of slate writing were shown, also the testimony of those to whom the messages were given. The address was very attentively followed by a large audience. Sunday next, at 7, Captain Pfoundes will speak upon "Theosophy; its facts, fallacies, and false pretences." On Tuesday, 25th, Miss Marsh will give a sésance at Mrs. Ayers, 48, Jubilee St., Mile End.—C.

LONDON. Notting Hill Gate, Zephyr Hall, 9, Bedford Gardens.—Morning: Mr. Pursey read a paper on "The Soul of Man," written through the mediumship of his wife. It proved of great interest, and elicited a good discussion. Evening: Mr. J. A. Butcher lectured on "Earth Revisited," showing that it is truly possible for spirits of our dear departed to revisit us, and ought to be more encouraged. It is through so much ignorance, superstition, and fear that spiritualism is not accepted by man, who too often turns a deaf ear to his own soul. Persons wishing to help forward the cause can become members on the payment of a subscription, and are requested to kindly favour the hon. sec. with their names, &c.—Percy Smyth, 68, Cornwall Road, Bayswater.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Our first "social" on March 11th afforded us an entertainment that was in every sense enjoyable. March 16th: Mr. U. W. Goddard assisted us, and we had the power of the spirit strongly manifest, several friends being impressed to speak, which added considerably to the interest. Evening:

We heard what is the "Attitude of the Church towards Spiritualism," from one who is well calculated to form an opinion. Briefly, their attitude is to ignore us altogether, as did the late Archbishop of Canterbury a very straightforward letter, sent by our speaker, a copy of which was read to us. We can fully understand this. The vested interests of priestcraft depend upon the existing order of things being maintained, therefore there can be no place for the spiritual revelation of to-day in the Christian Church. Our best thanks are due to the Rev. Maurice Davies for this, his first visit, and we hope to hear him again shortly.—W. E. L.

LONDON. Peckham. Winchester Hall.—Morning: Mr. J. Humphries. Subject, "Dreams." Evening: A most successful meeting. Professor G. Chainey attracted, by the force of his discourse ("Revelations Revealed"), the rapt attention of a large audience. If the Church would read the Bible in his spirit, children and adults would readily listen, and understand the mystic significations and the true interpretations of that part which, if taken literally, makes God a tyrant. Truly the Spirit of Christ is working in our midst. Thank God, the tide is on the ebb, and who will keep back the Divine flood of light and inspiration? Societies should invite the Professor, and spiritualists purchase his book, "Psyche."

MACCLESFIELD.—Evening: Our friend, Mrs. Groom, was unable to attend through an accident. That she will soon recover is the wish of her many friends at Macclesfield. We had a grand substitute in our honoured and respected friend, the Rev. A. Rushton. Subject, "Not what I have, but what I do, is my kingdom." He spoke in his usual humorous and yet pathetic manner, showing the impracticability of some of the teachings attributed to Christ from a literal point of view, as some of the leaders of Christianity have confessed. He urged us as true spiritualists to be faithful in our little kingdom, that we may be rulers of mightier kingdoms in time and eternity. We hope it will not be long again before we have words of encouragement and comfort from our esteemed friend.—W. A.

MANCHESTER. Psychological Hall.—Mr. Standish's controls spoke for a short time on "Brotherly Love," impressing all to use a forbearing spirit one to another. Successful psychometry followed. Evening: "Poverty, its Cause and Cure," was spoken upon briefly, enumerating many causes, and the methods to be adopted to eradicate it, followed by several good clairvoyant descriptions. A solo, with chorus, by Miss Bletcher and the choir, well given, assisted to harmonize our gathering.

MANCHESTER. Tipping Street.—March 15th, a grand discourse, from Mr. J. S. Schutt's control "Ned," on "Collections and Collection Boxes." He showed how all had to put what they have in the collection box when the Angel Death calls us home, for whatever we may have must be left behind. It was a splendid address, and we are heartily sorry there were not more to hear it. On Sunday afternoon Mr. Schutt took for his subject "Infinitude," and a grand discourse it was. In the evening, he answered six questions sent up from the audience, to the apparent satisfaction of all. The hall was full, and great attention was given. Mr. Lawton presided.—W. H.

