

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 27.—Vol. I.

FRIDAY, MAY 18, 1888.

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The Two Worlds.

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THE ROSTRUM.

[The following Essay has been generously given to *The Two Worlds* by one of the competitors for the No. 1 Prize.]

ESSAY ON THE BEST MEANS OF ADVANCING THE CAUSE OF SPIRITUALISM IN GREAT BRITAIN.

By F. T. A. DAVIES, OF BRIXTON, LONDON.

IN the opinion of the writer this can best be done by adopting all, or part of the following suggestions on a large or modified scale:—By establishing a central society, which might be called "The English Central Society of Spiritualists," for advancing the cause of spiritualism. The society to be composed of members and associates; a nominal fee, say, of one shilling per annum to *members*, and a fee of ten shillings per annum to associates. The society to elect its officers and board of management from the members and associates. The construction and rules, &c., to be arranged by committees of spiritualists, and approved at general meetings. The following is a brief outline of the valuable work the society could do:—Collect and distribute funds; enter into friendly correspondence with all the spiritualistic societies and circles, with a view of keeping in touch and helping each other. By getting societies, circles, or individuals, in the different cities, towns, and villages to deliver *tracts*; to issue carefully-worded large *posters*, stating what spiritualism is, and where meetings are held, and information to be obtained. Encourage house-to-house book and paper lending in all districts. Establish a free library, and encourage one member or associate in every town, &c., to take charge of a small assortment of spiritualistic works, that the society would entrust to his charge for lending out.

The society to supply information to sceptics, enquirers, and spiritualists; and keep a list, with particulars, of all lectures, meetings, mediums, open circles, &c., for the assistance of investigators and others. The society could have a large lecture hall for weekly and Sunday lectures, addresses, entertainments, &c. They could also organize occasional lectures in different towns where the local spiritualists were too poor or too few to do so.

The society would also have travelling visitors, or officers, whose duty would be to visit by appointment, on his round, the different societies or circles, to encourage them to become associated with the central society, and to point out the advantages of the different modes and suggestions within his knowledge for spreading the cause locally and universally. Again, the society would put before its members the immense benefits that would accrue to the cause by a carefully-considered system of district visiting by visitors, well posted up with answers to objectors and sceptics. The

society might co-operate with other reforming societies, such as the vegetarian and others, to mutual advantage.

Music in the future will take a much more important part in public worship. The power of music as an aid to draw the public has been to a great extent overlooked by most religious sects, excepting the Roman Catholics. With spiritualism it has a most harmonizing effect, and powerfully prepares the conditions, to enable higher and purer intelligences to control. Many societies, and most circles, are unable for a long time to procure an organ or harmonium. A central society could buy, say, one hundred good instruments at about half the retail price; they could supply them at cost to societies and circles on a system of weekly or monthly repayments, running over one, two, or three years. The repayments could be made as low as sixpence per week.

One of the most important essential wants of the movement is a *training college*, situated in large grounds and good atmospheric conditions; to contain, besides the usual offices, &c., a fine lecture hall, library, reading-rooms, and a number of small séance-rooms, &c. The training college would be more especially for the developing of spiritual gifts and mediumistic powers in those naturally gifted, and who felt called to work in the cause. The students would reside for a few months or a year in the college.

The college or society should develop and assist with means (if necessary) young men and women, naturally gifted, who may be willing to spend their lives in the cause; then, as soon as fitted, by placing them by one's or two's in towns to spread the glorious news.

The good that a college of this description would do, is far beyond what one would suppose at first sight. The conditions that the majority of mediums are brought up in are not at all satisfactory, but in the college they would have beautiful *nature* to study, *good scenery*, *pure air* and exercise, with spiritual companions and surroundings. The various small circles would be formed under spirit guidance, with every regard to the various gifts to be developed. The food also would be that most suited to the different organisms. The proper food for the mental gifts is very different to that for the physical power.

Singing and music should be encouraged, together with shorthand writing for reporting or recording.

In conclusion, I would add, it is only a question of time as to when most of the foregoing suggestions will be carried out. Of course, most of them are good as far as they go, and could be worked separately, and would do a great good, but the expense would be very heavy; whereas, by all classes of the work being done through the central society, the bulk of such expenses would be saved. Expressing heartfelt sympathy with all brother workers, and wishing every success to our glorious cause.

[The above essay—full of suggestions and wise counsel—has been, as above stated, donated to *The Two Worlds* by F. T. A. Davies, Esq., at the request of the Editor of this paper. Now, as heretofore, we feel it is of little use to print essays, make suggestions, or offer comments, if there are

none to respond. Why will not the spiritual readers who have *time*, *means*, and *wealth* at their disposal, arise to inaugurate some of these suggestions? The Editor *cannot* do it, because her hands are full, her strength depleted by over work, and her means limited. There are thousands of spiritualists who have time, means, and strength. Do they know—and, knowing—remember, that for all their gifts an inevitable and stern usury will be demanded? The day of slipshod, anyhow, anywhere work is passed. The day of steady, persistent, systematic work *MUST DAWN*, or spiritualism must be withdrawn, and wait for a more faithful and self-sacrificing generation to become *THE POWER* to the world, which it might be, and will be when time, work, energy, and *MEANS* are bestowed upon it. Our part is done. We have shown what is the great demand; we now wait—in the name of the spirit world—for the supply. And we may conclude by assuring our readers that the parable of the talents had better be read once again, and that in the light of spiritual revelations. When the rich, the strong, the capable, learn, for an immortal certainty, that they will be personally responsible hereafter for all their sins—whether of *omission* or *commission*—perhaps they may think it worth their while to arise and do something by way of putting out the talents confided to them to *ETERNAL* usury. As the most terrible and fatal of all delusions is the idea, that the merits of the innocent can ever atone for the sins or shortcomings of the guilty, so we now, and throughout this number—in the name of those that are in the actual experience of immortal life—implore every reader of these earnest lines *TO ARISE AND SAVE THEMSELVES.*]

TEE-TO-TUM'S LAND:

A VERY ANCIENT PARABLE MODERNIZED.

By JOHN BRAINES.

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IN the long, long ago, there was a country called "Tee-to-tum's land." It was ruled over by a king who derived both his name and his power from the land itself. His name was Tee-to-tum, and his power consisted in extending his life to an indefinite period, enabling him to claim that he had lived a very long time—in fact, for ever and a day!

In the centre of Tee-to-tum's land was a very pretty garden, called Far-a-ways. A great variety of trees, shrubs, and flowers grew in this garden; and in order to keep it under cultivation, King Tee-to-tum placed a gardener in it, with strict charge not to meddle with a certain very fine pippin tree which grew in the middle of the estate. Tee-to-tum said that the fruit of this tree, although it was very nice to look at, was so poisonous that it would infallibly kill anyone who should be curious enough to pluck and taste it.

