

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, APRIL 13, 1888.

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Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6 : Mr. W. Scott.
Blackburn.—Exchange Hall, 9-30, Lyceum ; 2-30 and 6-30.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6.
 Spiritual Rooms, Otley Rd., at 2-30 and 6 : Mrs. Craven.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Mrs. Butler.
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 Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Mr. Hopwood.
 Ripley St., Manchester Rd., 2-30 and 6 : Local.
 Birk St., Leeds Rd., 2-30 and 6 : Mrs. Whiteoak.
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Burnley.—Tanner St., Lyceum, at 9-30 ; 2-30 and 6-30 : Mrs. Wallis.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, Elizabeth St., at 6-30.
Cardiff.—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30.
Chesterton.—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.
Chestercon.—Spiritual Room, Water Lane, at 2-30 and 6 : Miss Parker.
Colne.—Free Trade Hall, at 2-30 and 6-30, Mrs. Butterfield.
Cowms.—Lepton Board School, at 2-30 and 6 : Mrs. J. M. Smith.
Darwen.—Church Bank Street, 11, Circle ; at 2-30 and 6-30.
Dewsbury.—Vulcan Rd., at 2-30 and 6.
Exeter.—The Mint, at 10-45 and 6-45 : Mr. F. Parr.
Facit.—At 2-30 and 6.
Felling.—Park Rd., at 6-30 : Local.
Foleshill.—Edgwick, at 10-30, Lyceum ; at 6-30 : Local Mediums.
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Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : Mr. Tetlow ; at 3, Discussion, "Matter and Force." Sec. Mr. J. Russell, Daulby Hall.
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Westoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
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Mexborough.—At 2-30 and 6.

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Monkwearmouth, 3, Ravensworth Ter., at 2-30 and 6.

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THE ROSTRUM.

EVOLUTION IN RELIGION.

Extracts from a Remarkable Sermon preached in the Downs Church, Clapton, January 22nd, 1888, by the

REV. T. VINCENT TYMMES.

THE doctrine of Evolution declares that all the most perfect forms of life, and all the highest organizations now known to exist, have been produced along an ascending and unbroken line of continuity from matter in its lowest and most primitive condition. By little and little fire-mist developed into worlds with land, water, and air, and worlds gradually brought forth living germs—these passing by imperceptible variations and adaptations to a changing environment, into vegetables, animals, and finally into human beings. Different writers describe the process somewhat variously, and I use wide, even loose terms to cover them all. The one thing in which all agree is, that there have been no sudden leaps, no startling introductions of new forms of life independent of all preceding life; all has been an orderly, continuous process of change from formlessness of form, to ever multiplying variety, complexity and beauty of form. Accepting this view, hasty thinkers say—"There is no room left for God. There is no room for His creative work; no room for His Providential activity; no room for prayer; no room for any of the great doctrines of the Christian Faith."

But this is a groundless notion, whether cherished as a boast or a fear. Let us suppose that all the missing links between man and the lower animals have been discovered. They have not; but let us make the theory a loan of these long-sought links. Let us suppose that science has conquered her way from man to the lowest germ of living matter in the ocean depths, without leaving a single flaw in the evidence for gradual variation and ascent. This conducts us to the one great gulf between living and not living matter: bridge that, and the road to fire-mist is a plain thoroughfare, along which the steeds of science may gallop at their ease. But here, for the present, the way is blocked. It is a recognized law of Nature that life can only proceed from previous life—the not living can only be quickened by the living. Learned professors avow their belief, that at some time, and under conditions not now existing, life must have come from matter without life, and they seem to think that if such an event could be proved to have taken place the last excuse for believing in a Creator would be gone. Timid Christians listen with horror to such a suggestion, and tremble to think that science is hopefully seeking for a physical demonstration that there is no God. But these atheistic hopes and these theistic fears are groundless. Whether we take the guidance of Genesis, or of

Biology and Geology, we are bound to share the belief that such a thing must at some time have occurred. Science unmistakably proves that there was a time when no life was existent, or could have existed, on this globe. It exists now, and it exists as living matter; hence the transition from not-living to living matter seems a necessity of thought. But, on the other hand, if the Book of Genesis be true, there must have been a time when the not-living matter of this earth first began to move and pulsate with life, for it declares that God made all living things from the dust of the earth. Now, let us perpetrate a wide anachronism. Let us suppose that a modern professor was present on this globe at that supreme moment when, in Scripture phrase, "God said, Let the earth put forth grass," or "Let the waters bring forth abundantly the moving creatures that hath life." He is happily placed in the precise spot where that fiat takes effect. He has his microscope covering the very particle of matter which is destined to receive the mystic force. It is still; it has, by the law of its being as not-living matter, no power to stir. But now—mystery of mysteries!—it moves! It was not the wind which shook it, it was not the professor who handled it. It moved from within itself, and began a series of apparently spontaneous pulsations—activities which culminate at last in the impartation of its own power of movement to other particles, and so on and on until a rudimentary plant is formed under that patient watcher's eye.

What I want to bring home to you first of all is this: That, whether God put life into that piece of dead matter, or whether it came there without a Divine sender, the thing visible to that professor's eyes would be precisely the same. He would hear no voice like a man's saying in any language: "Let there be life." The formula, "God said," is simply a poetic expression for the Divine mandate or will. But God is invisible, inscrutable. His activity is knowable only in its results. He would use no machinery, make no sound, and a human observer watching a special creation, would only see something come to pass for which he would be unable to find a natural or physical cause.

The next point to observe is this, that if life came into that bit of lifeless matter without a living author, its arrival was a breach of continuity, and a breach of what the science of to-day declares to be a natural law—viz., that nothing can come into existence without an adequate and appropriate cause or antecedent. Life only comes from life. The materialistic Evolutionist therefore, who asserts that the living once came from the not-living, defies natural law and cuts his own theory to pieces in the very moment of finding what he sought as its completion! Here, to all physical perception, is a break—a leap, a bound, indeed! It is as startling a miracle as the resurrection of Lazarus from the dead. It is, indeed, the very same thing on a small scale and in an elementary form.

In what way, then, can an Evolutionist escape from this dilemma? He can only escape it by carrying out his own principle consistently, and affirming that, as life can only proceed from life, life must be eternal, and that behind the finite and changing forms of nature visible to us there must

be a fountain of life from whence all manifestations of life proceed. In different language, this is virtually Mr. Spencer's doctrine. He sees that what we call matter can do nothing and beget nothing of itself. He traces man back, through physical changes and gradations, to fire-mist, but tells us that this is only a symbol of something else behind. This fire-mist only moves and passes into form because of a force or power lying behind, where science cannot penetrate. Out of the unsearchable there proceed all the changes and developments of history. He declines to name this Eternal Power or to affirm its attributes, but he asserts that it contains in itself all the energy of the universe, that out of it all things proceed, and that by it all things consist. This force, according to him, is not merely a power which once worked to set the vast procession of evolution on its journey, but is working always—in the stars and in the dust, in the fire and in the waters, in the reptile and the man. The trembling of a leaf, the fluttering of a hair, the falling of a tear, and the gathering of a storm, are all the outworkings of this eternal and omnipresent power. Thus every stage of evolution is but a mode of its operation, and the last activity of your brain was as much dependent on this inscrutable power as the first stirrings of what we call life in some previously lifeless particle of the earth. The power inscrutable which is necessary to account for the wonders of evolution contains all the fulness of being needful to produce the universe; in a word, it is a timid, faltering name for the Creator and Governor whom Christians revere as God.

It may have seemed that our thoughts so far have been outside the limits of our subject, and rather a discussion of evolution in nature than of evolution in religion. In truth, however, we have been carried into the very heart and centre of our theme, and to the foundations of all religious faith. We placed ourselves on the inclined plane of evolution, and went sliding down, down to the dark, humiliating bottom, but thence were borne aloft by this threatening theory into the habitations of eternity, to the secret place of the Most High. The one and only thing religion asks of science is an outlet of reasonable thought from the prison-house of sense. That outlet we have found, and having found it, faith is free to spread her wings and soar within the veil.

Mr. Spencer does not feel entitled to say that the eternal power which science is compelled to postulate is itself living, or conscious and possessed of intellectual and moral attributes. But his philosophy has denied to itself and to the human mind any right to deny that these are its attributes, and the great law of continuity justifies the assertion, and, indeed, compels us to affirm, that all our powers are manifestations of His fulness. The severest science assures us that like proceeds from like, and all things finite and temporal have an eternal antecedent of an appropriate and adequate nature. Hence, a devout evolutionist is entitled to say that our conscious life comes from an eternal consciousness; that our thinking powers are derived from an eternal mind; that our moral nature, which discerns good and evil, and honours the one and condemns the other, comes from One who is eternal righteousness; that our powers of affection are begotten of Him who is eternal love, and that our craving for sympathy and fellowship with One who never fails, or sins, or errs, or dies, is the answer of our dependent nature to the attraction of its Author, who is capable of communion with all partakers of His nature. Thus prayer, communion with God, the fellowship of the Spirit and the indwelling of God, have all a reasonable place in the faith of an evolutionist. They are, indeed, but the rational conclusions to which we are conducted by the evolutionary theory itself, when once it has made plain to our understandings that the Inscrutable Force which transcends, yet abides and works in material nature, is the great fountain of life and the origin of all the highest powers and attributes of man.

The theory which so many fear, entitles us to revive the

old Hebrew idea of nature as the vestment of God, and all its workings as the outcome of His strength. For us cold thinkers of late time in Western lands, the fervid poetry of the ancient East may become intensely real. The clouds are again the chariots of the invisible power which points their course; the winds are His messengers; the thunder and the roaring of the sea are His voice; the lightning is His glance, and the trees of the wood are His beauty. The maker of heaven and earth is once more, for our intellects as well as for our hearts, the sustainer, provider, and keeper of the birds of the air, and it is a scientific, though picturesque, truth, to say, "He openeth His hand and satisfieth the desire of every living thing." Since the unseen power is working always in all things and everywhere, He is never far from any one of us; we have derived our being from Him. Our breath is in His hands. There is not a thought in our hearts, but lo, He knows it! Not a hair of our heads He does not number; not a tear can we shed, but He feels our grief; not a joy streams through our life but it is a thrill of His goodness; and whether we look out on nature, or inward upon our own faculties and powers, we may lift up our souls to the unseen Lord and exclaim, "All our springs are in Thee."—*Christian World Pulpit*.

THE FIRST PROBLEM.

By S. J. STONE, M.A.

(*The Soliloquy of a rationalistic Chicken just escaped from the shell*).

Most strange!

Most queer,—although most excellent a change!

Shades of the prison-house, ye disappear!

My fettered thoughts have won a wider range,

And, like my legs, are free;

No longer huddled up so pitifully:

Free now to pry and probe, and peep and peer,

And make these mysteries out.

Shall a free-thinking chicken live in doubt?

For now in doubt undoubtedly I am:

This Problem's very heavy on my mind,

And I'm not one to either shirk or sham—

I won't be blinded, and I won't be blind!

Now, let me see:

First, I would know how did I get in *there*?

Then, where was I of yore?

Besides, why didn't I get out before?

Dear me!

Here are three puzzles (out of plenty more)

Enough to give me pip upon the brain!

But let me think again.

How do I know I ever *was* inside?