MIDDLESBROUGH. Spiritual Hall.—Mr. Robinson (Newcastle) conducted a friendly conference. He said that in Newcastle sheets are distributed at open-air services containing, on one side, the "Principles of Spiritualism," by Mrs. Britten; on the other, the service arrangements. Members of the Y. M. C. A., clergymen, &c., participate in discussions. Mr. Bevan Harris sometimes addresses audiences of one thousand, by the Quay Side. Mr. Wallis and Mr. Burns supply literature for distribution. Holding hands in circles simply concerned the magnetism. A harmonious circle could command almost anything. Mediums should be somewhat solitary, ascetic, and much out of doors. Spirits could develop all, but they foresaw all were not physically or mentally capable. The speaker hovered between life and death for days during development. Mr. V. Wyldes had a similar experience. Mediums should be developed according to phrenology. They should ask their guides for direction. A normal spirit-touch was "between a thing and a thought." Unpunctuality insulted the spirit-world. In a few days the forty-second anniversary of the spiritual telegraphy would be widely celebrated. The fact that Mr. Morse was born in 1848 was significant. Incompetent speakers and clairvoyants were the bane of the movement. Clairvoyance was twofold: *objective* and *subjective*. (Query: Is the latter *psychometry*?) Outdoor services had strengthened Newcastle spiritualism. Another speaker said Mrs. Wallis did not, unlike many, try to extort a recognition of a clairvoyant description, but simply passed on to another.

NELSON. Leeds Road.—We had the pleasure of having Mr. W. Johnson. In the morning he went into one of the most prominent streets and addressed a good audience, all passing off quietly and well. Many strangers came to hear him and paid strict attention. They got some very hard nuts to crack. No doubt they had heard the Salvationists on the very ground he stood, proclaiming the blood of Jesus and the hell fire, which he so bravely and strongly contradicted, which must have been a great contrast to them. P.S.—These are the kind of men we require, who dare go into the streets and tell to the wide world the benefits of spiritualism, both in this life and the life to come. Afternoon was occupied in answering questions from the audience. Evening: Subjects from the audience were dealt with in a masterly style. Several strangers present, who had stopped to hear him at the open-air meeting, showing the benefits of such meetings. Hoping other mediums will take the same course. We heartily thank Mr. Johnson for his services, both for the Sunday, and also for so ably occupying the chair at our entertainment on the Saturday evening previous.—J. W. [We commend Mr. Johnson's courage, but it would be injurious to many sensitives to undertake such work. Some are not strong enough, physically, for open-air speaking. Let each one do that which he feels he is best fitted for.—E. W. W.]

NORTHAMPTON. Temperance Hall, Newland.—Evening: The guides of our local medium, Mrs. Walker, gave a very instructive and interesting address to a fair audience, who listened with great earnestness throughout.—W. T. W.

NORTH SHIELDS. 41, Borough Road.—Mr. Hall presided, and made excellent remarks on the "Phenomena of Spiritualism." Mrs. White's guides devoted the rest of the evening to clairvoyant descriptions, initials following in most of the cases, and were fully recognized, with one or two exceptions. Mrs. White's visit was productive of much good.

NORTH SHIELDS. Camden Street.—Mr. W. Burnett lectured from the subject, "Am I myself a castaway?" which was very interesting and instructive.

OLDHAM. Mutual Improvement.—Mr. N. Spencer read an essay on "What shall I do to be saved?" which aroused much discussion, Messrs. Rayner, Meekin and Fitton taking part. Mr. J. C. Macdonald ably lectured on "The Mystery *versus* the Simplicity of Life." Evening, questions from the audience.—J. S. G.

OPENSHAW. Mechanics' Institute.—Morning: we held a circle composed chiefly of children, to whom Mr. Boardman's controls spoke briefly on "What is—and where to find—God?" Evening: a good audience listened to a service of song, "Rest at Last." Our choir had laboured hard to make themselves efficient, which the attention of the audience, and many expressions of approval, showed they had not done in vain, each and all acquitting themselves in a thoroughly satisfactory manner. Our warmest thanks are due to Mr. Dugdale, senior, who had kindly undertaken the by no means easy task of preparing and conducting this service; and we hope we may be able to secure his co-operation when next we attempt a similar task.

PARKGATE.—A good audience listened to Mr. Samuel Featherstone's lecture, on a subject specially chosen—"Not lost, but gone before"—in remembrance of one of the lyceum scholars, who passed to the higher life after a short illness of two days. The guides went on to show that we should not mourn them as lost, as, through the aid of spiritualism, we may still converse with them. They urged on those who had not commenced to investigate its truth to begin at once, and with a good desire.—J. C.

PENDLETON.—Mr. J. B. Tetlow's guides gave stirring addresses. Afternoon, "Eleven Years of Mediumship," being the life and experiences of our friend and his guides. Evening, "How to Investigate Spiritualism," this being a most excellent and instructive discourse. Each address closed with several tests in psychometry.—T. C.

RAWTENSTALL.—A pleasant day with the controls of Mrs. Stansfield, who gave two homely discourses. Afternoon subject, "Angels and Angels' Homes," showing that we need not wait until death before such could be realized, but that we could have angels' homes on earth now. Evening subject, "Spiritualists: Who and Where are They?" impressing the desirableness of everyone coming to the front to help on the cause, and not leave the work to be done by one or two, who are always in harness. Clairvoyance as usual.—W. P.