Now the gardener's name was John Adams, and John implicitly believed everything that King Tee-to-tum told him; amongst the rest that he, John, was Tee-to-tum's own son. It never appeared who John's mother was, nor yet, indeed, that he ever had one, or any known relations. Tee-to-tum informed his son, when he first established him in the garden, that he had manufactured John Adams out of clear mud, and that for some reason not defined—possibly from the raw material for man-making running short, or because Tee-to-tum had got tired and wanted a quiet Sunday to himself, certain it is, at least Tee-to-tum said so—that there was no other man upon the face of the earth besides John Adams.

This, again, John believed, although—for reasons which will hereafter appear—John found out that in this as in other respects his worthy parent was given to "drawing the long bow."

The truth is, there were a great many other men, and a great many other nations surrounding Tee-to-tum's land; although poor John Adams—who was anything but a man of the world—was unaware of this fact, and Tee-to-tum, the crafty old fiend, for purposes of his own, kept John in ignorance

of it. Soon after John Adams began the gardening business, he found himself very lonely. There were plenty of birds, beasts, and insects about, but none of these had any special interest for John. He saw them all, moreover, going about in couples, and it struck him as somewhat singular that he had not been made in couples likewise. Being at that time on pretty intimate terms with Tee-to-tum, he gave him a piece of his mind on this subject, and asked whether it would not be as well for Tee-to-tum to look over his mud factory and see if he could not work him up a suitable companion of the feminine gender. Tee-to-tum saw the reasonableness of the request, and said he would see about it. Unfortunately, however, as above hinted, the man-making mud material had run short; so Tee-to-tum, who was pretty skilful at this sort of thing, began to hypnotize John until he got him off into a sound sleep; then by aid of John's pruning knife, he made an incision just above the fifth rib—took out a bone with a considerable slice of meat attached to it; sowed up the incision again with a patent darning needle, and then in the twinkling of an eye worked up the abstracted slice into an exceedingly nice looking young woman. And thus it was that when John Adams awoke, he had the satisfaction of finding a fair young wife all ready to his hand, and his own side none the worse for King Tee-to-tum's remarkable piece of surgery.

Now John Adams, in great exultation at his prize, bestowed upon the young woman the name of Eveline, because—as he said—"she is the mother of all mankind!" This, by-the-way, must have been a slip of the tongue on the part of John Adams, seeing that at that early day—and according to Tee-to-tum's statement, there was no mankind for Mrs. Adams to be the mother of.

For a short time Mr. and Mrs. Adams led a pretty pleasant sort of a life, but, alas! trouble was in store for them. Eveline was evidently a good deal sharper than her husband, who throughout—it may be observed, was only a dull sort of a fellow, a fact which may be accounted for by his being made out of mud.

Now, Mrs. Adams had struck up an acquaintance with a bright young beast by the name of Simia, and Simia—although only an animal—knew a good many more things than most men, especially of the John Adams type. Tee-to-tum, in one of his rambling discourses, had told his son that he had made all the birds, beasts, worms, slugs, &c., in the gardens, as well as John and Mrs. Adams. If this were true, then Tee-to-tum had done a very foolish thing, for, of course, he had made Simia as well as the rest, and Simia no sooner got on speaking terms with Mrs. Adams, than he began saying a good many disrespectful things about their common manufacturer. Amongst other remarks he assured Mrs. Eveline that the story about the fine pippins being poisonous and those who ate them dying upon the spot, was all bosh. He said, instead of dying, people became immensely wide awake by eating those pippins. He had tried them himself, and was not he far more wide awake than Mr. Adams? No doubt, he added, it was to the interest of King Tee-to-tum to keep his gardener and lady in ignorance, besides which—the thing was plain—his object was to keep those pippins solely for his own royal table. Now Eveline listened, and being, as aforesaid, considerably more advanced in her views than her clod of a husband, she determined to try the truth of Simia's story for herself. She *did* pluck a pippin, and having eaten thereof, was astonished to find how much enlightened she had become by its flavour. Like a true wife, her first thought was of John. She saw at a glance that there was room for improvement in him. She saw the opportunity of opening his eyes and understanding. Without a moment's hesitation, therefore, she sped off to John, pippin in hand—she told her story. In those days, men were accustomed to obey their wives instead of—as in our own time—to do quite the opposite, consequently John ate. John fell, and Mrs. Adams fell with him. Of course, Mr. and Mrs. Adams knew what

would be the consequence of their forbidden feast—in fact, they had all at once grown so wise with what they had eaten, that they saw both themselves and their respected Monarch and Parent in quite a new light. Anticipating a speedy visit from him, and a terrible piece of work to follow, they determined to hide themselves, and thus it was that when King Tee-to-tum—suspecting something—came down, and went peeping and prying around to see what was up, he was some time before he could find his gardener.

Having shouted for him until he was hoarse, poor John was at last obliged to crawl out from his concealment and face his angry Monarch.

As a specimen of the mean sort of creature that John Adams was, it may be here mentioned that when the King, in a towering passion, taxed John with having walked into the pippins, John whined out that the young woman whom Tee-to-tum had made out of his fifth rib had given him the pippin, and that is why he ate it. As to Eveline, it is but fair to say that she proved herself to be a true slice of the man from whom she had been cut out, for when King Tee-to-tum called upon her to account for the pippin scrape, she turned the tables on poor Simia, and declared that the whole blame must rest on him. For a moment the King was baffled—he knew Simia of old, and knew, too, that his shoulders were broad enough to bear anything. Whether it was this, or the consciousness that Simia was just a little too much for him, cannot be known. The truth is, the history has got about in so many languages and ways that it has come down to posterity considerably muddled. Certain it is, that after inflicting upon Simia the slight punishment of cutting his legs off, and compelling him to crawl for the rest of his life in vermicular fashion, the furious King next directed the full tide of his wrath against the unfortunate Adamses. Such curses as that King piled up on the heads of these two luckless pippin eaters, were never heard before or since, except in the papal bulls of the Holy Catholic Church. Unfortunately, too, he not only cursed his children, the two poor Adamses, but he cursed all his grand-children and great grand-children down to the last generation of his descendants in Tee-to-tum's land; in short, his curses were so loud and deep and terrible, that it is a very lucky thing for the families of mankind that no fathers since the days of King Tee-to-tum have thought of imitating his mode of dealing with disobedient children.

The final upshot of all this terrible swearing was, that John Adams and his wife were driven forth from Far-a-ways. Two royal policemen were stationed at the gate, with revolvers in their hands, to prevent the wretched exiles from getting in again, though, truth to say, they were too glad to escape ever to think of trying to return, and thus they were sent forth to break stones on the roads, or do whatever they could to pick up a living. The only good thing that the fierce King did for them on parting, was a little matter of tailoring and dressmaking.