Now I reflect, it is, I do maintain,

Less than my reason, and beneath my pride,

To think that I could dwell

In such a paltry, miserable cell

As that old shell.

Of course I couldn't! How could I have lain,

Body and beak and feathers, legs and wings,

And my deep heart's sublime imaginings,

In *there*?

I meet the notion with profound disdain;

It's quite incredible; since I declare

(And I'm a chicken that you can't deceive)

What I can't understand I won't believe.

Where *did* I come from then? Ah! where, indeed?

This is a riddle monstrous hard to read.

I have it! Why, of course,

All things are moulded by some plastic force

Out of some atoms somewhere up in space,

Fortuitously concurrent anyhow:—

There, now!

That's plain as is the beak upon my face.

What's that I hear?

My mother cackling at me! Just her way,

So prejudiced and ignorant I say;

So far behind the wisdom of the day.

What's old I *can't* revere.

Hark at her. "You're a silly chick, my dear,

That's quite as plain, alack!

As is the piece of shell upon your back!"

How bigoted! upon my back, indeed!

I don't believe it's there,

For I can't *see* it; and I do declare,

For all her fond deceivin',

What I can't see, I never will believe in!

—Home Words.

ANGEL VISITANTS.

Materializing for the First Time in a Public Hall; Daring, but Successful Experiment; Spirits Recognized and Interviewed by Friends in the Flesh.

[BEFORE submitting the following article to our English readers, it is proper to say that several reports besides the one we give below have reached us from the New York papers. In several instances the writers of these reports were known to be inimical to the spiritualistic faith, and though numbers of them and other well-known sceptics were permitted to examine the temporary cabinet and scrutinize in the fullest manner all the arrangements for the séance, not a single report casts a shadow of doubt or suspicion on the good faith of the medium, or the amazing fact of the number of spirits that came forth from a narrow space, *only large enough to hold the medium*, and were recognized by friends and acquaintances in the hall. We may add that the medium, Mrs. Williams, is an Englishwoman, and one of the few who during some years of public work has never yet been the subject of an *exposé*.—Ed. T. W.]

"An entertainment, very novel in its character and absorbing in the intensity of its interest, was given last evening in Adelphi Hall, Broadway and 52nd Street. This was a spiritualistic séance of the materialistic class, and the manner in which the ghosts trooped out of an improvised cabinet, and walked around, talked and shook hands with friends and acquaintances still in the flesh, was surprising to witness. It was the first time that a genuine materializing séance was ever attempted on the stage of a public hall, and nearly all the leading spiritualists of the city were present. Before eight o'clock every seat in the hall was occupied with a decidedly intelligent and refined audience. The men all looked professional or business men in good earthly condition and circumstances, and the ladies would compare favourably with those to be found in any audience.

"The cabinet was a light frame hung with thick curtains, and placed up against one of the windows looking out on the street, so that there could have been no closet or cubby-hole behind. Up to the beginning of the séance the curtains were up, showing the inside of the cabinet, and leaving it free for examination by any person who desired to do so. A few minutes after eight o'clock Mrs. M. E. Williams, of West 46th Street, the medium who was to undertake this bold and advanced step in the production of spiritual phenomena, emerged from a side-room and quietly took a seat between the cabinet and the organ that stood to one side. She was recognized by some of the people in the audience, and was well received. A few minutes later Mr. J. Wilson McDonald, the well-known sculptor, walked into the hall, and, laying his military-looking cloak aside, stepped in front of the cabinet, and proceeded to address the audience. He supposed that it was because he had for thirty-five years been a close and critical student of spiritual phenomena that he had been chosen to introduce the first medium who had ever ventured on a public stage before an audience of the general public. He reminded those present that, being the first attempt of the kind, it was necessarily experimental, and was done to test the question whether the same spiritual manifestations would show in a public hall as in the private homes of the mediums.

"This was a great and important step taken by this courageous and wonderful medium. After some other sensible remarks concerning the progress that might be looked for in the unfoldment of spiritual science, Mr. McDonald called upon the audience to join in the singing of the hymn 'Nearer, my God, to Thee.' At the close Mrs. Williams walked up to a little table in front of the cabinet, and made a neat little speech in a sweet and sympathetic voice. She told the audience that much of the success of the séance would depend upon them and the conditions they

would give out. She then entered the cabinet and the curtains were let down. There was some more singing, and the voice of Bright Eyes, the spirit-child that always attends Mrs. Williams's cabinet, was heard bidding all good evening.

"She mentioned the names of several persons in the audience, who answered to their names. While Bright Eyes was still talking, the manly figure of Frank Cushman put the curtains aside and appeared at the cabinet door, speaking in his strong, deep-volumed voice. He said there were a great many spirits around, many of whom were new to Mrs. Williams's cabinet, and he would not himself take up time, but give the strangers a show.

"Several spirits now appeared at the door of the cabinet in quick succession and called for relatives in the audience. In every case they were recognized by friends who answered to the names called.

"Already a remarkable feature of the séance developed itself in the great variety in appearance, size, age, sex, and dress of the spirits who kept trooping out. A very handsome young woman came out of the cabinet and said she was Fanny Hazard, the daughter of Thomas R. Hazard, of Vaucluse, R.I. This spirit was very beautiful, very distinct, and won the admiration of all present.

"Next, a tall, motherly-looking spirit appeared. She said she was Martha, and asked if her son, a Mr. Kidd, was in the audience. Mr. Kidd responded, when she told him she had Annie with her. Mr. Kidd also recognized Annie. He had a talk with them at the cabinet, and the two spirits dematerialized in sight of the audience. It was a remarkable exhibition.

"A genteel, slightly-proportioned spirit was announced as Mary Cunningham, and called for her mother. The latter, a lady dressed in mourning, recognized the spirit, and had a most affecting interview with her in front of the cabinet. Mother and daughter, between whom a very deep affection seemed to exist, were strongly affected.

"A spirit then asked for a Mr. Florentine, and a gentleman about the middle of the audience answered to the name. The spirit said he was his brother, and Mr. Florentine remarked, 'That is right.' But the spirit said he could not materialize just then—was not strong enough, but hoped to be soon.

"Mary Moss desired to see her mother. A middle-aged lady in the audience recognized the spirit as her daughter, and had a satisfactory interview with her. She had with her a lady called Beach, whom Mrs. Moss recognized as a friend. Two distinct forms of young women then appeared at the door of the cabinet, and while the curtains were held aside by spirit-hands, they dematerialized in view of the audience.

"The spirit of William Rednock next appeared to a female friend in the hall, and she recognized him and held quite a conversation with him, which appeared to make the lady happy.

"The spirit of Mary Graff walked around with her mother, and then two spirits announced themselves as S. B. Brittan and Dr. Dio Lewis, after which came the spirits of Frank Newton and Gerald Stanley. A tall lady in the audience, with an abundance of gray hair, but a fresh and young-looking face, recognized her son in the next spirit. The mother was greatly overjoyed, and invited the audience up to see her boy. Then came Judge George Barnard, who was recognized by a lady friend in the audience, and also by a gentleman, both of whom assured the *Mercury* representative that there could be no doubt whatever of its being the veritable Judge Barnard. Alice and Phoebe Cary came next, and a young man named Dyer put on material form and came out to look for his mother.

"Some twenty more spirits followed, and the séance, after lasting nearly two hours, came to a close.

"A correspondent writing us concerning the above

described séance, gives the following additional items of interest :—

“The gas-jets were lowered to a dim light, sufficient, however, to discern objects in all parts of the hall. Among other occurrences was the appearance of two forms at the same time, claiming to be Fannie and Esther Hazard, both endowed with power of motion and speech. A boy, apparently ten years of age, called his uncle from the audience, and, taking his hand, walked some distance from the cabinet, approaching so near the writer that the gray colour of the boy's clothing was easily discernible. The massive form of one calling himself “Amarona,” as he slowly dematerialized between the curtains, in full view of all, attracted close attention.

“The audience was deeply interested and its deportment perfect. No levity or disorder of any kind was even hinted at. On the whole this first public séance was a great success, and was so pronounced by all who subsequently conversed with the writer.”

“It is to be hoped this success will encourage Mrs. Williams to give a series of these séances.”—*New York Sunday Mercury*.

THE DEATH-BED OF LLEWELLYNN JEWITT, F.S.A., &c., &c.*

Written for *The “Two Worlds”* by
S. C. HALL.

THIS most estimable man was not a spiritualist, yet it seems to me more than probable that during our long intercourse he received from me impressions, perhaps convictions, of the solemn and happy truths that spiritualism teaches, belief that death does not infer separation. Llewellynn Jewitt was emphatically a good man: a marvellously industrious worker and harvest gatherer in the fields of literature; one to whom the world as well as his own country owes a deep debt of gratitude. His dear and much-loved friend, William Henry Goss, of Stoke, has paid a considerable part of that debt. A sketch of the life and death of Llewellynn Jewitt, F.S.A., is one of the most admirably and beautifully written tributes I have ever read. It is an affectionate remembrance of a very dear friend, whose character he was fully capable of comprehending, and is written with a view of rendering justice to one whose whole life has been passed in beneficial services to humanity. I need offer no apology to the readers of *The Two Worlds* for introducing a portion of it into these pages. It is a happy, graceful, and beautiful tribute to a happy, graceful, and beautiful memory. I rejoice to have my knowledge of this estimable man thus revived and strengthened. It was my privilege to have been associated with Llewellynn Jewitt in several of his most popular works, during the many years I was Editor of the *Art Journal*. The tribute of my honoured friend W. H. Goss I re-echo to the full; but my object in quoting the passage in his charming little book is to supply evidence that there are many who, though they may not have been called upon to avow belief in spiritualism, are spiritualists in all the essentials of its solemn and happy truths.

Mr. Goss, on page 22 of his charming memoir, writing of his friend's last illness, says :—

“On Tuesday, the 1st of June, 1886, I hastened to his bedside in alarm. He seized both my hands most lovingly, and held them for a long time. He tried for some minutes to

express himself in words, but he could not put them together to be intelligible. The predominant word was ‘beautiful,’ and I thought he must be trying to tell me of some vision he had seen of his wife. Later in the day, on taking leave of him, I promised to return in a few days, and as he seemed better after a refreshing sleep, and his speech was improved, I expressed the hope that he would be able to walk out with me in the green fields and lanes, and gain health from the balmy summer air. But no, his next walk out was not to be in the green fields and lanes of lovely Derbyshire, but in the more lovely walks of heaven. The next day his power of speech completely returned, and continued to the last. On Thursday he declared to one of his daughters that his wife had paid him a visit shortly after daylight. She had come to go walking with him, was very grieved that he was so unwell, but she would wait for him until he was able to go. He described her as looking lovely, and dwelt much upon that. His daughter replied, ‘What a beautiful dream!’ ‘Dream!’ he exclaimed, ‘It was not a dream at all! she has been here with me, sitting in that chair. I was perfectly awake when I saw her. She had come to walk with me.’—In the fields of heaven and the gardens of paradise! On the 4th he knew well that his hour of departure was at hand. He expected to be taken that day, and called his children about him and blessed them individually and fervently, and those who were absent he mentioned by name and blessed, and also a friend whom he loved and who loved him. His mind and voice were clear; and he bade his children ever to remain lovingly united, and to put their trust in the merciful God who had been his shield and help all through life. He said he should have been happy to have remained with them for a while longer, but he was equally happy to go to the other dear ones whom he was about to join. After this he slept again, and his son Edwin, who was his attendant night and day, declares that at times his father's face assumed a smiling radiance, as though he had been in the enjoyment of some beautiful vision. On this, his last day, he had no thought for himself, no fear of death; but he evinced anxiety that his children in their attendance upon him should suffer no discomfort, and insisted upon their taking rest and refreshment. Some of them were absent—resting, when, between four and five o'clock in the morning of the 5th June, he roused up, and seemed surprised to find himself still on earth. He had expected to have been called away earlier. He requested his son to awake the sleepers immediately, and in a few minutes they were all at his bedside again. He grasped each by the hand again, and in a distinct voice said, ‘Put your trust in God, as I have done, and He will always keep and bless you.’ He then said to his son, ‘God bless you—good-bye, Ted,’ and the same to each one present; again he blessed the absent friend whom he loved, and his name was the last word he uttered. Thus, with his last breath he prayed for others, not himself. And when he had thus spoken, with that radiance again upon his countenance, his spirit passed away. And in such an end; ‘Oh death, where is thy sting? Oh grave, where is thy victory?’”