SALFORD.—Afternoon: Miss Gartside's subject was "Spiritual Work." The lecture was delivered in good style by the guides. Evening: "Liberty" was impressively treated, showing that spiritualists had liberty of thought and action in all pertaining to our souls; and as we made our conditions bright here, we should be bright in the spirit world. Attentively followed by a fair audience. Clairvoyant descriptions.—D. J. C.

SCHOLES.—March 11th: Mr. T. Scofield's guides gave a good discourse on "Progression." Mr. Wainwright's guides gave satisfactory clairvoyance. March 16th: Mr. Marshall spoke on "Speak Gently," etc. An excellent address. Evening subject, "The Occupations of Spirits." An instructive lecture. Mrs. Marshall gave clairvoyance successfully at each service. Good audiences.

SHIPLEY.—We again had excellent addresses from the guides of Mrs. Summersgill. Afternoon subject, "Come, let us take counsel together." Evening subject, "The Great Reformers; or, Who hath Taught us to be Free?" Poems on subjects from the audience after each address, were given in a very efficient and talented manner.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—12th, Mr. Gilbertson's guides spoke on "What is God, that we may know how to worship him?" in a very interesting manner. 14th, Mr. Griffiths' guides gave a short address, followed by very successful clairvoyance. Sunday evening, in the absence of Mr. Wilson, who disappointed us, Mr. Pascoe and Mr. James kindly gave short addresses. Mr. Pascoe quoted many striking incidents of spirit phenomena; afterwards, Mr. James gave an address on the "Philosophy of life and death." A very interesting evening.—D. P.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Moorhouse presided. Mr. Kempster, of North Shields, took two subjects from the audience, which were ably dealt with by his controls.—G. W.

WESTHOUGHTON.—We had the pleasure of having Miss Blake, of Pendleton, for the first time. Afternoon subject: "Shall we gather at the river?" Many are looking forward to a life after death who are not living as they ought. If your gathering at the river is to be a bright one; you must live good lives, you must do "good works" as well as pray, as faith will earn no reward in the life beyond the grave. Evening subject: "Is spiritualism worth investigation?" While there are many impostors, there are more who are truth seekers and are trying to uplift humanity. Spiritualism proves the future life; it teaches that "good works" (and not high talk) is the passport to a higher life. Clairvoyance at each service very remarkable.—T. H.

WHITWORTH.—We had addresses through Mr. G. Smith. The following subjects selected by the audiences were very ably dealt with. "Time and the men of the time." "Who are the saviours of the world?" "Will-power; its use and abuse." "The Bible story of Jonah and the whale." "The devil of darkness in the light of evolution." Several members had a very pleasant circle with Mr. Smith on the Saturday evening.—J. H.

WIBSEY.—Disappointed by our speaker, through sickness, Mrs. Ellis kindly obliged us, and her guides spoke on "Spiritualism; its use and abuse" and "Speak Gently," in a sympathetic manner, and gave great pleasure. Clairvoyance at both services, 17 descriptions, 16 recognized.

WISBECH.—In the absence of Mrs. Yeeles, through illness, Mr. Oswin kindly spoke on "Spiritualism a Fact and not a Theory," indicating that all his doubts and fears had been swept away since he had become a spiritualist. Also exhorting all to develop their own spiritual nature, and listen to the teachings of their own spirit.—W. U. H.

Mr. Jno. Garbett, of 17, Pink Bank Cottage, Gorton, writes: "I beg to inform societies that I have given up the office of secretary for the Openshaw Society of Spiritualists, and all future communications should be addressed to Mr. J. Dugdale, 29, Cross Street, Bradford, Manchester."

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Conductor, Mr. E. Campbell. 76 scholars, 6 officers. Lessons: First Group, Mr. T. Tyrrell, "Animal Magnetism"; Second Group, Miss Waddington, "Spiritualism for the Young"; Third Group, Mr. W. Ward; Fourth Group, Mr. E. Campbell. The officers and workers in the Lyceum having decided that they needed a new banner, also decided to hold a conversazione for the purpose of raising funds for the same. It was held on Tuesday, the 11th inst., and was socially and financially a great success. Those friends not connected with the Lyceum seemed to vie with each other which could help the most, and transformed our hall into a drawing-room. More than a hundred were present, and enjoyed heartily the facilities for amusements that were provided, including a Gipsy's Tent and a Curiosity Shop. We had also songs, duets, recitations, and a selection of music on the Fairy Bell. Some of the young people were attired in character costumes, which added to the piquancy of the effect. It was brought to a close at 11-30, everyone having spent a delightfully pleasant evening. Excellent refreshments served at intervals.—C. H.