No doubt, perceiving that his fib on the subject of there being no other men and women in the world than the Adamses would now be found out, and that the other men and women in the world who would meet them would be sure to remark upon the scantiness of their wardrobe, he gathered a number of fig leaves—doubtless of a larger growth than the fig leaves of the present day—and having sown these together with his own private needles and thread, he made a couple of tunics of them, which he presented to the Adamses as a parting gift. It has been rumoured that the King gave his poor shivering children a couple of skin overcoats, but the general sum of tradition sticks to the fig leaves.

What the angry King who had made such a mess of his first attempt at man making, actually did with his estate of Far-a-ways, deponent sayeth not. Some folks who go about telling long yarns in white gowns and silk tippets—whether men or women none can say—declare, that the King got the

old place, pippins and all, put on a patent tram line of his own called “credulity,” and transported it off to his royal preserves for the use of the four-and-twenty elderly gentlemen whom he employed as Harpists and Hallelujah shouters. Others affirm that Far-a-ways came to grief, and got drowned in a curious upset of royal tanks to be hereafter described, whilst a still greater number of people, who in these modern and degenerated times are supposed to believe in nothing that they cannot prove, actually have the assurance to declare that they do not think there ever was such a place as Far-a-ways on the face of the earth. As to King Tee-to-tum, Simia, and the Adamses, why, for their part, they think Simia the wisest and best informed of the whole tribe, the only question in their minds being if there was any truth in their existence at all. This point, however, we shall soon set at rest in the continuation of our most faithful and veritable parable.

(To be continued.)

MATERIALIZING SÉANCE AT BRADFORD.

(Communicated.)

Two séances were held at Mr. Bailey's, 146, Heaton Road, Bradford, with Mrs. Hall, of Gateshead. On Saturday evening, the 7th ultimo, there were present twenty persons including Mr. Schutt. The conditions were very favourable, and those present had the privilege of gazing upon the immortals walking in the midst of the circle. Their garments were thrown over some of the sitters, and its texture was of such a character as to be beyond definition. The materialized spirit forms placed flowers and glasses in the hands of at least five persons; walked across the room arm in arm with Mr. Schutt, every one present realising the truth—“there is no death.” I must not omit to mention one very impressive scene. A form came out of a cabinet, walked across the room, and threw her drapery over Mr. Holmes; this action was repeated as the lady pronounced the name of a loved one gone before.

On Sunday there were present upwards of thirty people, and, consequently, the temperature being raised abnormally, and owing to the sitters being crowded together in uncomfortable positions, the séance was not so successful, yet several forms appeared, and one, a male form, entirely covered your correspondent with its drapery, gazing into my face, and patting me on the head. Another form appearing, grasped my arm and raised me from my seat, doing the same to Mrs. Bailey; then, walking up to Mrs. Cowper, placed her arms round her neck and kissed her. This was Mrs. Cowper's mother, who while on earth wore her hair in ringlets. These ringlets were distinctly felt by Mrs. Cowper. Mrs. Hall's hair is bound tightly round her head, and further, she could not know by any possible means that Mrs. Cowper's mother wore her hair in ringlets. Thus ended these séances, and immortality demonstrated in such a manner that at least two earnest inquirers declared themselves convinced!—*W. M.*

MATERIALIZATION EXTRAORDINARY.

Mrs. HALL, of Gateshead, has been giving séances in Oldham, at the house of Mr. and Mrs. Horrocks, with marked success. I attended on Thursday and Friday evenings, April 26th and 27th. A cabinet was formed in one corner of the room, by curtains. Mrs. Hall did not enter the room until all were seated. On the first-named date several spirits materialized, and I had a good opportunity for close observation, as I was presented with a flower, and could see and feel the small hands and rich drapery distinctly, as well as the outlines of the features.

“Sunshine,” a coloured boy, who controls one of the sitters, came to the gentleman sitting next me, who gave

him sweets, which he distributed on the other side of the room.

On the latter date I was presented with flowers by two different forms, and others had similar experiences. Afterwards two forms came out at once—one retired, and the other dematerialized in front of the cabinet in full view.

The light was not as good as I should have desired, but, with that exception, all seemed to be perfectly satisfied.

JOHN S. GIBSON, 41, Bowden Street.

DEALINGS WITH THE OTHER WORLD.

(BY ALDERMAN BARKAS, F.G.S.)

No. XIX.

OTHER WORLD LAWS.

IN previous papers I have given a digest of the physical and psychological phenomena that have taken place in my presence during a lengthened series of spiritualistic séances. The first papers were devoted to the description of physical phenomena that appear to be inexplicable according to recognized physical laws, and the second series of papers consisted for the most part of replies to various scientific questions, with which the young lady medium whose hand wrote the answers was presumably unacquainted, and which were alleged to be written by the control of well-educated persons who had departed this life, and are now denizens of the world to come. I now propose in my nineteenth paper to give some replies I received to many critical questions, having reference for the most part to the conditions of the future life. Whether accepted as true, or rejected as illusory, the replies are able and ingenious, and as they were written at the impulse of the moment with great speed and spontaneity, and without the slightest subsequent correction, they are, if nothing more, at least psychological studies of a very high order, and would be difficult to be excelled even by Mr. Goschen or Mr. Gladstone, who are masters of rhetoric, illustration, and verbal ingenuity.

The questions were prepared and asked by me, and were, before being asked, not known to any other human being. The replies, therefore, must be credited with spontaneity, and on any hypothesis they are, at least, far from being drivelling or commonplace, a charge which is frequently but erroneously made against all alleged communications from persons in the future world.

The following are questions I asked and the answers I received:—

Q. Are your mountains, valleys, and landscapes as impervious to you as ours are to us?

A. Yes, and, with the exception of our being able to travel, as it were, by the exercise of will power or volition, would present the same obstacles to our progress.

Q. Please describe some of the laws that regulate spiritual substances. Have you spiritual physics, as we have material physics?

A. It is very difficult to give you a definite explanation of the laws which govern us, and then, when you consider that what to you seem intangible substances are to us ponderable realities, and *vice versa*, you can easily understand that the whole laws which govern the realities of our life and associations are absolutely reversed, or it would seem so to you, until you are able to study and examine for yourself. It seems to me that it is almost a waste of time to try to explain that which I am so little fitted to do. I only mystify you instead of making things clear, yet indeed it seems such a simple state of matters to us, till we try to explain; then we are at a standstill for words to give you the ideas we want to convey.