ALL contact leaves its mark. We are taking into ourselves the world about us, the society in which we move, the impress of every sympathetic contact with good or evil, and we carry them with us for ever.

EVERY man stamps his value on himself. The price we challenge for ourselves is given us. Man is made great or little by his own will.—*Schiller*.

TRUE charity is wise, giving when necessity demands—encouraging until the unfortunate can stand alone.

SEE thyself in the bosom of moral confidence, and be strong.

BE what thou art, personate only thyself, swim always in the stream of thine own nature.

TO seem what we are not reacts at last into deserving ruin of our ambition.

* LLEWELLYNN JEWITT, the projector of *The Reliquary*, and its editor and principal contributor during the twenty-six years of its existence, was born at Kimberworth, Rotherham, on the 24th November, 1816. He was the youngest child of Arthur Jewitt, a well-known and successful topographical writer in the early part of this century, and a memoir of him appeared in the *Gentleman's Magazine* of 1882. He was author of a *History of Lincoln*, *History of Buxton*, *Lincolnshire Cabinet*, *Handbooks of Geometry and Perspective*, and many other works. In 1817 he started *The Northern Star*, a Yorkshire topographical magazine, which he continued for several years. He was a remarkably energetic and active man, with stern firmness of will.

MEMOIR OF MR. JOHN CULPAN.

(Late of Halifax, Yorkshire.)

"Lives of great men all remind us
We should make our lives sublime—
And departing, leave behind us
Footprints on the sands of time."

FEW men have more nobly fulfilled the simple, yet urgent injunction contained in the above lines than the subject of the following brief sketch.

The statement we have to make contains in it nothing of a startling or phenomenal character, nevertheless it is memorable from the fact that it illustrates the value of individual worth, the influence which the life of one good man can exert upon a community, and that without stepping beyond the sphere of private citizenship; and finally, it bears indisputable witness to the use of spiritualism, as an aid to the unfoldment of intellectual, mental, and moral excellence.

Of the general details of Mr. Culpan's life career we cannot give a more graphic, yet simple sketch than is to be found in the words of a member of his own family, one who knew him best, and enjoyed the formative influence of his excellent example. Our friend says:—

"John Culpan was born January 25th, 1814, at Skirecoat Green, near Halifax. Before he arrived at two years of age he had a stroke, which made him a cripple for the rest of his days. He received a fairly good education, and some time after became a schoolmaster at Great Horton, Bradford, afterwards at Huddersfield, and lastly at Halifax. When about thirty years of age he entered the service of Oates, Ingham and Sons, dyers, Halifax and Bradford, and remained with them up to the time of his death, having been forty-four years in their service. During the course of his life he took an active part in all the progressive movements of the period; in the Temperance movement, and in the great Chartist agitation. In the latter he took a very prominent part, along with Ernest Jones, Feargus O'Connor, and other leaders of that great movement. He also took a deep interest in the Reform movement of 1852, and the Free Trade agitation; indeed, at a very early period of his life, he was deeply interested in all public questions, and made many personal sacrifices to secure to his fellowmen the glorious privileges which they now enjoy.

"During the latter part of his life his mind was actively employed in Financial questions, and especially the reform of our Currency law, a subject which he had made a special study for many years.

"In his religious experiences he was for a long time unsettled, but when the spiritual movement commenced in this country, he was one of the first to take up the subject in Halifax, about thirty-six years ago, and this seemed to be the foundation on which he made his stand, never wavering for one moment, and doing his utmost to promote the spread of spiritualism—both in public and private."

To this simple narrative of a life which neither blazed forth in the halls of legislature, nor made its record beyond the limits of the county in which it originated, we must add a few closing words.

Every movement with which Mr. Culpan identified himself was unpopular in its beginnings, and therefore demanded courage, energy, physical and moral power to uphold it. To see a form sustained on crutches, plodding from place to place to lend the support of his bright face, cheery smile, and powerful oratory to an unpopular cause, showed how far courage, energy, and moral power triumphed over the disabilities of a crippled physique. To remember that every cause he espoused was *for the people*; a movement to right their wrongs, and help those who could not help themselves, was to discover how far the springs of true benevolence were at the foundation of all his undertakings. To know that each morning saw him on the train which carried him from his home to his forty-four years' service at Bradford, was to understand how faithfully he utilized every moment of the life devoted to so many good works.

Like all the other movements Mr. Culpan attached him-

self to, when spiritualism first appeared in this country, it was the target for all the forces of bigotry, prejudice, ignorance, and *interested* opposition. None but the pioneers in this great upheaval of human thought can conceive of the relentless persecution, the actual physical danger, and the cruel estrangement from social ties that the advocacy of such a cause involved; and yet all this environment never moved the good man's soul during a period of thirty-six years of indomitable apostleship.

The writer of this article is personally cognizant of scores of individuals who have declared that they investigated, and finally accepted spiritualism, because they were convinced there must be both good and truth in any cause which was so resolutely upheld by one so wise and so good as John Culpan. What a noble record is this! What a centre of influence may one true life become! and what a mighty triumph over all the combined forces of bigotry and opposition must have been achieved when the last scene of all drew together a vast following, who tramped in the pouring rain and piercing wind to drop tears of sympathy and cast flowers of loving memory into the open grave which received the empty tenement wherein John Culpan had lived and laboured for seventy-four years of mortal life.

Standing in our midst and listening to the words of loving farewell spoken by the writer, last Good Friday, several clairvoyant eyes beheld the enfranchised spirit of the good man. No longer supported on weary crutches, he bore in his hand a slender staff with which he first pointed upward, and then planting it firmly on the ground, bid the speaker assure his beloved family, including the blind brother and sister he left behind, that, *with the help of Heaven on high, he would still be the same earthly staff he had ever been to them all*. And they knew the spirit spoke the truth, and they were comforted. As faithful as ever to the welfare and comfort of others—as the procession carried forth the form from the Cemetery Chapel, proceeding in the cold storm to the open grave—the spirit bid the speaker shorten the ceremony by simply singing the grand old doxology, which expressed his own sentiments of praise and thankfulness. And so the curtain fell on earth, to rise again to the new career of love and usefulness open to God's ministering angels.

SPIRITUALISTS, AWAKE!

We call attention to the following stirring extract, one which should find an echo in the heart of every true spiritualist:—
"I have never had the opportunity of witnessing the slightest phase of spirit-manifestation, and all I know of the subject is from standard authors; but the theory—oh, how grand! how sublime! how ennobling! It covers all our wants, and satisfies all our aspirations; removes the dread of death, smooths the dying pillow, assuages all our sorrows, is full of compensation for the loss of all earthly comforts, renders the separation of beloved children, and all earthly connections and attachments, only temporary. Take from me health, friends, property, all the earth can yield, only let me say, as I close my eyes for the last time to external things—I know that spiritualism is true." These brave words, and many others, consolatory, instructive, startling, and profound, are published in a set of excellent leaflets collected from the utterance and writings of the best spiritualists of the time, by Mr. Robert Cooper, of Eastbourne, Sussex, and placed at the disposal of every spiritualist society in the land for distribution, on the merely nominal terms given below.* Mr. Cooper, who is one of the earliest and most self-sacrificing of English spiritualists, writes that his health is now too poor to enable him to do more for the cause to which he has given so many years of his useful life than contribute these leaflets. Are the spiritualists aware that such invaluable means of propagandism are obtainable; and if so, are they awake enough to realize that they should be on the seats of every lecture-room in the land?

* Published by the Religio-Liberal Tract Society, Eastbourne. Price 2d. per dozen; six dozen sent post free for 1s. For any less number, 1d. extra for postage. Stamps received. Leaflets 6d. per 100 pp. Address: Mr. R. Cooper, Secretary, R.L.T.S., Eastbourne, Sussex.

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Sub-Editor and General Manager:

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FRIDAY, APRIL 13, 1888.

UNDEVELOPED SPIRITS AND OBSESSION.

We are in receipt of so many letters of inquiry concerning the best mode of dealing with this vexed subject, that we propose to devote the present article to its consideration, prefacing any remarks we may be able to offer by the following suggestive letter from an esteemed correspondent:—

To the Editor of The Two Worlds.

"Prove all things, hold fast that which is good."

Madam,—I was much interested by the advice you gave to W. Anderson (p. 233) in regard to depraved spirits. Will you kindly tell me (1) if by sitting in séance I come under the control of spirits, then by what law can I prevent myself from becoming obsessed? I have dormant mediumistic power, but on three occasions malignant spirits have tried to destroy my life, so that I have reason to avoid the séance, why, or for what reason I do not fully understand, and I fear the study of T. L. Harris's books have made the matter still more difficult to comprehend. (2) If Harris speaks truth, there is awful danger in the séance. If he is telling untruths, no punishment is severe enough for him for leading us astray. He has by his doctrine of counterparts made twenty years of my life a misery. (3) Will you kindly give me the law of the séance, so that I may know exactly where the danger lies, if there is any? (4) I believe it has been laid down as a law that *like draws like*; but this cannot be correct, *vide* the cases of obsession given in your splendid book, "Nineteenth Century Miracles," and "Ennemoser's History of Magic." Take the Irish revivals for example, also the various cases of hauntings and wrecking of furniture, &c. I don't want to be a poor obsessed slave to any spirit, and yet I cannot commune with the higher intelligences by any (what appears to me) orderly law. Again, (5) is the identity of any communicating spirit capable of positive proof? Evil spirits can mouth religion as evil men in the flesh can. The archbishops and bishops of England can talk like angels, yet they hold their offices by swearing they are specially sent of God when it was the stipends sent them. What is to prevent a spirit personating any saint? Is there any absolute test? (6) Spirits teach all kinds of doctrines. The séance must be the result of law. Does the disorder or inversion exist in the circle, or in the communicating spirits, or in both? If so, (7) what law must operate to induce order, and make the communications absolutely reliable and of true scientific value? (8) Until this law is clearly understood, spiritual communications can never be of real value, to make the human race better than it is. Can the Editor, with her large experience, throw light on these vital questions? I have asked them in favour of no sect or denomination, but as the anxious desire of one who has studied spiritualism and its allied sciences for many years of mental and spiritual aspiration.—Yours, "EARNEST."