BRIGHOUSE.—Attendance: 61. Marching very fair; calisthenics excellent. A good lesson on "Phrenology," by Mr. Widdop. All seemed satisfied. A very pleasant morning. Hoping to see large numbers next Sunday morning to hear Mr. G. Wright. Lyceum commences at 10-15.

BURNLEY.—Attendance 90, officers 19, visitors 7. We had four visitors from Blackburn, two of whom in response to the request of our conductor said a few words before forming groups, and complimented us on the excellency of our marching and calisthenics classes. The little ones had shells from various parts of the world, to look at, which interested them very much.—A. J. W.

CLECKHEATON.—Attendance 29, visitors 2. Invocation by Mr. Blackburn. Forming groups, we received new light on various subjects. We are sowing good seeds, some falling on good ground and taking root, while to some it remains a mystery. We think time and patience, even with long suffering, will bring the stubborn minds to justice and right. Mr. Veitch gave a good and moral address on the new mode of teaching in our Lyceums, giving pithy points which we should observe in this life to become our own saviour, loving each other, and speaking a kind word. We thank Mr. Veitch for his sympathetic address. The children listened very attentively. Excellent recitations by Messrs. Veitch, Blackburn, Hodgson, and Miss Denham. A grand and interesting session; all seemed pleased and satisfied.—W. H.

GLASGOW.—Parents are neglecting their duty, and their children losing solid instruction in absenting themselves from Lyceum. The conductor in categorical style discoursed on the "Ladder of Light." Mr. Robertson appealed to the scholars to put all the fine and humane thoughts spoken from time to time to some practical use. He surprised and hushed the meeting with the intimation that little Johnny Anderson, some four years of age, in the Lyceum the week before, had bid a hurried goodbye to his father and mother, and gone to join the Lyceums above, and romp with fuller glee in the playgrounds of heaven; and when the time cometh little Johnny "will wait at heaven's gate to welcome in his folks." After appropriate musical readings and songs, Mr. Harper concluded with a very fine poem of a girl that once lived here, passed on, and returned again to the sorrowing ones, and bid them wipe their tears, for she still lived and was happy and waited for their coming. Teachers and scholars joined in giving their warmest sympathies to their brother and sister whose little bud has been so suddenly snapped from the parent twig. But will it not flower out more rarely elsewhere?—T. W.

HECKMONDWIKE. Cemetery Road.—Prayer by Mr. Ogram; attendance, 22 scholars, 4 officers. Usual programme, including marching and calisthenics, conducted by Mr. Thomas Crowther and Miss Sterling. Recitations by W. Crowther, R. Sterling, T. Sterling, N. Fox, W. Fox, and Amelia Ogram, all given in good style and warmly received. A grand session.—B. K.

HUDDERSFIELD. Brook Street.—Attendance excellent. The usual programme was dispensed with, owing to rehearsal for the anniversary on Easter Sunday, when we hope to see a large gathering of friends from all sides to celebrate our first festival.—J. B.

HUDDERSFIELD. John Street.—A happy, profitable, and successful session. An increase in numbers, and an improvement in punctuality, promptitude, and proficiency. The members looked bright and happy, and sung well. After usual programme we formed groups for teaching. Lesson to Liberty Group on "Ancient and Modern Lyceumists," tracing the Lyceum to Aristotle and the Greek walking philosophers.—S. A.

LEICESTER.—Officers 6, children 33, visitors 2. Calisthenics and musical practice. The children have but little time for other lessons, as we are looking forward to our Service of Song, and all appear in great earnestness to make it a decided success. We hope to meet the appreciation of our friends upon this special occasion.—T. T.

LONDON. Marylybone, 24, Harcourt Street, W.—Opened by Mrs. Emily Hawkins. Invocation by Mr. Lewis, musical readings by Mr. Smythe and the conductor, reading by Mr. Collings, general lesson for open service, "Spiritualism for the Young." Marching and calisthenics, and recitations by Mary J. White and Lizzie and Hetty Mason. Twenty-two present. Our visitors expressed themselves pleased with the decorum and beauty of our exercises and the deep spirituality which pervaded the session.—C. W.

LONDON. Notting Hill Gate.—A very enjoyable and harmonizing session. Great interest manifested in recitations, marching, and calisthenics. Musical readings, &c., gone through in good style. A very good attendance. Conducted by our secretary.—P. S.