Q. Is there anything in your world equivalent to speech and singing in our world?

A. Imagine yourself deprived of every organ of sense, such as seeing, hearing, speaking, &c., and yet having all sense, or one embodiment of all the senses; that you can

understand without hearing, see without seeing, speak without speaking. Can you imagine such a state of acute perception, such an intuitive faculty? If you can, then I can give you no better idea of the manner in which we see, hear, speak, and understand; though I am not now speaking of those poor, miserable beings who come among us without these senses or sense developed, as many do, and who are for a time virtually blind, deaf, dumb, and devoid of understanding, and only by slow, painful degrees obtain the gift of each of these senses, till in time they become merged into one.

Q. Can you in the spiritual world produce oratorios, &c., such as are produced in the natural world?

A. Such music as may be produced on earth is but the faintest echo of the sounds which may be heard among us, where everything, every sense, is the perfection of the senses; every faculty we possess is the perfection of the faculties we possessed on earth. Can you not understand that any artistic attempts on our part are the perfection of those we attempted on earth?

Q. Have you books and collections of records in your spheres as we have in ours?

A. Yes. Not the smallest trifle escapes record; there are histories of those who inhabited this sphere before us, and who have gone on. Not the smallest detail is lost among us.

Q. Is your writing alphabetic, and if so, is it phonetic?

A. Perhaps the Chinese writing resembles ours more nearly than anything else I could give you as an example. Each symbol is a thought, an idea, and the reader is able to interpret, not the symbol he sees, but the thought expressed by the writer, and according to the reader's development of sense or senses—so much does the writing convey. For example: a comparatively undeveloped being, reading a sentence, would understand just so much as his development gives him power to understand, while one more advanced would read much more than the other. This is also difficult to explain.

Q. Thanks. This, of course, is also the case in the reading of terrestrial writings. Could you favour us with a sketch of any one of the written forms to which you refer, and give us its interpretation?

A. I would, but I may not.

Q. What are the common occupations of the inhabitants of your sphere?

A. There are as many—nay more—than in yours, and of a somewhat similar character.

Q. Do the inhabitants of your sphere accumulate property in a manner somewhat resembling that adopted by the inhabitants of this sphere?

A. No; in a commonwealth such as ours it is impossible. Here everyone works as much for his neighbour as himself. A man cannot rise unless he does so, because he has helped others to rise, and gains only riches because he has helped others to do the same; he only gains to bestow it upon others, and the more he bestows upon others the richer he becomes.

Q. Can you give us any idea of the knowledge you acquire in your sphere, and in what respect it differs from that we acquire here?

A. I can only tell you how I gain or acquire knowledge. When you or others wish me to tell you something respecting your laws of physics, I can, by studying the laws of those in our sphere, and repeat them to you, interpreted, of course, into language suitable to the times in which you live. The physical sciences which you are so much interested in in your world have their counterparts in ours, and a skilful interpreter can easily make the reading of one do for the other, bearing in mind the difference of each development, &c., which has been attained by our friends to whom we communicate. We may not advance theories which are in your province to discover and treat as facts; you would not believe us if we did. We can only go with the times.

We hear of your discoveries and they amaze us with wonder; what would be the result of the communications we could make to you, if we were allowed to do so?

Q. You have said that angels occasionally visit your sphere; in what form do they come?

A. In the form common to us all; they have come in the same to you in times gone by, but they have not been received as such; even here they are doubted by the incredulous, who do not believe in the existence of a yet higher sphere. There are many here who, if the Deity Himself were to come amongst them, would ask one another, How do we know that He is what He represents Himself to be; where are His credentials?

Q. Do you ever in person visit our earth; or, do any inhabitants of the spiritual world now do so?

A. Assuredly, I have been among you many times, not visible to any but those gifted with the faculty of what you call clear sight, yet still in person.

Q. Is there any limit to the number of persons whom you can instruct at one time, as there is on earth? We can only address by voice a few hundreds; can you in your sphere address much larger numbers, and if so, how?

A. There are none of us omnipotent; at the best we are but men, and have no power beyond that of mankind. After death we still have the same powers and gifts, enlarged perhaps, but others share the same, so that our power to instruct and address others is in the same proportion as on earth.

Q. Have you training schools, colleges, professorships, and modes of instruction similar to those we have here, and if not similar to ours, what are their peculiar characteristics?

A. If I say we have schools for training the unopened minds of our young and comparatively undeveloped, you must not understand that we educate our uninstructed after the same manner as you do. We have methods and methods. The greatest among us is the best teacher, and he who is the best teacher and instructor claims the highest position among us. There have been teachers, doctors, professors among you, who have come to us as ignorant and uneducated in the necessary rudiments of a spiritual education, if you call it so, as the most ignorant child, and their progress has been slower. There are different grades of professors and teachers among us, as there are different classes of scholars: the wisest is the richest, and a man's riches consist in the amount of wisdom he possesses.

Q. What are your ordinary avocations? Please to describe an ordinary day's work in your sphere?

A. This I cannot do perfectly. I am a teacher, as, indeed, most of us are; I am also a scholar—all of us here are both teachers and scholars. We have recreations and amusements; this is mine. We work hard, or otherwise, according to our desire to progress, or get rich; the most ardent inquirer after learning gets rich first, only to be able to give others the benefits of his acquisitions. If I am amused by doing this I am also learning a great amount, and so the time I spend in communicating with you through this or any medium is improving my knowledge of the sciences, and is not a great waste of time. My whole time is taken up with the work I have in hand, not an idle minute is spent. Our amusements are instructive, and our work is a pleasure.

Q. Are there various grades and social states in your sphere? Are there those, for example, who follow manual labour, and those who follow intellectual pursuits?

A. I suppose you would call it intellectual pursuits, but to us it is what we consider manual labour. To the spirit intellectual avocations are as the manual occupations of the body. There are grades and stations, barriers of caste, even as among you. Not the caste as you understand by the term, yet as impervious to the outsiders as in your mercenary and aristocratic society. These barriers are only to be broken by the one who bears in his hands and face such recommendations as the wholeness of mind, purity of purpose, and philanthropic greatness, such as are the distinguishing features of the society of those he wishes to enter. In our societies there are none who are not considered equally worthy, not one in whom any lurking taint of his sometime

associations is to be found. Caste is not to be broken through here by the outside show of some plebeian, whose only credentials are a seeming wealth, but the stamp of goodness and worth is to be plainly seen before they will be received.

Q. You said you were a materialist when on earth; have you found that that has affected you prejudicially in your present life?

A. Very considerably. I think I had not so much to unlearn as many have—not so many prejudices to overcome; but I had learned so little that it has been terribly hard, uphill work.

Q. How many spirits are in special attendance upon any given person, assuming that persons are attended by spirits? For example, how many, if any, ordinarily attend Mr. —?