To meet the questioning of our friend we deem that no abstract philosophy will be so effective as the recital of a page of practical experience. When some twenty-eight years

ago the Editor of this paper began investigating spiritualism in America, she found that its phenomena explained the facts of an otherwise incomprehensible life, by showing that she herself had been a spirit medium from birth. Being solicited by spirit friends to sit as a *test medium* for the public, all the experiences that our correspondents write of became a part of her daily routine, and furnished food for instruction that the clergy—who for four centuries have purloined out, "Now concerning spiritual gifts, brethren, I would not have you ignorant"—have kept the people in profound ignorance of. Undeveloped spirits came and endeavoured to keep possession of the medium. Mocking spirits came and tried to throw ridicule on every religious aspiration. Deceitful spirits represented themselves as "the great ones of earth," and foolish spirits came, striving to gain favour by making promises of fortune, fame, and high distinction. Meantime, true, good, loving spirit friends, and noble teaching spirits also came, the entire motley crowd proving more conclusively than any philosopher could teach, that the spirit world is a *human world*, and as such must be dealt with. In this connexion, we may say that in America, the mediums, being entirely devoted to their speciality, were able to study out and classify the facts they received; in this country, thanks to the efforts that have been made to *insult* and *discourage* professional mediums, those that sit at circles have no advisers, no assistance, except from *mere theorists*, who speak what they *think*, not what they *know*. The Editor, confused and amazed, finding that the professional and *well paid* professors of *theology* either did not know or would not explain what spiritual gifts were, went to the spiritualists themselves, and from her "spiritual father," Judge Edmonds, and many others, the first, most careful observers, and capable interpreters of spiritual facts, besides the experiences of thousands of circles, learned some of the following theorems concerning the relations of the spiritual and material worlds.

1. That spirits are MEN, WOMEN, and CHILDREN—precisely as they were on earth, and are to be treated and dealt with just as we would deal with human beings. (Children we do not treat of now—men and women we speak of collectively.)

2. That the gates, which in former times were enveloped in mystery and only opened to those who found opportunities to communicate, are now open to all; hence, all classes, conditions, and grades of development rush in—hence, too, the absolute necessity of dealing with the various classes of returning spirits just as we would with so many human beings. If rude, corporeal spirits are the communicants, remonstrate with them, endeavour to reform and elevate them; and if they persist in annoying us, break up the circles, and don't renew them as long as those influences prevail.

N.B.—Our spiritualism should not depend upon our own personal experiences at circles; surely the testimony of thousands of our fellow mortals might be taken as evidence enough, and enable us to believe in the facts of spirit communion, even if we are hindered from *personally* accepting them through our own experiences.

Now on the human side—whilst we admit that "like attracts like" in a general sense—hence, that mediums of special natures attract corresponding controls, we insist that this is not *invariably* the case. The Editor has seen *hundreds of cases of "obsession,"* and in every instance she has found some disease of the brain or cerebro-spinal system prevailing, or some mental weakness or deficiency that rendered the subject *liable* to control from undeveloped spirits. Thousands of instances are on record wherein innocent little children, or pure-minded ladies, have been obsessed—speaking and acting like demons. In visits to scores of lunatic asylums in the United States, the doctors have assured the Editor of their belief that one half of the cases they had in charge were conditions of obsession—not of lunacy. Now let it be understood that these cases were in no one instance *out of thousands, spiritualists*, but persons ignorant of the spiritual philosophy.

A thorough experience in spiritualism should at once prevent obsession, by nipping the liability in the bud and avoiding the danger. *The danger lies in this: All persons are not fit to be mediums, and not able to assimilate the magnetism by and through which spirits communicate.* How is this to be ascertained? How all things have been ascertained, and all sciences discovered—*by experiment.* Let us understand that *mediums* are born such, and that spirit control in their case is normal, natural, and healthful. The Editor, from birth a victim to throat and chest disease, has been kept up for a long life by the healthful, strengthening, and instructive influence of spirit control.

Hundreds of her associates can affirm the same thing. They have been assisted, guided, educated; aye, and helped to educate others, and compel the age to move forward; liberalized and instructed it, all through spirit control. But, on the other hand, that same magnetism which has been, and is, life, strength, and mental power to some organisms, is poison, or madness to others. During the Editor's experience as a public test medium in New York, out of every hundred persons that visited her and sought for counsel "how to become a medium," at least one-third of that number were advised by spirit friends *not to try*—that is, not to seek to exercise medium powers at all, magnetism being to their organisms a force that would operate injuriously, and either open the door to gross corporeal and obsessing spirits, or injure the constitution by drawing on, instead of invigorating the vital forces—and herein lays all the philosophy which answers the various questions propounded by our worthy correspondent. Some plants require water to promote their growth; others, dry air; some heat, some cold. Some creatures live in the sea, others perish in it. The Esquimaux can only survive in the Arctic regions, the Southerner collapses and dies in them. Just so in the realm of imponderable forces. The laws of spirit circles, as far as our unaided and imperfect experiences have taught us, are amenable to common sense, careful experience, and reason. When we can establish a true and practical school or college of psychical science we shall be enabled to classify our forces and experiences, and formulate such laws as we can observe the working of. Until then we can only learn by our failures, and profit by our successes. To all and each, however, we would say in general—treat spirits and deal with them as human beings. Try and reform the evil and troublesome; but where you find they are persistent in their annoyance, break up your circle, and do not renew it as long as the intruder remains. To those ambitious to become mediums, remember our claim, that the power that may be health and exaltation to one, may be pernicious and disturbing to another. Use reason, judgment, and common sense in this, as in all things, and if the power is injurious, nature demands, aye, and warns you to abstain from it. If, as in the case of your Editor, and hundreds of other natural mediums, the power produces good, and good only, honour it, cherish it, and practise it, though all the bigots and theorists in the world denounce it. Finally, as our space at present is used up, we will add, we shall commence a series of papers on "Spiritual Gifts" in No. 24, and therein shall have fuller opportunities of enlarging upon the uses and abuses of mediumship than we can now follow out. To all we would again add, however you may prize your own experiences above all others, we would advise you to remember that belief ought in all conscience and modesty to grow out of the testimony of thousands of living witnesses—your friends, neighbours, and fellow mortals—even if you yourself are found unfit to join the mediumistic ranks. As to "what is the use of it?" it is too idle and silly a question to be again and again discussed and answered. What is the use of truth against falsehood, right against wrong, knowledge against ignorance, the world over?

VOICES FROM THE SPIRIT WORLD.

On the Origin and Destiny of Man. A communication given by direct writing from the spirits through Sonoma, an Indian Medium Child of eleven years old.—ART MAGIC.

IN answer to the question, "Whence does the idea of the Fall of Man originate?" it was written: "Earths that have the capacity to support organic life necessarily attract such life. Earths demand it, Heaven supplies it. As the earths yearn for the lordship of superior beings to rule over them, the spirits in their conditions of elementary being hear the whispers of the tempting serpent, the animal principle, the urgent intellect, which, appealing to the blest souls in their distant paradises, fill them with indescribable longings for change, for broader vistas of knowledge, for mightier powers; they would be as the gods, and know good and evil; and in this urgent appeal of the earths for man, and this involuntary yearning of the spirit for intellectual knowledge, the union is effected between the two, and the spirit becomes precipitated into the realms of matter to undergo a pilgrimage through the probationary states of earth, and only to regain its paradise again by the fulfilment of that pilgrimage.

"When spirits lived as such, in paradise, emanations from a spiritual Deific source, they knew no sex, nor reproduced their kind. . . . When they fell, and the earth, like a magnetic tractor, drew them within the vortex of its grosser element, they became what the earth compelled them to be. In the earlier ages of this growing world, the conditions of life were rude and violent, hence the creatures on it partook of its nature. Then, too, first obtained the nature of sex, and the law of generation. To people the earth, man, like the other living creatures, must reproduce his kind. All things in matter are male and female; minerals, plants, animals, and men. Spirit, the creative energy, is the masculine principle that creates; nature, the passive recipient, is that which germinates; hence creation. Man must obey the law; hence sex and generation. . . .

"Man lives on many earths before he reaches this. Myriads of worlds swarm in space where the soul in rudimental states performs its pilgrimages ere he reaches the large and shining planet named the Earth, the glorious function of which is to confer *self-consciousness*. At this point only is he man; at every other stage of his vast wild journey he is but an embryonic being—a fleeting, temporary shape of matter—a creature in which *a part*, but only a part, of the high imprisoned soul shines forth; a rudimental shape with rudimental functions, ever living, dying, sustaining a fleeting, temporary existence, as rudimental as the material shape from which it emerged; a butterfly springing up from the chrysolite shell, but ever as it onward rushes, in new births, new deaths, new incarnations, anon to die and live again, but still stretch upward, still strive onward, still rush on the giddy, dreadful, toilsome, rugged path, until it awakens once more—once more to live and be a material shape, a thing of dust, a creature of flesh and blood, but now—a *man*. . . .

"It is from the dim memory that the soul retains, first of its original brightness and fall, next of its countless migrations through the various undertones of being that antedate its appearance on this earth as a man, that the belief in the doctrine of the metempsychosis (transmigration of souls through the animal kingdom) has arisen.

"Yet it is a sin against divine truth to believe that the exalted soul that has once reached the dignity and upright stature of manhood should, or could, retrograde into the bodies of creeping things, or crouching animals—Not so, not so!

"In the fleeting images which antecedent states leave on the spiritual brain, in the half-effaced and half-imperfect perceptions of existence which each new stage of progress and each successive journey through various lower earths

leave, like an unquiet, ill-remembered dream on the spirit's consciousness, the past becomes confused with the present, and something of what we have been imposes its shadow across the path of the future, as a dim possibility of what we may be.

"After the soul's birth into humanity, it acquires self-consciousness, knowledge of its own individuality, and closing up for ever its career of material transformations, with the death of the mortal body, it gravitates on to a fresh series of existences in purely spiritual realms of being. Here the farther purifications of the soul commence anew; commences with that sublime attribute of self-knowledge which enables even the wickedest spirit to enjoy and profit by the change, for memory supplies him with lessons which urge him to struggle forward into conquest over sin, and prophetic sight stimulates him to aspire until he shall attain, by well-directed effort, the sublime heights of purity and goodness from which he fell, to become a mortal pilgrim.

"The triumphant souls who enter Heaven by effort are God's *ministering angels*. Angels of power, wisdom, strength and beauty. The dwellers in the primal states of Eden are only Spirits. The first are god-men—heavenly men—strong and mighty Powers, Thrones, Dominions, World-Builders, glorious hierarchies of Sun-bright Souls, who never more can fall. Spirits are but the breath, the spark, the shadow of a God; Angels are Gods in person. . . . During the various transitional states of the soul in passing through the myriads of forms and myriads of earths whereon their probations are outwrought, the changes are all effected by a process analogous to human death—during the period that subsists ere the soul, expelled from one material shape enters another, the drifting spirit, still enveloped by the magnetic aural body which binds it to the realm of matter, becomes for its short term of intermediate spiritual existence AN ELEMENTARY SPIRIT."