MACCLESFIELD.—Morning conductor, Mr. Hayes. Present 38. Readings by conductor and Mr. Albinson. Solo by Mr. Bennison, and recitations by Nellie Hayes and Ruth Henshaw were satisfactorily given. Marching and calisthenics were performed well, and next Sunday it is intended to try a new exercise. Groups were not formed, as we practised the service of song "Marching Onward," to be given on March 30th. The afternoon session was not so well attended. Mr. Albinson conducted and gave a reading. Mr. Bennison again sang, and William Houlton recited very nicely. There is not much competition amongst the boys for the prizes offered by Mr. Hayes, and if they are not careful they will all be monopolised by the girls. Look alive, please.

MANCHESTER. Psychological Hall.—Attendance excellent, almost reaching 90. We find our hall very inadequate for our present num-

bers. The programme was performed in excellent style. Recitations were also well given by Masters Rostron and W. Ashworth.—T. T.

MANCHESTER. Tipping Street.—Attendance: 23 scholars, 7 officers, and 2 visitors. Invocation by Mr. O. Pearson. Usual programme. Recitations by George Maslin, Gertrude Maslin, and Lily Sims. Miss Emily Maslin sang a solo, Mr. W. Haywood gave a reading. Mr. H. Hart gave a few selections of music on the melodeon. Marching and calisthenics as usual. Closing hymn. Benediction by Mr. H. Hart.—W. W. H.

NEWCASTLE.—The Lyceum movement has been greatly helped by a visit from Mr. Alfred Kitson. A very interesting reception was afforded him on Saturday night, when the Lyceum scholars with their instructor discoursed some sweet music, and a "cantata" with very pleasing recitations and dialogues. Mr. Kitson told of the rapid growth of this movement. Three years since Lyceums were under 20, now nearly 70; leaders were under 200, now 1,000; and scholars numbered several thousands.—B. H.

OLDHAM.—Morning, good attendance. Invocation by Mr. William Meekin, conducted by Mr. N. Spencer. Musical director, Mr. J. M. Barker; pianist, Mr. R. Savage. Recitations by Mr. F. Shaw, J. Shaw, Mr. Bentley, Ada Ward, Maud Butterworth. Marching and calisthenics gone through very well. Young men's discussion class: physical evolution discussed by a number of friends. Afternoon, good attendance. Invocation by Mr. P. Spencer, conducted by Mr. N. Spencer, assisted by Mr. W. H. Wheeler. S. r. and g. and s. r. rendered from the manual.

PENDLETON.—Morning: Present, 36 scholars, 8 officers. Opened by Mr. Pellowe. Usual programme. Duet by Miss Lipton and Jane Fogg; recitations by Emily, Lily, and Ben. Clarke, Elizabeth Lipton, John Jackson, and George Ellis. Classes: 1st, Anatomy, Mr. T. Crompton; 2nd, Miss Boys; 3rd, Miss Armstrong. Invocation by Mr. J. Crompton. Afternoon: Opened by Mr. J. Evans. Invocation by Mr. J. Crompton. Chain recitations as usual. Musical readings and marching. Closed by Mr. J. Evans. Invocation by Mr. J. Crompton.

SALFORD.—Morning: Attendance 25. Invocation by Mr. Heggie. Marching and calisthenics. Part song by Misses A. Cockins, M. J. Barrow, and H. Hunt, and Masters W. Cockins and J. Heggie. Afternoon: Attendance 35. Invocation by Mr. Jos. Moorey. Mr. Arlott gave a short address on the "Love of God." Both sessions conducted and closed by Mr. Joseph Moorey.—M. J. B.

SOUTH SHIELDS.—Monday, March 10th, the scholars gave a concert in aid of the lyceum funds, consisting of a kinderspiel given in a pleasing manner by Misses Berkshire, Wright, Watson, and Everitts, and Master Wright; also songs by Mr. Walker, Misses Berkshire and Wright. Recitations by Misses C. Wright and Berkshire and Masters Geo. Forster and Griffiths (comic); stump orations also given by Masters Griffith, Lowery, L. and F. Pinkney. This was the first concert by the lyceum scholars, and as it was such a success it was requested to be repeated on Monday, 17th, for the benefit of those who could not attend. At the close a magic lantern was shown, kindly lent by Master Geo. Lynn, after which a hearty vote of thanks was given to the performers.

SOWERBY BRIDGE.—First part of the programme, led by Mrs. Greenwood, well gone through—replete with good advice and worthy of the acceptance and practice of all. Calisthenics very good, conducted in the morning by Mr. A. Sutcliffe, afternoon Mr. C. Rawson. Mrs. Wallis gave a short address on "Knowledge," pointing out ways and means whereby it might be gained and used, and encouraged all to be on the alert to learn. After the session a meeting of officers of the mutual improvement class was held to decide as to the distribution of prizes. After much discussion it was decided that the mutual improvement class will follow last year's method, but the classes under have prizes in accordance with their attendances. The distributions will take place on April 6th.—M. Y.

PROSPECTIVE ARRANGEMENTS.