A. I cannot say. Those by whom he on earth may have been regarded by affectionate ties, they are usually to be found near him, or I should say so; speaking for myself from personal knowledge—I like to be beside those for whom I have the greatest affection. In some cases a person will be always surrounded by friends; others, perhaps, one solitary kindred spirit. It is quite impossible to give any number. I have known scores of spirits near one who had some particular attraction for them; and again, I have known others whose loneliness has been pitiable. Just according to the loveable qualities of the person, just so many spirits will he attract.

Q. Have you anything in your sphere equivalent to our struggle for existence here; that is, must you work in order to live?

A. It is impossible to die, always remember that. To die is but to be born again—to resume the everlasting work of creation. To die would be a great blessing to many who are too idle to work; yet on they must go, and a man even on earth can understand that to be idle is to be a miserable, grovelling creature—too abject to raise himself without assistance from others. It is the same here. There are many who would rather die than work, but as this is impossible, are content to eke out a miserable existence upon the scantiest proceeds of such work as they are of necessity compelled to perform.—*Northern Weekly Leader*, April 7.

IN MEMORIAM.—MR. JOHN HEYWOOD.

It is with the deepest regret that we join in the expressions of sorrow from all parts of Lancashire, in fact, amongst the entire business part of the North of England community, at the decease of Mr. John Heywood, the founder and proprietor of the immense printing and publishing establishments of Manchester and London. Mr. Heywood's life affords a notable example of the success attending indefatigable activity, energy, and business prudence and enterprise. His father commenced life in the humble position of a handloom weaver, and advanced to the position, in 1842, of a respectable tradesman in Deansgate as publisher and newsvendor. Mr. John Heywood, whose death we now record, had then reached his 10th year. He started as an errand boy in a lawyer's office, and the extent of his progress may be judged when it is stated that the great firm of which he was the head now stands among the largest in the stationery trade, and has developed to a wonderful extent the kindred branches of printing, publishing, and typefounding, employing from 1,200 to 1,300 workpeople in the various departments represented by the extensive establishments in Deansgate. This large concern has not grown without considerable and continuously-persevering effort. Mr. Heywood supervised personally all departments, attending to the closest details. In addition to the large premises in Deansgate, the business includes large showrooms at Ridgefield, considerable manufacturing at Hulme and Cornbrook, and offices in Paternoster Buildings, London, with agents in all parts of the kingdom and many in the colonies. Deceased's two sons, Mr. John Edward Heywood and Mr. F. S. W. Heywood, have latterly assisted in the business. As the publisher of Mrs. Hardinge Britten's latest work, "19th Century Miracles," and since then of this journal, *The Two Worlds*, every spiritualist in the land will join us in bidding John Heywood a hearty and loving God-speed to his new home in the better land, and pray that like him, in a career all too brief for those who knew and loved him best, we may leave the world—as he has done—all the better for a life fruitful of good and use to all around us. Mr. Heywood departed this life on Thursday, the 10th inst., after a short illness, in his fifty-sixth year.

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E. W. WALLIS.

FRIDAY, MAY 18, 1888.

OUR DUTY TOWARDS THE RISING GENERATION.

[The following stirring appeal is sent to us from Mr. Alfred Kitson, of Batley Carr, Yorkshire, one of the best and most self-sacrificing, as well as able, workers in the Spiritual Lyceum department of this country. The context of the article speaks for itself.—ED. T.W.]

PARENTS, and friends of progress, read, study, and inwardly digest the following excerpt from the *Sunday School Chronicle*, of April 27, p. 211, appearing under the head "Teachers of Infant Classes," and then ask yourselves if you can conscientiously send your children to have instilled into their receptive minds such teachings as are diametrically opposed to those of Modern Spiritualism, which you are receiving week after week.

"*The conditions on which He offers eternal life.*" No payment, no good works, no merits of our own to purchase it, "without money," &c. . . .

"*Only one thing needful, i.e., believing in Jesus as Lord and Christ.*" . . . "He, who alone can teach us God's will, who alone has offered an all-sufficient sacrifice for our sins, who alone can rule over us in wisdom and love. In a word, our all in all."

"*Our Father, our gracious God, offers YOU salvation—eternal life—on these conditions.*"

The above italics are not mine, with the following exception: "*No payment, no good works, no merits of our own to purchase it.*"

The *Sunday School Chronicle* is conducted on undenominational lines, and is the recognised organ of Biblical exposition for all Sunday Schools. These expositions are utilized by thousands of teachers every Sunday, so that the above may be taken as a fair sample of what Sunday School scholars are being taught.

The question is, Can we, as parents, who are recipients of heaven's divine truth and light, send our children to be taught that which we *know* to be false and misleading respecting the one aim of life, viz., eternal happiness? Can we feel we are doing our duty to the rising generation in allowing them to have such Sunday School tuition? Does not every spiritualist look upon the time spent in the Sunday School as being worse than wasted? Then, friends, be

consistent, and save your children from those teachings you so much deplore. Far better is it to keep them at home, and teach them to the best of your ability; or, if the Society's rooms be not engaged, for all the families to meet there, and form a Lyceum. And teach *truths* far in advance of what they will receive in the Sunday School, truths that will be of service through life, and prepare them for eternity.

There is no wonder that humanity, receiving such vile teachings as those quoted (and there are worse), should become careless in their daily lives, and lax in their morality—taught that nothing they can do will save them from the wrath of an angry God; that their best efforts to live a righteous life are as "filthy rags in His sight"; and that *the only way* to secure eternal happiness is to believe in a vicarious atonement—taught that there is no difference in the eternity of the honest and upright, the drunkard and the debauchee, the murderer on the gallows and the thief on the cross, if they only possess the magic password—"I believe in the blood of the Lord Jesus Christ, which was shed to take away all sin." It is sheer folly to expect people to do right and starve, when they can become rich and fatten on fraud, and be forgiven. Our children must be taught that in order to be right, they must do right. That no matter what wrong, injustice, or crime they may commit, that they alone will have the full penalty to bear. They must have their minds disabused from the false impression that they can do wrong and be happy either here or hereafter. Parents and friends, it is not enough that you are being fed with the bread of life and refreshed with angelic ministrations; you must let your little ones join, and not feed them on the empty husks of the creeds which starved your young spiritual natures, and caused you to hunger for a higher and nobler life.

ALFRED KITSON, Lyceum Advocate.

As an addenda to Mr. Kitson's most important communication in the best interest of public morals, and the urgent desire that religion should become an agent for teaching the young to *avoid sin*, and *restrain* wickedness—not an open encouragement to continue in its practice, and a blatant denunciation of good works and pure lives—do we deem it a positive duty to call attention to another wide-spread and popular representation of the religious literature now being distributed broadcast throughout the country. The work in question is entitled *The Traveller's Guide from Death to Life*. It is a magazine put forth by "the British Gospel Book Association," and is placed in conspicuous positions in the railway stations, while extracts from its pages are left in tract form in the different railway carriages; in short, no description of literature is more persistently thrust upon public attention.