GOD'S CHURCH IN NATURE.

Given Inspirationally through MRS. H. L. BATIE (née LONGBOTHAM), and Dedicated to her relatives and friends in England—from a far country.

I HAVE been out to-day in field and wood,
Listening to praises sweet and counsel good,
Such as a little child had understood,
That in its tender youth
Could feel the simple eloquence of truth.

The modest blossoms, crowding round my way,
Though they had nothing great or grand to say,
Gave out their fragrance to the wind all day;
Because God's loving breath,
With soft persistence, won them back from death.

And the right royal lily, putting on
Her robes more rich than those of Solomon,
Opened her gorgeous missal in the sun,
And thanked Him, soft and low,
Whose gracious, liberal hand had clothed her so.

When wearied on the meadow-grass I sank,
So narrow was the rill from which I drank,
An infant might have stepped from bank to bank;
And the tall rushes near,
Lapping together, hid its waters clear.

Yet to the ocean joyously it went,
And, rippling in the fulness of content,
Watered the pretty flowers that o'er it lean't;
For all the banks were spread
With delicate flowers that on its bounty fed.

The stately maize, a fair and goodly sight,
With serried spear-points bristling sharp and bright,
Shook out his yellow tresses for delight,
To all their tawny length—
Like Samson glorying in his lusty strength.

And every little bird upon the tree,
Ruffling his plumage bright for ecstasy,
Sang in the wild insanity of glee;
And seemed in the same lays,
Calling his mate, and uttering songs of praise.

The golden grasshopper did chirp and sing;
The brown bee busy with her housekeeping,
Kept humming cheerfully upon the wing,
As if she understood
That, with contentment, labour was a good.

I saw each creature, in his own best place,
To the Creator lift a smiling face,
Praising continually His wondrous grace,
As if the best of all
Life's countless blessings was to live at all!

So, with a book of sermons plain and true,
Hid in my heart, where I might read them through,
I went home, heeding not the falling dew;
Still list'ning rapt and calm
To Nature giving out her evening psalm.

While far along the West mine eyes discerned,
When lit by God, the fires of sunset burned;
The tree-tops unconsumed to flame were turned;
And I, in that great hush,
Talked with His angels in each burning bush.

ONE OF THE PROPHETS OF THE GOOD TIME COMING.

Now that M. GODIN, the father and friend of the working man, and the founder of the noble "Familistière" at Guise, has passed from earth to his sure reward in heaven, it is a source of renewed hope and consolation to all who wait to see the sun of promise dawn for the toilers of earth, to know that other establishments of a similar kind to that of M. Godin's, are in successful operation. As a proof of this, we give the following brief account, collated from the Paris correspondent of the *New York Herald*, of

THE PRINTING WORKS OF M. MANCE, OF TOURS.

One of the most interesting of the industrial houses of France is that of M. Mance, of Tours, perhaps the most important printing firm in existence. This firm, which has already been established for three generations, prints and turns out 40,000 volumes per day—that is to say, 6,000,000 volumes per annum; and every detail of the work turned out on so enormous a scale is admirably done—printing, binding, &c., all being the very best that is to be had for money. The bindings of this house are of the most excellent quality; they use up 400 dozens of skins per month—in other words, a flock of 40,000 sheep would only supply this immense establishment with skins for a single year.

The organization of this printing-house is even more admirable than the splendid work it accomplishes in its special line.

"When I began my life," says M. Mance, "I worked for money; after that I worked for fame—I think I may say that now I work to do good."

M. Mance appears to have been animated in his long and busy career by three great aims: first, to show by the beauty of his work done that France is second to none in the art of printing and binding books; second, to make books of a useful and ennobling character; third, to improve the moral, intellectual, and social condition of the workmen employed by him.

The great illustrated publications of this house are among the most splendid specimens of the art of book-making. "The *Touraine* is not a book, it is a monument!" exclaimed Théophile Gautier, one of the keenest critics of this century. "The illustrated books produced by the firm of Mance are the most perfect which have yet been brought out," says the great Parisian authority, John Lemoine. "Printers like M. Mance," says another eminent critic, Armanden de Pontmartre, "are the glory of a province." The jury of the last Exhibition states that "they are masterpieces of surpassing merit." No work of an immoral or frivolous tendency ever obtains the honour of passing through his presses; and every book brought out by him is sure to present an attractive appearance.

In order to substitute kindly personal relations between employer and employed, in place of the bitterness, antagonisms, indifference, and jealousy too rife at the present day, M. Mance determined never to employ what may be termed chance labour. He takes no workman into his employment except on the understanding that he will become a permanent member of the printers and binders

employed on his premises. As far as possible, he recruits his workmen from the apprentices who have grown up and learned their trade in his workshops; his apprentices are the children of the workpeople who have thus grown up under his eye and influence; the folders and stitchers are, without exception, the wives, daughters, and sisters of the workmen employed by him.

In the vast buildings of the establishment (the City of Mance, as it is called by the people of Tours) the head of the firm has founded infant nurseries, where the babies are carefully attended while the mothers are busy in the workshops; also schools for the children of both sexes, where all receive gratis a thorough training in all the branches likely to be of use to them. There are reading-rooms, and excellent hospital arrangements, where the victims of disease or accident are treated gratis, by the resident physician.

In the "City of Mance" every married workman has his own house with a little garden in front, full of flowers, in which they all take great pride, and a little court behind, in which they keep poultry, rabbits, &c., or hang out their linen, at pleasure. Every one employed by the firm is a partner in this sense, viz., that he or she receives each year a share of the profits of the house in proportion with the amount of his or her wages or salary.

Each of the workpeople deposits 50 centimes each week to form a relief fund, from which, in case of illness or accident, they receive an allowance of two francs and a half per day while unable to work. The visits of the doctor, medicines, and appliances, &c., are given gratis. There is a widows' fund which gives a pension to all widows for as many years as their husbands have worked for the firm. There is the Pension Fund, which provides a pension of £24 a year as a minimum for every workman over 60 years of age. Lastly, there is the famous Prudential Fund, organized four years ago, from which each receives a share of the profits of the year in proportion to the amount of salary or wages. Of this share, two-thirds are given at once to each; the other third forms the Prudential Fund, from which allowances are made in cases of need; the whole of the sums thus held in the Prudential Fund for giving help in emergencies is returned to each workman or workwoman at the end of twenty years. M. Mance contributes the sum of 2,250 francs to this fund yearly.

Thanks to these arrangements, every one of those employed by M. Mance is in comfortable circumstances, well provided for, and without anxiety for the future. The workpeople are all on excellent terms with their employers and with one another. Marriages are common between the workmen and workwomen; and many families of six, eight, or ten members may be seen busy in the same workroom.

Some hundred and fifty of the wives of the workmen are supplied with work at their own dwellings.

Besides all these institutions for the benefit of his workpeople, M. Mance gives to the poor of the town no less than £8,000 in works of charity every year. And with all this large and substantial generosity, he lives simply, inexpensively, bringing up his family in the same ideas, and employing his noble fortune in doing good. Employers, capitalists, landowners, men and women of means, or the ability to obtain means—"Go ye and do likewise!"

REVIEWS.

FROM OVER THE TOMB.* JAS. BURNS, 15, Southampton Row, London, W.C.

WE have on a previous occasion called attention to this charming little volume, and expressed the wish, which we now reiterate, that its excellent advice could be studied and followed, not only by those who accept of its spiritual origin, but by every man and woman of the age. A brief preface informs the reader that "These pages are written by a lady who is entirely under the spiritual control of her late husband. Selected from a larger mass of writing, the para-

graphs are without continuity or literary preparation, and must be looked upon from a spiritual rather than a critical standpoint."

The following excerpts may convey some idea—though only a very imperfect one—of the broad and truly humanitarian spirit, in which the life lessons are conveyed:—"A very few of the things believed in as necessary to salvation really are so; men lived and died countless centuries before creeds were written; creeds do not make one more fit for spiritual life." "The world is occupied with various ideas and conceptions of God, and He is worshipped in many different ways; but to be a true worshipper one must be united with God in spirit and with man in brotherly love. This alone is worship; a true life truly lived, whatever notion may be formed of the Deity." "Many think the actual fact of Christ having died will save them, which is very far from the truth, and vain will be their regret that they have rested their faith in the form rather than in the substance; all can be saved, for God does not will the punishment of any, and will receive all that come to Him: but how many are ready to put away selfish motives, and to love their neighbour better than themselves? This is Christianity, and to do this is to be a follower of Christ. If men will only strive after this standard, they will fit themselves for a higher sphere in the next world. No creeds and no church ceremonies will ever do this; only by becoming like unto Christ can they hope to attain to union with Christ." "As God used men of old time to speak unto His people, and to convey knowledge unto them, so does He do so still." "Nothing rests on earth, nothing stands still in heaven, and as long as the world lasts there will be progress in His kingdoms spiritual and temporal; and He manifests Himself now to man as He did of old, speaking through the medium of the spiritual world to the sensitive natures of the earth."

Besides the merely moral and religious teachings, of which the above is a sample, there are vivid descriptions of life beyond the tomb; of the spheres; the mutual relations between mortals and spirits, the best modes of communion, &c., &c.; in a word, this little unpretending work is a *code mœcum* of what life should be here, and must be hereafter, and we can confidently commend it to the attention of every thinking reader.

"THE TWO WORLDS" FIRST PRIZE ESSAY.

THE Directors of *The Two Worlds* Publishing Company have great pleasure in announcing that a Prize of One Guinea has been deposited with them by GEORGE HEPPLESTON, Esq., of Fern Bank, Fartown, Huddersfield, to be paid for the best essay on "THE BEST MEANS OF ADVANCING THE CAUSE OF SPIRITUALISM IN GREAT BRITAIN." Competitors for this prize must send in their essays from this time up to the Third Wednesday in April, i.e., April 18th, when a committee will be formed from the Board of *Two Worlds* Directors to decide upon the merits of the several essays. The prize will be assigned on May 1st, and the name and receipt of the successful competitor be published in the current issue of *The Two Worlds*. Competitors must send in their MSS. plainly written on one side of the sheet only (the length not to exceed at most four columns), and directed to "The Editor;" and each essay must be accompanied by a sealed envelope, containing the full name and address of the sender, marked "Prize Essay," and numbered with a number or word corresponding to the number or word on the essay. The envelopes will only be opened by the committee after the decision has been made.

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

* See advertisement in this Journal.

CHRONICLE OF SOCIETARY WORK.

BERMONDSEY.—Mrs. Spring's control gave a short address, concluding with clairvoyant descriptions, all recognized except two. Attendance rather small.