BRADFORD. Walton Street.—March 29: Ham tea and entertainment, to consist of songs, recitations, &c. Mr. Hepworth, Mr. T. H. Hunt, and others will assist. All are welcome.

BURNLEY. Trafalgar Street.—March 22nd, coffee supper for members and friends, tickets 4d. each.

BURNLEY.—Lyceum new library scheme. The above lyceum will hold a grand conversazione on March 18, 19, 20, to be opened each evening at seven p.m. There will be for sale a few useful articles and curiosities. We hope to have a grand time. Anyone wishing to help us on in the shape of lending anything for exhibition or giving anything for sale, their assistance will be thankfully received by Conductor, W. Mason, 38, Colville Street, or by Miss Woodward, 18, Hurlley Street.

FELLING. Royal Lecture Hall, High Felling.—March 26: Mr. J. J. Morse will lecture on "The Coming Christ." Admission, one penny, to defray expenses.

HALIFAX. Special announcement.—A grand bazaar and sale of work in aid of the building fund, on Good-Friday and Saturday, April 4th and 5th. We trust all friends will rally round us once again. We shall endeavour to make the room as pleasant and cheery as possible. All will be welcome. Admission: first day, 9d.; second day, 6d.; season tickets, 1s. each. But all entertainments are included in above. Refreshments will be provided at reasonable charges. On Easter Monday, April 7th, a splendid tea and entertainment. Tea at 4-30 p.m. and entertainment at 7 p.m. prompt. Tickets for tea and entertainment 10d., for entertainment only 3d.; children half-price.

HUDDERSFIELD. Brook Street.—Sunday, April 6th, the Lyceum anniversary will be held, when addresses will be given by Mr. J. J. Morse, and special hymns sung by the lyceumists. We hope to see a large assembly of friends. Monday, April 7th (Easter Monday), the Lyceum tea party and entertainment will be held; tea at 4-30. Tickets: adults, 9d.; children under 14, 6d. Admission to entertainment by programme, 4d. A capital programme has been prepared, consisting of a domestic drama, in two acts, entitled, "The Chimney Corner," the characters sustained by lyceumists, to be followed by instrumental and vocal music, character songs by our friends, Mr. Hepworth and Miss Dennison; humorous readings by Mr. J. J. Morse; recitations, &c., &c. We hope to have a large gathering of friends with us.

LEEDS. Psychological Hall.—Tea Party on Good Friday, tea at 5-30; tickets: adults 9d., children 4d.; after tea there will be games and amusements for all ages. The Service of Song "Rest at Last," will be postponed until Easter Sunday.—H. A. A.

LEEDS. Spiritual Institute.—Monday, March 24th, Mr. Lawson, at 7-45 p.m., subject, "The First Three Days of the Biblical account of the Creation." Mr. Lawson is a far-learned gentleman, having mastered the science of astronomy, and also the Greek and Hebrew languages. We feel sure his lecture will be very instructive, and hope to secure a good audience on this, his first appearance on our platform. Mr. Wm. Victor Wyldes, on Saturday, March 29th, at 7-30; on Sunday, March 30th, at 3-30 and 6-30 p.m.; and also on Monday, March 31st, at 7-30 p.m. Admission free. Collection. All are cordially invited.

LONDON. King's Cross. 253, Pentonville Hill.—Anniversary of Modern Spiritualism. Sunday evening, March 30th, Mr. J. Burns will deliver an Anniversary Discourse at King's Cross Society, London. A large gathering of friends is expected.

LONDON. Marylebone. 24, Harcourt Street.—The leaders will give a Lyceum Tea and Party on Good Friday, April 4th. Tea at four o'clock; games after tea. We are prepared to receive the kind co-operation of any sympathetic friends to make the affair a success, our funds being rather low. Visitors will be admitted at 9d. each by obtaining tickets beforehand.—C. White.

LONDON. Marylebone, Harcourt Street.—A floral service on Sunday, April 6, in memory of our risen friend and brother, John Tomlin, an earnest and devoted worker in these rooms, respected and beloved by all who knew him. We shall be glad of flowers, cut or in pot, evergreens, &c., which we shall be pleased to receive on Saturday, the 5th, from 11 to 8. It is desirable to have the room free from confusion on Sunday.

LONDON. Peckham, Chepstow Hall, 1, High Street.—To commemorate the 42nd anniversary of modern spiritualism we intend having a special service on Sunday evening, April 6, when suitable readings and addresses explanatory of the advent of the spiritual revelation will be given. Also on April 4 (Good Friday) we shall hold a commemoration social gathering, to which London spiritualists are heartily invited. Full particulars next week.—W. E. L.