The following are a few illustrations of the appeals which this class of *religious* literature makes to the people who leave their religious teachers to do their thinking for them:—

"'Tickets, please!' Such was the familiar call of the conductor, as he passed through the railway train in which we were travelling. It was late at night, and he carried a lamp upon his arm. He seemed, however, to take no pains to inspect the faces of the passengers. He held his lamp carefully to each ticket, as he received it, and having examined the ticket, he went on, repeating his call, 'Tickets, please!' Dr. — and myself had been sitting together, engaged in an earnest theological discussion. He had been uttering a strong dissent from the doctrine of justification by faith, which I had been defending.

"'I do not believe,' he had just said, 'that religion is simply a ticket to heaven which will pass one into the gates without regard to his personal character. It is what we *are* that will determine our right to enter there, not what we *believe*.'

"I answered, 'Jesus Christ has paid the price of our redemption, and perfectly satisfied every claim which the law has against us. Now, therefore, God says, "By grace

are ye saved *through faith*; and that *not of yourselves*: it is the gift of God."

"Then you make faith a free ticket of admission, which gives us a pass into heaven without any merit on our part?"

"Call it a free ticket, if you please," I said; "but it is only free to us. It cost Christ, our Saviour, His life and His blood in order that it might be free to us. It stands for His merits, His obedience, and His holiness, if not for ours. What are those tickets which the conductor yonder is taking up? Does it not seem absurd to say that those bits of paper can give a person free passage on this road? Ought not one to be required to pay the money for his ride?"

"Ah, but the tickets represent the money; they are simply a certificate that the price has been paid," said he.

"Precisely," I replied. "So faith stands for God's great price of Salvation. Christ has paid that price for me, because I could not pay it myself. He has met the righteous claim which I was too poor to meet myself. My faith is simply my consent to God's offer of free salvation in Christ. A ticket is nothing in itself. Its value is in what it stands for. Faith is nothing in itself. Its value is all in the fact that it stands for Christ's gracious work, and represents it to God."

OF THE BLOOD.

"Each sinner is redeemed ONLY with the precious blood of Christ. No silver, no gold, NO WORKS can buy a priceless soul from perdition. Christ, alone, by virtue of His atonement for sin, can say, 'I give eternal life.' . . ."

"When we try to gain everlasting life by *anything we do, say, or promise*, ignoring the new and living way—when we boast ourselves of our morality, sincerity, good deeds—ignoring the work and person of Jesus the *Saviour*, what is it but a fair coat of paint that covers a worm-eaten ship that will not stand one breath of God's judgment?"

ADMIT THE BEARER.

"So, John, you've got fairly into the kingdom. You have been long seeking, how did you get in at last?"

"Oh, it was the simplest thing in the world; it was just by presenting the right ticket. I held it out, the door was opened, and I was in."

"What kind of a ticket was it, and what was written on it?"

"Why, it was as plain a ticket as you ever bought for a public meeting, and it had nothing on it but the words,—
"Admit the Bearer, a Sinner."

"Was that all?" "Yes. And what kept me so long from getting in was, that I always *added* something to the words on the ticket, when I presented it. Whenever the Lord saw anything of my adding, it was refused. The first time I went, I wrote "But not so great a sinner as many of my neighbours." That would not do, so I rubbed it out and put down, "But is doing the best he can to improve." That would not do either, so I became more anxious, and prayed and wept awhile, and then, under the words, "Admit the bearer, a sinner," I wrote, "Who is praying and weeping for his sins." Even that wouldn't do. After that I began to despair, and wrote down, "Too great a sinner to be saved." That only made matters worse, and I had almost given up, when I looked at Christ and heard Him say, "I am the door: by Me if any man enter in, he shall be saved." I remembered that Jesus had said, "I came to call sinners to repentance," so pulled out the old ticket, and without adding a word, presented it. It was accepted, and I entered."

WARRANTED TO REMOVE ALL STAINS.

"As I opened my door one morning, I found on the steps a handbill advertising a wondrous preparation for the removal of *all* stains in cloth. I read it, and thought of other stains more foul—stains that had stuck into the textures of life, and left a sorry mark upon soul and character—guilty stains. . . ."

"Now what a sale might be made of some mixture that would 'take out the stains of sin.' What a market it would find!"

"Is there anything that will do it?"

"Yes, a fountain, and 'sinners plunged beneath that flood lose all their guilty stains.'"

"Near?"

"Yes, close at hand; always accessible."

"Costly?"

"Without money and without price.' None so poor but may wash here and be clean."

"Where is it? What is it?"

"The blood of Jesus Christ, that cleanseth from all sin.' Soul-stained, sin-defiled, will you try it? If you try it, you will find to your joyful satisfaction that it will just meet your need—the very thing you want."

We offer but one more quotation of this *religious, soul-saving, moral, and instructive teaching*; commend it to the acceptance of robbers, murderers, gamblers, drunkards, burglars, beaters of little children and women, tyrants, cheats, and all that tribe of the *elect* that rejoice in the title of "sinners!"

"Men are punished by God—not because they have led a wicked life, but for one sin—UNBELIEF in Christ. 'He that believeth on Him is not condemned, but he that believeth not is condemned already.'"

"God does not say, he that liveth a good life here shall have eternal life hereafter; but He plainly shows that a person's safety or ruin turns on the acceptance or rejection of Christ Jesus, the sacrifice and atonement that He has made. . . ."

Good citizens and pure-minded men and women rejoice when they hear that there are stringent laws against the publication or dissemination of obscene literature. When will law-abiding legislators, magistrates, and just men, enact laws to forbid the publication of IMMORAL literature? And that, too, without pandering to and promoting the commission of evil, but put forth, and commended, under the sacred name of religion!

If this kind of *religious* literature does not explain why the police courts, jails, public-houses, gaming houses, race-courses, and prize rings, are full of sinners, *far more confident of their salvation through the merits of the sinner's Saviour* than any good Samaritan whose life is a sermon of kind and charitable deeds—then we do not know what plain language means.

SPIRITUALISM IN MANY LANDS.

OCCULT PRACTICES AMONG THE MEXICAN AND PUEBLO INDIANS.

No man who is acquainted with the customs, habits, and religious ideas of the American Indians—who has become informed upon the doctrine of the Yoga-Philosophy, and has carefully studied the wonderful production, compiled from knowledge gained and fragments reduced from the Eastern wisdom through spiritual literature, can possibly fail in the discovery of vestiges of Occult science, even in the most degenerate of the American Indian tribes, descendants from the ancient Aryan race.