BINGLEY.—Mrs. Whiteoake was very successful in clairvoyant tests. In the evening she gave seventeen descriptions, thirteen being correct. She had three controls, one was a young woman who passed away in the workhouse, and she was in deep trouble, but was wishful for help.—*E. G.*

BISHOP AUCKLAND.—At 6 p.m. the guides of Mr. J. Eales and Mr. J. Scott gave discourses on "True Spiritualism," to live pure lives, get rid of everything that mars the progress of spirituality, and to give good conditions to kind and loving spirits to teach and guide through this earthly pilgrimage to a higher sphere of knowledge and truth.—*H. W.*

BLACKBURN.—We had the pleasure of listening to Mr. T. H. Hunt. This young and eloquent medium has a great future before him. Afternoon subject, chosen by vote by the audience, "The Planets, and their influence upon mankind." Mr. Hunt described the earth, not as a separate and independent body, but as a portion of an immense whole, of which every part acted and reacted upon its neighbour. By earnestly adopting the good and resisting evil, man could not only counteract the baleful influences from other planets, but influence the universe for brighter and better things. Evening: Mr. J. Pemberton sang a solo by request. Mr. Hunt delivered a powerful lecture on "The Nature and Destiny of Man," to which a brief report cannot do justice. A Spanish control afterwards sang a solo in his own tongue, and the medium concluded by improvising verses on various subjects suggested by the audience—as "Love," "Deity," "Forethought," &c., in a fluent and expressive manner. Audiences unusually large and attentive.

BRADFORD. Little Horton Lane.—Miss Hartley's controls spoke to the edification of all. The attendances were good, our room well filled. Afternoon subject: "The Orthodox Heaven," and in the evening "The fallacious teaching of 'As the tree falls so shall it lie.'" She gave a few clairvoyant delineations, mostly spirit guides.

BRADFORD. Ripley Street.—The guides of Miss Bott gave discourses, afternoon and evening. Miss Capstick gave descriptions of spirit friends after each discourse very satisfactorily. Two crowded audiences.—*Cor.*

BURNLEY.—Good Friday. Our annual tea meeting, a great success, the place crowded. After tea a good entertainment: songs, recitations, dialogues, nigger troupe—a very pleasant evening. Good meetings. Mr. Wallis spoke on subjects proposed by the audience; his lectures were much appreciated.—*W. W. C.*

EXETER.—On Good Friday, after partaking of the cup that cheers, the tables were removed, and the following friends took part in an enjoyable entertainment. Mr. Rossiter (Torquay), presided. Songs by Messrs. H. Stone, R. Shepherd, Misses Shepherd (aged 5) and Yardley (aged 9); readings by Messrs. Rossiter, R. Shepherd, and A. Hopkins; recitations by Masters H. Jones and C. Yardley (aged 7), Misses M. Shepherd and M. Yurdley (aged 5); and an address by Mr. F. Parr. Concluding with the usual vote of thanks to the ladies and president.

FELLING-ON-TYNE.—The guides of Mr. C. Campbell gave a very eloquent address from the subject "In what sense was Jesus the Saviour of the World?" speaking for about an hour. They answered several questions, which gave general satisfaction.—*G. L.*

GLASGOW.—Morning: Mr. J. Griffin read an excellent paper on "Truth," followed by a discussion in which several speakers took part. Evening: Mr. G. Finlay discoursed on "Immortality." The paper was comprehensive, logical, and exhaustive; the salient points being particularly clear and convincing. On Thursday, the 5th, we had a harmonious gathering of members and friends. A variety of songs, music, and recitations were rendered in capital style. Subscription to be devoted to Building Fund. Another musical gathering for same object first Thursday in May.—*G. W. W.*

HATTON-LE-HOLE.—As Mr. Lashbrook was unable to be with us, owing to illness, the members took part, and we spent a very pleasant evening.—*J. T. Charlton, Sec., 29, Dean Street, Helton Downs.*

HUDDERSFIELD. Brook Street.—Mr. Wallis provided excellent food for the thoughtful in his discourses. Afternoon subject, "Inspiration, its Nature and Meaning," upon which a clear and instructive address was given. The evening was devoted to subjects handed from the audience, which were varied and numerous, the speaker dealing effectively with them to the delight and profit of all. Monday, April 2: Our first tea party and entertainment, which proved a great success in every way. An excellent tea was gracefully dispensed by the ladies, and a varied and apparently enjoyable programme was gone through, consisting of songs, recitations, and readings, concluding with a dramatic sketch, with appropriate scenery. The following ladies and gentlemen contributed to the evening's enjoyment—Mrs. Briggs, Mrs. Dixon, Miss Castle, Miss Mosley, Miss Littlewood, Mr. E. W. Wallis, Mr. Lord, Mr. Dixon, and Mr. Briggs. About 170 partook of tea, and considerably more attended the entertainment, which, by the way, was unanimously pronounced a great success. We feel that we should be remiss did we not acknowledge the hearty co-operation and assistance of friends from neighbouring societies, who, by their kindly presence, did much to promote a happy evening. April 8: Mrs. Britten gave us magnificent addresses. The afternoon's subject was "The Soul of Things," which indeed was a rich treat, full of suggestive information. A very large attendance at night, when six questions were taken from the audience and splendidly spoken upon, to the great satisfaction of all.—*J. B.*

HUDDERSFIELD. Kaye's Buildings.—A pleasant day with our friend Mr. Hepworth, who devoted the whole afternoon to questions which were answered in a most able manner. Evening: the subject chosen was "Eternal Punishment." This was exceedingly good, everybody going away well satisfied, declaring they had never heard Mr. Hepworth speak so well.—*J. Hewing, Sec.*

IDLE.—April 1st: Mr. Parker delivered two addresses, which were well received. April 8th: Mrs. Dickenson, in the afternoon, spoke upon "Resignation to God" to a good audience, and was well appreciated. Afterwards giving fourteen descriptions, ten recognized. Evening's discourse: "Thou canst not toil in vain." A very good

common-sense address, and well liked, followed by nine descriptions of spirit friends, all recognized. Also describing guides of three persons. Barney said a few words in his own quaint and original style; this control speaks in the true Irish brogue, and does much work in little time and does it well.—*W. Brook.*

LANCASTER.—Afternoon: Mr. A. Hudson, local medium, delivered a nice address on "What is Spiritualism?" This being his first appearance on a public platform, we heartily congratulate him on his success. Evening: Mr. Baird, local, gave a grand and forcible address on "God and Humanity." Mr. Jones very ably presided.—*J. B.*

LEICESTER.—Morning, Lyceum, twenty-two children present; afternoon, healing circle. Evening, the guides of Mr. Sainsbury gave a splendid discourse on "Death"—as we have to regret the loss of our brother, James Taylor, who passed to his spirit home on the 2nd of April, aged 36. He had a beautiful vision of his spirit home a few days before he passed on. He selected four of his brother spiritualists as bearers. The mortal remains were interred in the Leicester cemetery on Thursday, April 5th, and his spiritual friends sang the hymn "Nearer, my God, to Thee" at the grave.—*W. J. Ogden, Sec.*

LONDON, SOUTH. Winchester Hall, Peckham.—Morning, fair attendance. Mr. J. Hopcroft answered questions upon spiritual topics, a profitable time being spent. Evening, good attendance. The subject chosen, was "The Transition of Souls from This World to the Next," which was well handled, several other subjects being briefly touched on. The meeting was rendered remarkable by some extraordinary clairvoyant descriptions. In one instance, the room in which the passing away took place was accurately described—the position of the bed, and posture of the body, the disease, and death symptoms were given, concluding with a personal message from the spirit communicating; each of the descriptions given were recognized. The audience manifested much surprise and satisfaction, and frequently applauded. We had, indeed, a glorious day, and are glad to say Mr. Hopcroft will be with us again shortly. The anniversary celebration at Holborn Town Hall was a great success, and will, we hope, be the means of uniting the workers of the metropolis, and of stimulating them to fresh exertions for the propagation of the knowledge of immortality. All expenses have been met, and the balance handed to the treasurer. We hope to be able to announce another such gathering shortly.—*W. E. Long, Hon. Sec. (pro tem.)*

MANCHESTER.—A pleasant day with the controls of Mrs. Green, who in the morning spoke on "The Golden Rule of Love." A most interesting discourse. Eight clairvoyant tests were given, seven recognized, audience well pleased. Evening subject: "The Spirit World." She showed that no science could prove that the spirit ceased to exist with the decay of the body. That the spirit of man was as distinct from the body as was the inhabitant from the house in which he lived. Spirit manifestations were never confined to time, or place, or creed. They were gifts which some people believed to have existed in apostolic ages, and if they existed then, why not now? God had not changed towards his people, but they had changed towards him. Some said there was no God, simply because they could not see him, and what is required to convince them is the practical demonstration of spirit power, and if they would only investigate they would find that man did not pass away into unknown regions, and they would be able to draw to them the spirits of loved ones gone before, and to realize that they were still near, loving and beautiful. Concluding with eight clairvoyant descriptions, seven were acknowledged to be correct. A very large audience.—*W. Hyde, Cor. Sec., 89, Exeter Street.*

MARYLEBONE.—Sunday morning: Mr. Hawkins held his usual healing séance, several being magnetized. The control of a medium present expressed great pleasure at the harmony which prevailed. Evening: Very good attendance. Mr. Rodger gave a short but very impressive address, subject taken from Job, c. 22, "Acquaint now thyself with God," which was listened to with rapt attention. Mr. Towns gave several descriptions of spirit friends, all recognized; also of many incidents in connection with the earth life of some present.—*Cor.*

MEXBOROUGH.—A full day of clairvoyance with the guides of Mrs. Ayre, who gave thirty-eight descriptions, of which twenty-five were recognized. We are beginning to have some opposition, but for all that we have had about fourteen names added to our list within the last fortnight.—*W. Warren.*

MIDDLESBROUGH. Spiritual Hall.—April 1: Mr. Armitage spoke on "The Origin and Observances of Easter," "Is Jesus Christ God?" "Did Jesus forgive Sin, and in what Manner?" "Is God a Spirit, or Spirit?" "Man, know thyself!" The controls said the Church had established fasts and feasts for her own aggrandisement, as shown in Easter dues—she had never invented so much as a mousetrap for the benefit of humanity; but had invented the stocks, rack, thumbscrew, block, faggot, and eternal brimstone to curse mankind. From his own words it was shown Jesus was not God, nor did he forgive sin; his plan of salvation is embodied in the story of the prodigal son. In the evening six subjects were fully treated. The infant son of Mr. A. McSkimming (president) was impressively named by the controls. April 8: A local medium spoke effectually on "Theological Blunders"; total depravity, infant and adult baptism, annihilation and eternal torture. The "blind leaders of the blind" might reconcile their mutually destructive theories as best they could; to attempt to do so formed no part of the duty of those who used their God-given reason, to which spirit teachings most forcibly commended themselves. Our friend, in the normal state, said he had no idea of a single word he had uttered. That fact, and exact and elaborate clairvoyant descriptions and private matters made known by the speaker to absolute strangers, showed the strong credibility of spiritualism. In the evening Mr. Gallettie made a powerful defence of "Spiritualism from a Scientific Standpoint." He cited the names of Crookes, Wallace, S. C. Hall, Robert Chambers, Zollner; and evidences of materialization, spirit photography, slate writing and drawing, clairvoyance, &c. Mr. Gallettie had had experience of several of these phenomena.—*J. Corby, 43, Jameson Street.*

MILES PLATING.—The guides of our friend J.R.B.O. spoke in the afternoon on "Childhood, Manhood, and Age," afterwards answering questions; then an Irish friend took control, creating a little amusement by his wit. Evening, on the "Progression of Man." Commencing at the Bible creation, they traced man's gradual development down to the present. A few questions were answered, and our Irish friend took control again for a short time.—*J. H. Horrocks.*

NEWCASTLE.—Fortieth Anniversary Celebration: On Easter Monday a large party gathered to commemorate this now *world-renowned event*. A sumptuous tea was disposed of; then, after an hour's social chat by groups drawn together as fancy or sympathy dictated, the company fell into place for the delightful evening's occupation, which consisted of songs, duets, recitations, &c., &c., and music splendidly discoursed by our beloved sister Miss Kersey, on the piano. The President, Mr. G. Wilson, ever and anon interspersed the music, dialogues, &c., with judicious, practical, and amusing comments. Amongst our excellent voluntary contributors it would be a sin to omit the happy groups of child faces representing the Lyceum, supported by our invaluable brother Mr. H. A. Kersey. [We regret we have no room for the programme.] In harmony with a wish from spirit friends given on Easter Sunday, a large part of the company arranged themselves for a special anniversary dance. Many mediums were present and channelled to us the thoughts and inspirations from the spirit side of life, which cannot but be prophetic of "good things" to come. Sunday, April 8: The President, Mr. G. Wilson, gave a very instructive and useful normal address, subject—"The Facts and Philosophy of Spiritualism." The audience was thinner than usual, owing perhaps to the fine evening and country attractions.