MACCLESFIELD.—An open Lyceum session on Sunday afternoon, March 30, at 2-30 prompt. Marching and calisthenics will be performed, and a Service of Song, entitled "Marching Onward," rendered. It is hoped there will be a good number present, and so encourage the officers and leaders in their labours. If each spiritualist will bring a friend, there will be a respectable muster. Collection in aid of the Lyceum funds.—W. P.

MANCHESTER. Tipping Street.—Our speaker for next Sunday, is Mrs. Gregg, of Leeds, clairvoyant. On Saturday evening, March 22, she will give character readings and surroundings to ladies and gentlemen on the platform. All old spiritualists know Mrs. Gregg's ability, and we hope to have a crowded hall, as is usual when Mrs. Gregg is here. Doors open at 7-30, for 8 p.m. In the Temperance Hall, Tipping Street, on Saturday, March 29th, we intend having a members' tea party, and shall be glad to see old members and new, and their wives, and those wishing to become members. Tea at 6 p.m.; tickets, 9d. After tea, the election of officers for the ensuing six months and passing the accounts will take place. Our Lyceum will hold their second annual tea party, entertainment, and ball, on Easter Monday, in the Secular Hall, Rusholme Road. The entertainment will consist of songs, recitations, and a dramatic sketch, entitled "Mix'em's Matrimonial Mart." Tea at 5 p.m. prompt. Tickets, adults 1s., children 6d. After tea, 6d. Rally round us, and help the children.

MIDDLESBRO ON TENS.—March 23rd, 10-45 and 6-30, Mr. L. Wilson, Newcastle. Special notice:—Easter Sunday, two lectures by Mr. J. G. Grey. Easter Monday, grand tea, entertainment, supper, and social. Mr. Grey will take part in the proceedings. Tea and entertainment, 1s.; supper and social, 1s. Special terms for families, by arrangement with committee.—M. Clarke, sec., 35, Jamieson Street.

NEWCASTLE.—Mrs. Hardinge Britten will deliver three orations on Sunday and Monday, March 23rd and 24th.

NORTH SHIELDS. Camden Street.—On Good Friday we intend to hold our annual tea and concert. Tickets 1/-.

OPENSHAW. Mechanics Institute.—March 23rd, morning and evening, open Lyceum session. Afternoon, short addresses by members of the Mutual Improvement class. We think this will be a very instructive day, and hope to have very good attendances; much may be done to ensure this if our members will only diffuse the information as widely as possible.

PENDLETON.—Saturday, March 22: Annual tea party and ball in the Liberal Club room. Tea at 4-30, dancing at 6-30, to be interspersed with songs, duets, solos, comic sketches, &c. Tickets—gent's 1s. 6d., lady's 1s. 3d., double 2s. 6d. The committee wish to make this as great a success as previous ones, and trust our friends will take advantage of this annual treat. Get your tickets early and don't be disappointed.—T. Carr, 82, Whit Lane.

RAWTENSTALL.—On Good Friday a public tea party and entertainment, consisting of dialogues, recitations, and singing by the choir. On the 12th of April, service of song, entitled "Rest at Last."

ROCHDALE. Michael Street.—Mr. Jas. Bamford, of 29, Russell Street, is the Cor. Sec. Speakers, March 30th, Mr. Swindlehurst; April 6th, Mrs. Smith; 13th, Mrs. Mayoh; 20th and 27th, Mrs. Venables.

SLAITHWAITE.—Mr. J. Meal will give a grand mesmeric entertainment, including songs, duets, recitations, &c., Saturday, March 15, at 7-30. Tickets 3d. and 6d.

SOUTH SHIELDS. 19, Cambridge Street.—March 23rd, Mr. J. J. Morse will deliver two trance orations. At 2-30 p.m., subject: "Who are the stumbling blocks of progress?" At 6 p.m., subject: "Man—physically, intellectually and spiritually considered." Relevant questions invited at the close. Chairman, Mr. J. G. Grey. Admission 2d., reserved seats, 6d. On Monday, 24th, we intend holding a fruit banquet and social at 7-30 p.m.; admission 3d., children 1d.

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PASSING EVENTS.

(Compiled by E. W. WALLIS.)

REPORTS.—We received a report from Middlesbrough last week too late for insertion, and it has been crowded out this week. We must remind our friends that our space is limited, and their lengthy reports seriously perplex us. We published no less than 84 reports in our last issue, besides announcements of various kinds of society doings. Will our friends in the societies cordially reciprocate these favours, and help to make their announcements and reports more useful by pushing the sale of "our paper," and securing regular customers for it? We are anxious to double our circulation, and then we should not only be financially self-supporting, but we should be more than doubly useful to the cause we all have at heart. Who will help? Give us your generous support, friends!