During the many ages that have intervened from the dispersion of the Aryan people up to the present time, the traditions have become corrupted, and most of the true Occult practice lost; but there remain to the present day, as exemplified in Indian rites and ceremonies, vestiges of truth, that are recognizable to the student of Occultism.

Evidences of the above fact are found in the ceremonies of the Teotihuacan rites, in all the central Mountain tribes of Mayapan and Uxmal, as also in many of the Pueblo tribes of the Northern Apache. Teotihuacan *fête* is, in reality—the commemoration of the departure of Montezuma, as are also the same ceremonies of the Peruvian Andes Indians,

with slight modifications, the commemoration of the departure of the Inca (by departure, is meant death, so called). The Incas of Peru and Montezuma of Mexico were adepts, or Hamas, for the respective peoples, and many of the monuments of those days still exist in the dense forests of the respective countries, showing the traveller silent evidences that the Eastern wisdom was well known and duly practised in the Western world, ages before Cortez invaded their hospitable shores. The *dress* of the Father and Mother, representing the Maker of worlds and invisible spheres, or planes, are striking and unique, on Teotihuican *fête*. The opening of the mystic circle is accompanied with a *silence* most profound and ominous—then the weird chant of the Father and Mother Montezuma. At these ceremonies, all classes of sick and infirm are healed, or supposed to be healed—the venom of the serpent bite or insect sting is instantaneously destroyed, and no harm is received from such bite or sting.

These ceremonies last seven days, and no Spaniard, Mexican, or White man is suffered to approach the Indian lodge. It is stated, upon Mexican and Indian authority, that there are large towns in the heart of the deep forests of Uxmal, into which no white man of any nation has ever been permitted to enter—that the Indians belong to the unbaptized, and worship in the ancient forms of Montezuma.

No Indian in the Catholic countries of the Latin states in the South *believes* in any religious form or dogma, but holds to the ancient rites and mysticisms of the past ages. The Pueblos of the frontier all have their mystic circles, and perform their secret rites and ceremonies and the healing of diseases. The universal characteristics of the American Indian are *secrecy* and silent meditation.

The Indians claim that all of their most noted medicine men and chiefs, are men who talk and hold converse with angels and Indian spirits—that upon all important occasions advice and directions are had from immortals who never leave very far the old haunts of life.

The celebrated Apache Chieftain "Cochise" had his secret circle of medicine men, their assembly-room being a cave, in which he had buried the images of his departed guides, their war implements, &c., and which was held sacred from all attacks in warfare. If the enemy had gained entrance to this cave, as many a white man did during the Cochise war, he, or they, were unharmed.

This circle-room, or cave, is upon what is known as the Old Cochise Ranch, situated near the Buri mountains, in one of the most lovely of mountain valleys—oblong in shape or in general contour, and containing a lake of pure mountain water; but now, as all other Indian homes, owned by the white man—Cochise being gathered to the Indian majority. Occultism only will save the remnant of the American red men from extinction. The supernatural is inherent in their nature. The very wind that blows talks their language, they understand it, they are governed by hidden mysterious voices.

Occultism is the teaching of the medicine men of all Indian tribes.

The true medicine man has his chants, as has the hierophant—he is clairvoyant and clairaudient, and *can* and *does* hold converse with the spirits of the departed.

No white man is ever permitted to enter the sanctum sanctorum of the Indian adept, or medicine man.

Some mountain men have claimed to have been thus honoured, but no credence may be attached to such statements.

The *sine quâ non* of an Indian's *medium-ship* is *secrecy* and *meditation*.

The Indian race will never become civilized and enlightened by and through the missionary influences of orthodox Christianity, while wood grows or water runs. They can only be reached by and through the omnipresence of Occult forces. These manifestations must be introduced by *genuine*

pilgrims, who have the Indian cause at heart. A man and woman, both occultly proficient, must go among them, live as do the tribes, form circles, produce phenomena, and choose from among the tribes the best adapted, and train them to Occult work, how to live, and direct in the unfoldment of knowledge and truth.

This course, and no other, will in five years time accomplish more and raise the Indian higher than all the Government policies and Christianization have done for the last two centuries.—*The Esoteric*.

SPIRITUAL INTERVIEWS.

Messages from the good and illustrious dwellers in the life beyond the grave.

[THE following article is furnished by Dr. James Rodes Buchanan, the noble and distinguished physician who first discovered and formulated into an experimental science the power of PSYCHOMETRY, of which William Denton afterwards wrote in his three-volume work, "The Soul of Things." Dr. Buchanan was the principal of a grand electric college at Cincinnati; is now the founder and director of a still more advanced college of therapeutics in Boston; he is the proprietor and chief writer in *The Journal of Man*, and the author of numerous admirable works on spiritual science. Truthful, strictly analytical, and profoundly intuitive, Dr. Buchanan's testimony may be taken as indubitable authority, whilst the medium through whom these messages were obtained—Charles E. Watkin—is one of the most reliable as well as wonderful slate-writing mediums of the age.—Ed. T. W.]

AFTER a few words of introduction, Dr. Buchanan says:—

"A visit to Mr. Watkins a few evenings since enabled me to realize the wonderful range of his spiritual faculties, by which he gains access to the vast realm of our predecessors, now in spirit life. In his presence, psychography (spirit-writing) is always practicable, and frequently the handwriting gives evidence of its source by its strict analogy to the writing of the deceased. This method is so much of a tax on his nervous energies that I take equal pleasure in his clairaudient communications, in which he hears the words of the spirit and speaks them, or in his own writings under spiritual impression. These are to me quite satisfactory, because Mr. Watkins has nothing to guide him but the impression from a spirit whose name has been written unseen by him.

"In my first interview I wrote ten names in the absence of Mr. Watkins upon ten little strips, which were folded as small as possible and laid promiscuously on the table. From all of these he gave communications, and mentioned the name of the spirit."

After describing a communication which might seem to some readers more specially interesting to the recipient than it would to any indifferent observer, Dr. Buchanan goes on to say:—

"The name of Dr. J. G. Spurzheim (the associate of Gall) was upon a pellet which elicited a communication, as follows:—

"My dear Friend—I have only one regret, and that is that we cannot be in spirit-life and on earth too. If I could, with the knowledge that I have derived here, return and remain, I think perhaps my followers would still follow me—still, perhaps not. I know that you have the co-operation and sympathy of us all in your endeavours to benefit humanity—to help men to know themselves better, and to uplift the school of medicine. In fact, we all desire very much to have you know that we are ever ready to assist you."

[Is Dr. Spurzheim (said I) familiar with my investigations of the brain?]

"I have become familiar on this side, and would say that I have tried to be of assistance to you."

[Do you recollect your communications at Covington, long ago?]

“Through the woman? Yes.”

“These communications, about thirty-four years ago, were through a lady medium by means of the alphabet, and though not extensive were in some respects very remarkable, especially one made in abridged Latin.