NORTH SHIELDS.—The sixth anniversary tea and concert on Good Friday was the most successful we have had; the tea was excellent, and the entertainment by the Mississippi Minstrels of a high order, and deservedly applauded. Easter Monday night we held our first annual ball; at the conclusion all the visitors expressed their entire satisfaction. Notwithstanding the serious decrease in our members, by energetic work on the part of those remaining we have been enabled, with the help of the spirit world, to make this anniversary, both financially and socially, an improvement on those gone before. April 1st, Mr. Jos. Stevenson gave an excellent address on the fortieth anniversary of spiritualism. At the conclusion Mr. H. Appleby, Mr. W. Walker, Mr. W. H. Thomson, and Mr. Kempster, each said a few words ament the same subject, and a very pleasant evening was spent. Sunday, April 8th, Mr. Roberts gave a lecture on "Psychology," which was listened to with great interest.—*W. H. T.*

OLDHAM.—A grand day with Mrs. Groom. In the afternoon she spoke on "The Great Gulf." There was a great gulf fixed between the rich and the poor, made by men in high places, which would have to be bridged in the near future. Evening subject, "More Light." It was evident that more light was required and demanded than theology could possibly give on spiritual matters, and it was claimed that spiritualism could and would meet the demand. Two poems were given and a large number of clairvoyant descriptions, mostly recognized. In the evening our large hall was crowded to its utmost capacity.—*John S. Gibson, 41, Bowden Street.*

OPENSHAW.—Mr. J. B. Tetlow's guides gave two excellent lectures. Morning: Six subjects were sent up by the audience, five of which were dealt with in a truly scientific manner. His calm and earnest delivery sent conviction to many minds. Evening subject, "The Duty of Spiritualists towards each other." The guides pointed to the noble men of the past, such as Carlyle, Paine, Burns, and Luther—those who fought for liberty of thought and justice, urging us to strive more by act and love to help our fallen brothers and sisters; closing with psychometrical readings.—*James Cox, Cor. Sec., 7, Fern Street.*

PENDLETON.—Mrs. Butterfield gave two grand addresses, holding the deep attention of the audiences, and giving much food for thought. Very fair attendance.—*A. Thompson, Sec.*

RAWENSTALL.—Sunday was a red-letter day with us. Mrs. Wallis delivered two splendid discourses. The audiences, which were large both afternoon and evening, behaved admirably, and all seemed deeply impressed with the truths put forth.—*J. A. Warwick.*

SHEFFIELD. Central Schools.—Afternoon: Mrs. Wheatman and Mr. Hughes gave clairvoyant descriptions, all recognized. Evening: Mr. Shaw's guides dealt with subjects sent from the audience, 7 in number. All were beautifully explained to the satisfaction of the audience, and those who sent them up. The room was so full we were obliged to refuse several admission. Mr. Shaw has kindly consented to give his services on four alternate Sunday evenings, to enable us to reduce the old debt.

SOUTH SHIELDS. Cambridge Street.—Morning: Mr. R. Wilkinson spoke on the subject, "Is Spiritualism true?" from reasonable and scientific standpoints, which gave great satisfaction. Evening: Mr. Robinson spoke, in his usual reasoning, winning, and sympathetic style, on "The Philosophy of Spiritualism," which was well received. Mr. Craven, of Leeds, kindly presided, and made some telling remarks. We were pleased with his presence. A solo by Mr. Davidson closed the meeting. Wednesday, 4th: A grand concert, got up by Messrs. Humphreys and Batey, to whom every credit is due. Mr. J. G. Gray (chairman) kept the audience in peals of laughter. Laughing chorus by choir. Songs by Miss Forrester, Mr. Batey, Mrs. Walker, Mr., Mrs., and Master Humphreys, and Miss Forster. Violin solo by Mr. Forster. Stump oration by Mr. Batey. Duets by Mr. and Mrs. Humphreys. Pianoforte and violin solo by Mr. Forster and Miss Humphreys. Miss Humphreys, pianist. The whole performance was well appreciated. The usual votes of thanks closed a happy evening.

SUNDERLAND. Back Williamson Ter.—April 4: Mrs. White gave delineations, nearly all recognized, to a very attentive audience. April 8: 10-30. Mr. Kempster gave some very interesting answers to questions put by the friends, followed by delineations from the guides of Mrs. Kempster, which were mostly recognized. 6-30: Mr. Kempster gave a very interesting lecture on "The Realms of the Invincible," which he dwelt on with great satisfaction. Mrs. Kempster gave more delineations, mostly recognized.—*G. Wilson.*

TYLDESLEY.—Evening: The controls of Mr. Bradshaw dealt with the subject of "Dangers we have to meet" in a clear and striking manner, showing the difficulties and obstacles that beset us in the cause of spiritual progress, and the numerous theological fallacies we have to confront; they urged all to investigate spiritualism, and not be bound by dogmas or creeds, but seek for proof and no longer labour under the thralldom of egotism and superstition, and then they would be acting in harmony with the dictates of reason, and the voice of conscience.—*Ralph Whittle, Sec.*

WESTHOUGHTON.—We were disappointed by Miss Hollows, who, owing to sickness, could not come. Our good friend Mr. Mayoh gave his services. Afternoon, he spoke of what led him to embrace spiritualism, and answered questions. Evening subject: "Spiritualism, its Utility and Beauty," a grand discourse, and listened to very patiently by a good audience; questions again followed.—*James Pilkington, 66, Chorley Road, Westhoughton.*

• **WEST VALE.**—Mr. Parker's subject in the afternoon was "Spiritualism: What has it done for Humanity?" and in the evening "The Eleventh Commandment." It is the first time we have had Mr. Parker, but hope to have him again before long.—*T. B., Sec.*

WIBSEY.—Morning: Miss Harrison spoke on "I would that you would feast with God and He with you," which was very encouraging. She gave twenty-two clairvoyant descriptions, fourteen recognized. Afternoon, she gave fifteen clairvoyant descriptions, fourteen recognized. Evening subject, "I would that ye were all Christians of the Lord," which was very instructive. Thirty-seven clairvoyant descriptions, thirty-two recognized. Our room was crowded, and all seemed well satisfied.—*George Saville.*

WILLINGTON.—April 1st, Mr. John Scott spoke on "Body, Soul and Spirit: What are they? What relationship exists between the body and the spirit?" In a most eloquent address to a good audience he gave some descriptions of spirits, which was of good service to the audience.

RECEIVED LATE. Colne.—Mr. Lees delivered two good lectures. A tea meeting will be held on Saturday, the 13th. Over £5 has been promised by the ladies for the purpose. Mrs. Groom gave her services on Monday, the 9th, to a large audience. A good collection.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR. Town Street.—We are making splendid headway in our work. Our sessions are characterized by order, behaviour, and individual effort to have excellent programmes. Numerous visitors are highly interested in the same. On the 1st inst. we had seven, and eight on the 8th, all from Heckmondwike. We lately elected officers for the spring quarter, when your correspondent was elected secretary; Miss Wilcock, treasurer; Miss Lobley, conductor; Mr. James Kitson, guardian of groups, and an efficient corps of leaders. We are preparing silk banners, one each for the six groups, painted in oil colours. Miss Mortimer, our harmoniumist, is engaged on them, and hopes to have them ready for the sixth anniversary, on Whit Sunday; and will also be used on the Monday, weather permitting, at our waggonette trip to Bowling Park, Bradford. The groups represented are "Fountain," "Lake," "Ocean," "Beacon," "Star," and "Liberty." The colour of the banners corresponds with the colour of the badges. We hope to increase in numbers when room will permit, so that the whole twelve groups may be represented by silken banners. We have also a weekly class for the study of man in his three-fold nature, for the benefit of leaders present and prospective, which is well attended and appreciated. We use no books, as we are studying ourselves in the light of spiritualism—i.e., man as a soul-being, having a spiritual and a physical body. This latter is the earthly temple of the soul, in which it dwells for a time on earth, to learn the lessons of life. Therefore we are trying to understand this wonderful house, and our relations to it, so that we may not be strangers at home. In this study the *modus operandi* of the soul's influence over the body; how, through the senses, it is brought in relation with the outer world, and the secret of healing, as explained in your last issue, have been fully expounded. The brain, as being so many avenues for the soul to express itself through, is being studied. By these studies we hope to better prepare the future leaders to discharge their important duties towards the young.—*Alfred Kitson, Sec., 55, Taylor Street, Batley, Yorks.*

BLACKBURN.—April 8th, Mr. Tyrell conducted. Attendance: members, 63; officers, 10; visitors, 5. The members were formed into groups and taught by their respective officers.

BURNLEY.—Opening hymn and invocation by the conductor. The golden chain exercises were well done. Mr. T. Postlethwaite gave a short address on "Lyceum Work." Closing hymn and invocation. Officers present, 8; scholars, 50. We are progressing grandly, still room for helpers.—Conductor, W. Mason, 38, Colville-st., Burnley Lane.

GLASGOW.—Good muster of children with their teachers and friends. Mr. Robertson presided, and addressed the little ones on the proper path in life. Mr. Walrond put them through the marching and calisthenic exercises, assisted by Messrs. Corstorphine, Bowman, Lambert, and others. Progress satisfactory.—*G. W. W.*

MILES PLATTING. William Street.—Very good attendance. Programme: Opening hymn, silver and golden-chain recitations, rendered in an excellent manner. Good practice with several hymns out of "Spiritual Harp," then marching and calisthenics, in which we make good progress; also a recitation by Master Willie Ashworth, very nicely given, closing with hymn and invocation. W. Crutchley, conductor.

OLDHAM.—Attendance, seventy-two and five visitors. The proceedings throughout were heartily entered into by all. We have more recitations and of better quality. A golden-chain recitation was learned, much interest being evinced. Master H. Horrocks and Miss H. Gould gave recitations, and Mr. Chadwick a poem. Our friend Mr. Dixon delivered a touching piece illustrating the virtue of clarity. Marching and calisthenics. Afternoon: Attendance fifty-two, besides a large number of visitors. The usual programme was very creditably gone through. Master Joseph Chadwick recited with charming earnestness, after which a number of scholars went through the marching and calisthenic exercises. The spectators were delighted with the plan of teaching. Hymn and invocation closed a happy day. W. H. Wheeler, conductor.