PHYSICAL PHENOMENA.—Permit me to give a few particulars of our family circle, which is composed of my husband, myself, and four children, ranging from seven to fourteen years of age. We have been sitting a little over two months for physical manifestations. We sit round a large table, quite at ease, without joining hands, no one under control. This last fortnight we have had wonderful phenomena. We opened our meetings with singing and invocation, and then the tambourine began to play, and the bell rang loudly round the room, the luminous slate was carried about, with the spirit-hand placed on it, so that all could see it. Each sitter was frequently touched with the paper tube. The spirits played the concertina, and gave us direct writing. They wrote that they wanted a musical box, and we bought them one, which they played on Sunday morning, at 11 o'clock, in bright daylight. My little boy, aged 11 years, was sitting alone when the musical box played, the bell rang, and the tambourine floated about the room. Every time we listened at the room door there were loud raps on the door, as much as to say they knew we were there. I would strongly advise all spiritualists to investigate for themselves.—Mrs. Hogg, 15, Spencer Street, Heaton.

PASSED TO THE HIGHER LIFE.—Mr. C. W. Holmes, of 29, Atlas Street, Manningham, Bradford, writes:—"Will you please place on record in your valuable paper that two dear friends, who used to meet with us at Milton Rooms, have passed to the higher life. The first, Mrs. Simpson, late of Home View Terrace, Heaton Road, was a most affectionate mother, and a true and sincere friend. Her husband is left with six children to mourn her loss. Although the remains were laid aside, in accordance with the Baptist faith, at Heaton, on Wednesday the 12th inst., the family and relatives have realized beyond a doubt that they can communicate with her in spirit. The eldest daughter, sixteen years of age, is endowed with the gift of clairvoyance, and has seen her mother several times already.—Richard Moss passed the border on Tuesday, the 11th inst., aged 26 years, from the same complaint as our sister mentioned above, viz., inflammation, and the remains were interred at Scholemore Cemetery, the last rites being performed by Mr. E. W. Wallis and guides. The deceased was employed in one of the large factories of Thornton Road, and had therefore a large circle of acquaintances, and a good many were present at the funeral. A splendid wreath of porcelain flowers under a shade had been provided by his workmates as a small token of esteem. The President of the Society, Mr. Goldsbrough, and Vice-Presidents Mr. Bailey and Mr. Marshall were present, and many members too numerous to mention. The remains were carried from the house, a distance of about 150 yards, through a main thoroughfare, by six companions of the deceased, while the hymn, 'Hand-in-hand with Angels,' was sung. The sight was a most impressive one. Having arrived at the cemetery a hymn was sung, and the guides of Mr. Wallis delivered a beautiful and consolatory address, remarking that life from the cradle to the grave was one long series of questions, not the least being 'What fate awaits us when we die?' There is a spiritual as well as a natural body; it is only the garment of flesh that dies. This is the winterland of our experience, but when the head grows weary and the gentle angel called Death lays his hand upon our brow, we realise the truth of the words of the teacher who declared, 'To die is gain.' This is a time of bereavement, and may be very beneficial. The fountain of tears opens the heart, and as it were sanctifies it; at the same time they are evidences of the love that knits soul to soul. They (the guides) hoped that this would be a time of spiritual baptism, so that hearts might be moved to greater sympathy, gentleness, and love. We are all members of one family; we are children of God; though at times we pass through the shadows of pain, yet the time will come when we shall burst forth in the song of gladness in the freedom of spirit life. They urged that in the spirit circle conditions should be given when our brother would be able to manifest. Even now his presence seems to be felt, and he would say, 'Be of good comfort, I am with you still, though invisible to the mortal eye.' We have no need to fear death. As we live the life here we shall reap our reward in the hereafter."

TO CORRESPONDENTS AND CONTRIBUTORS.

AMICUS.—Cannot be. Have written.

B. B. B.—We, too, are *bcs*—obliged to write far into the night, and positively must decline private correspondence.

A. X.—If you are ashamed of your belief, why cherish it? If not, you have no right to withhold your name from statements that may for ever blast the reputation of one of your fellow-mortals. Do you think it right to ruin the life and destroy the credit of one of your neighbours when you are unwilling even to risk your own reputation by bringing the accusation?

TO SPIRITUALIST SOCIETIES.—Rev. C. Ware writes to say he has an engagement in Belfast for May 12, and would be glad to speak for any of the societies on his way to Ireland during the four Sundays of April, or May 4th—of course, *en route* to Belfast. Rev. C. Ware is an able advocate of spiritualism, and one who conscientiously resigned his pulpit—and the income accruing therefrom—for enlarged mental liberty, and the privilege of supporting and maintaining the truths of spiritualism. Spiritualists, take note of this, and avail yourselves of his services when available.—[Ed. T. W.]

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