SOUTH SHIELDS. Cambridge Street.—The Lyceum, held as usual, is making good progress, and will hold the anniversary next Sunday, April 15, afternoon at 2.30 and evening at 6. We hope all our friends will come, and encourage the children and officers in continuing this good work. Opened with hymn and invocation by Mr. J. Wilkinson. Silver-chain recitations, followed by hymn and children giving recitations. Mr. Craven and Mr. Robinson addressed the Lyceum, followed by hymn. Address and invocation by conductor, Mr. J. James.

SOWERBY BRIDGE.—Good Friday, tea and entertainment. The programme was provided entirely by the juvenile portion of the Lyceum. The first part consisted of songs, recitations, piano and violin solos. In the second a few of the well-known nursery rhymes were given very successfully, after which the distribution of prizes took place. Mr. Lees, our worthy president, performed this pleasant duty. A vote of thanks to Mrs. Greenwood and Miss Thorpe for the training of the children, brought a pleasant evening to a close. April 1st, Mr. Hepworth's subject was "After death, what?" There was a good attendance.—*Cor. Sec.*

SUNDERLAND.—Hymn and invocation; silver chain recitation; hymn by Master Thompson; recitation by Master Wyatt, followed by marching and calisthenics. Classes were formed and had some very interesting lessons, closing with hymn and invocation. Conductor, Mr. Moorhouse.

WESTHOUGHTON.—Opening service. Attendance twenty. Songs and recitations were rendered in good style by the children. Marching ably conducted by Mr. R. J. Rigby. Singing, and invocation by Mr. Hampson, closed an enjoyable meeting.—*Master Wilfrid Coop, Sec.*

PASSING EVENTS.

We have received a letter from Mr. S. Swatridge, 88, Fortress Road, Kentish Town, London, N.W., who asks to be allowed to make an appeal to spiritualists in Great Britain. "I should hesitate to make the following statement had I not found my guides faithful and true friends in the past; I therefore think I ought not to doubt them now. I am a cripple, as friends know, unfit for physical labour. My physical condition is considered by your contemporary, *The Medium*, as unfiting me also for a spiritual worker. Since the appeal he made for me, little more than two years ago, I have done little spiritual work in consequence; family considerations have precluded me from opening my house as a spiritual centre as formerly. My guides still say they will help me to overcome the difficulties in my way as a spiritual worker; if I will consent to take a trip to America this year, they will bring influences around me that will materially mitigate, if not entirely eradicate, my affliction. Without means or introduction to friends there this is impossible. Will kind sympathetic friends help me by getting up meetings for me to address at the various centres in the provinces and London during the next few months, to enable me to carry out their wishes? I, on my part, pledge myself to serve the cause I love without stint." He asks London friends to employ him during April; Birmingham, Walsall, Leicester, and Northampton, in May, and towns further north later. It must be a hard fate to suffer as Mr. Swatridge does, and he appears to be brave and anxious to sustain himself. Those who can aid him should write to above address.

"Religion is not creed and form and ritual; it is not even prayer and praise, except as these may be expressions of harmony and fruits of loving trust. Religion is harmony with God. How, then, can terror enter into religion as one of its elements? Would you be truly religious? Learn to trust your Maker. Consider His ways, study His laws, fall in with His supreme order, cease to complain, and learn to obey—so shall you find harmony, and you will indeed be reconciled to God."

"There is no such thing as putting by the soul, like a precious garment, to be kept clean by isolation and dainty care. You cannot put your immortal part into a safe receptacle, carefully labelled for heaven, and warranted to reach it safely by simply keeping it clean. Better go down into the battle of life and take your chance. Risk the dust, and the defilements, and the soars—do your hard day's work or your hard day's fighting, and go home to God that way. I think you will stand a better chance, for the old words of this book are verily true—it is 'through much tribulation you must enter the kingdom.'"

"What we have to recognise is that social life means risk, accident, maiming, defeat somewhere, and that it is not only discreditable but criminal to let fallen comrades 'take their chance.' Carlyle was right. This beaten brother is only our 'conscript, on whom the lot fell,' and who 'fighting our battles was so marred.' The asylums, the work-houses, the hospitals, the hideous lanes and allies of our great cities are filled with society's failures, and multitudes of them might have been her brilliant successes."

"In this great campaign of life we are all comrades and fellow-soldiers; and we shall never get into right relations with one another till we are able to perceive and comprehend the brotherly covenant—till we see that no one has an absolute right to do as he likes with his own."—*J. P. Hopps, Sermons for To-day (March).*

ACCRINGTON.—Mr. R. J. Lees will give two lectures in the Public Hall, on Sunday, April 15th, at 2-30 and 6 p.m.

Mr. T. M. Brown will be at Dudley Hill, near Bradford. Letters should be addressed to Mrs. Gommersal, Tong Street.

"The average earnings of the collier is about £42 a year: compare that with the sum of £143,000 got in 1883 by the Duke of Hamilton from mining royalties, and then say if the workman is not defrauded."

NOTICE TO SECRETARIES.—We shall next week print a list of the names and addresses of the secretaries of societies, for the convenience of speakers and others. Secretaries will oblige by sending a post card with their name and address on for insertion in this list.

"The Disestablishment of Hell," by Mr. Wallis, can now be had in pamphlet form. Price one penny.

We have prepared a neat handbill advertising *The Two Worlds*, which we shall be glad to supply to friends who will undertake to distribute them. Societies can stamp them with their rubber stamps, and so advertise their meetings at the same time. We shall be glad to receive names and addresses of persons to whom to send specimen copies.

MEDIUMS AND SPEAKERS.

Mr. J. Allen, 12, York Street, Derby
 Mr. J. Armitage, Stonefield House, via Dewsbury
 Mr. D. W. Ashman, 22, Queen Street, West Hartlepool
 Mrs. Bailey, 47, London Street, Southport
 Mrs. Beanland, Kippax Place, Close Lane, Richmond Hill, Leeds
 Mrs. Berry, 34, Alma Square, St. John's Wood, London, N.W.
 Miss E. A. Blake, 56, Holland Street, off Orchard Street, Pendleton
 Mrs. E. H. Britten, Humphrey Street, Cheetham Hill, Manchester
 Mrs. Butterfield, Bank Street, Blackpool
 Mr. E. Bush, 5, Legram's Lane, Bradford
 Mrs. Butler, Club Row, Cononley, *via* Leeds
 Mrs. Cannon, 74, Nicholas Street, New North Road, Hoxton, London, N.
 Mr. and Mrs. Carr, 8, Nelson Street, Keighley
 Miss Caswell, 29, Northgate, Dewsbury
 Mr. Clayton, 63, Manchester Road, Bradford
 Mr. and Mrs. Colley, 12, Cambridge Row, Chapelton Road, Leeds
 Mrs. Connell, 4, Ashfield Terrace, Oxford Rd., off Meanwood Rd., Leeds
 Mr. J. J. Corry, D'Arcy Street, Harton Fault, South Shields
 Miss Cowling, 46, York Street, Bingley
 Mrs. Craven, 5, Trafalgar Terrace, Albert Grove, Leeds
 Mrs. Crossley, 29, Lombard Street, King's Cross, Halifax
 Mrs. Dickenson, 15, Kippax Mount, Close Lane, Richmond Hill, Leeds
 Mr. T. Dowsing, tailor, Framlingham
 Mr. A. Duguid, 314, High Street, Kirkcaldy
 Mr. Geo. Featherstone, 73, Netherfield Lane, Parkgate, near Rotherham
 Mr. S. Featherstone, Berwick Buildings, Holly Bush Road, Parkgate
 Mrs. Goldsbrough, 28, Great Russell St., off Preston St., Bradford (advt.)
 Mrs. Green, 86, Hill Street, Heywood
 Mr. T. Greenall, 241, Padiham Road, Burnley
 Mrs. Gregg, Oatland Terrace, Camp Road, Leeds (see advt.)
 Mr. J. G. Grey, 11, Charlotte Street, Askew Road, Gateshead-on-Tyne
 Mrs. Grieves (Synthiel), 18, Wrenbury Street, Liverpool (see advt.)
 Mr. J. Griffin, 29, Great Western Road, Glasgow
 Mrs. Groom, 200, St. Vincent Street, Birmingham
 Mrs. Hargreaves, 607, Leeds Road, Bradford
 Mr. R. Harper, 62, Ivydale Road, Nunhead, London, S.E. (see advt.)
 Miss Harris, 16, Heber Street, Keighley
 Miss Harrison, 21, Drawton Street, Manchester Road, Bradford.
 Miss Hartley, 20, Ash Street, Keighley
 Mr. and Mrs. Hawkins, 195, Euston Road, London
 Mr. Hepworth, 36, Alfred Place, Camp Road, Leeds
 Mr. Thos. Houldsworth, 21, Moss Street, Keighley
 Miss Hollows, 14, Mount Street, Rochdale
 Mr. Hopercroft, 3, St. Luke's Terrace, Canterbury Road, Kilburn, London
 Mr. Wm. Hopwood, Bywater Row, Birkenshaw, *via* Leeds
 Mr. Hunt, care of Mr. Taylor, 41, Borough Road, North Shields
 Mrs. and Miss Illingworth, Æolius Place, Bowling Back Lane, Bradford
 Mr. Walter E. Inman, 9, Long Henry Street, Sheffield.
 Mrs. Ingham, Ferncliffe Cottage, Utley Green Head, Keighley
 Mrs. Jarvis, 3, Braysshaw Yard, Lumb Lane, Bradford
 Mr. W. Johnson, 146, Mottram Road, Hyde
 Miss Jones, 2, Benson Street, Liverpool
 Miss Keeves, 11, Antill Road, Grove Road, North Bow, London, E.
 Mr. A. Kitson, 55, Taylor Street, Batley
 Mr. J. H. Lashbrooke, 23, Worley Street, Newcastle-on-Tyne
 Mr. James Lomax, 2, Green Street East, off Railway Road, Darwen
 Mr. J. C. Macdonald, 225, Liverpool Road, Patricroft, Manchester
 Miss Alicia Mawdsley, 25, King Street, Rawtenstall.
 Mr. J. Metcalfe, 7, Bradford Road, Otley.
 Mrs. Mcumuir, 8, Sheepscar Place, Skinner Lane, Leeds
 Mr. J. J. Morse (on tour in America)
 Mr. Moulson, 27, Thirkill Street, West Bowling, Bradford
 Mr. and Mrs. Murgatroyd, 10, High Dale Terrace, Idle, near Bradford
 Mr. W. Murray, 17, Charlotte Street, Gateshead
 Miss Musgrave, Ash Street, Keighley
 Mr. Z. Newall, 8, Whiteash Lane, Oswaldtwistle
 Mr. J. Paine, 21, Brougham Road, Dalston, London
 Miss Parker, 6, Darton Street, Bradford.
 Miss Patefield, 311, Bolton Road, Bradford
 Mrs. C. Pawley, 33, Bayston Road, Stoke Newington, London, N.
 Mr. Peel, 40, Town Street, Armley, Leeds
 Miss Pickles, 229, Westgate, Keighley
 Mr. B. Plant, 52, John Street, Pendleton, Manchester
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