“The pellet enclosing the name of Dr. F. J. Gall produced the following communication:—

“‘These physical laws are controlled a great deal in the same manner as if we were really back on earth again. For instance, the independent writing we have many ways of accomplishing. One is, we draw the matter from the slate itself. In this case you cannot hear us writing. In another way we absolutely move the pencil; as you know matter is no obstruction to spirit, our spirit finger penetrates the upper slate, and moves through the upper slate, guiding through magnetism the bit of pencil. In this case you frequently recognize our handwriting, and then you see similarities which otherwise you would not.—F. J. GALL.’

[Question—Is Dr. Gall acquainted with my investigations?]

“‘Of course I am, and have taken great interest with you in this subject. . . .’

“The name of William Denton on one of the pellets produced the following message, written on the slate like the preceding by spirit power, as the enclosed slates lay on the table before us:—

“‘My dear Friend—I know that you are ever striving for truth. I am much pleased to see you to-night. I only hope that you may remain on earth for some time yet. Doctor there is perhaps no other man that can do your work, and so if you will live up to the common laws of life as you are, you will remain on earth for some time to come, in fact, until you give to the world the new school. I send you greetings.—WM. DENTON.’

“This, I think, was hastily written, and the word ‘living or ‘doing,’ after the word ‘are,’ would improve it. Messages may be somewhat limited by the capacity of a medium, but there is entire truthfulness in whatever comes through Mr Watkins.

“Interesting messages were received from relatives not necessary to mention here.

“Desiring a fuller expression from Drs. Gall and Spurzheim, whom I regard as the greatest pioneers of scientific investigation, I had another sitting, in which, instead of their names, I used a brief note, folded in the same manner.

“The following was written on the slates in reply, under control:—

“‘Dear Doctor—It is true, as you say, that I was, perhaps, the originator of the system of philosophy that you advocate—to all appearance, but still I did not get all my theories from myself, any more than do you now. It is given us by those who are still in advance of us; and then, besides you are far ahead of me—that is, I mean as I was then. . . . I hope you may live to see your work acknowledged as being the correct one—a philosophy that makes a great many mysteries plain, outside of medicine and man’s own constitution, as you have already discovered.

“‘Yes, Doctor, I am satisfied that the hour of triumph has very nearly come. More anon.—Yours in the truth,
F. J. GALL.’

“In reference to spiritual assistance, I would remark that the head of Dr. Gall was more favourably organized for the reception of spiritual impressions than my own. I do not doubt that all who cultivate the higher sentiments receive an influx from the spirit-world which strengthens, brightens and sustains their lives; but as for the reception of any distinct ideas, I have never been conscious of it, though I have ever been eager to receive enlightenment from any source. Continually for half a century I have been mentally in contact with the profoundest problems in philosophy and science, but they have never been solved for me until I had gathered

the necessary scientific facts, from which deductions could be rationally made. Of sudden revelations I know nothing. . . .

“Finally I thought it quite probable that the learned Professor Carpenter, whose intense bigotry and hostility to the higher sciences I had sharply criticised in ‘The Psycho-Physiological Sciences and their Assailants,’ might have had time enough to become thoroughly enlightened since his decease. I submitted for response, in the usual cautious manner, the following question:—

“‘To Professor Wm. B. Carpenter: In life you would not tolerate such views as mine; how do you now regard my discoveries?’

“When this paper was taken up the response did not come very promptly, and I remarked that I supposed the person questioned would require to exercise some deliberation, to which the reply promptly came: ‘So would you if you were here and had to come back and acknowledge your mistake.’ The answer was then written on the slate:—

“‘Professor—One is liable to make mistakes as long as one is in the body. I regard it as the grandest thing yet, and so easily understand your new science of which you are the representative. I also come back willingly and acknowledge that I was wrong. It is a very strange feeling—the coming back here in this manner.—WM. B. CARPENTER.’

“I have no doubt the feeling was very strange to one who, like Professor Carpenter, in life cherished so dogmatic a confidence in his own correctness. Mr. W. remarked that he had some doubt of the entire willingness which was expressed. But he has done his duty, and his reply shows that he has been a careful observer since his transition. Since Dr. Carpenter, like the Harvard Professors, has made his recantation, it may become very instructive to mankind to hear from the authors of many false philosophies and theologies such a recantation as would enlighten their deluded followers.

“JOS. RODES BUCHANAN.”

“THE TWO WORLDS” SECOND PRIZE ESSAY.

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

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

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

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

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

SLEEP is Death’s younger brother; and so like him that I never dare trust him without my prayers.—Sir Thomas Brown.

CHRONICLE OF SOCIETARY WORK.

SPECIAL NOTICE TO SECRETARIES.

Owing to the holidays we are compelled to go to press next week a day earlier. All reports must therefore REACH US not later than *Monday evening*.—E. W. W.

NOTICE TO CORRESPONDING SECRETARIES.—Write on one side of the paper only. Be as brief as possible. Study the reports as we print them, and you will get an idea of what is required. Post in time for Monday night's general mail. Send the monthly list of speakers in time for insertion in the *last* issue of the month. Notify us of any change in the society's arrangements or address of the Secretary. Your attention to the above points will greatly oblige. Reports can be enclosed in halfpenny wrappers, if no communication of the nature of a letter is enclosed, and should be addressed to 61, George Street, Cheetham Hill, Manchester.

BACUP.—Mrs. Wallis's guides answered questions and named a baby in the afternoon. Evening subject, "Evil: Its Cause and Cure;" a good lecture, followed by successful clairvoyance.

BERMONDSEY.—Mr. Paine was very good, as usual, with clairvoyant descriptions. Rather good attendance.—J. D. H.

BINGLEY.—Mr. Bush in the afternoon dealt with three subjects handed up to him, to the satisfaction of the audience. Evening subject, "Spiritualism in harmony with the Bible and Science," which was explained in a pleasing manner. Some remarked they could have stayed all night. He has such a plain way of drawing illustrations, that it cannot be misunderstood. I wish some of our friends from other societies who paid Mr. Ashworth a visit had been there to hear the difference.—E. G.

BIRMINGHAM.—Mr. Swathridge, the cripple, gave two lectures, on Monday and Tuesday evenings, in the Ladies' College, Ashted Row, which were intelligent and well received. The subjects were chosen by the audience, and his guides dealt with them in a highly satisfactory manner. It is hoped by all humane persons that God will be with him through his proposed tour, and eventually accomplish his restoration, as predicted by his guides.—S. A. Power.

BLACKBURN.—On Sunday afternoon, Mr. Greenall and his daughter devoted the time to clairvoyance, some of the tests being of a remarkable nature. Evening: Mr. Greenall discoursed upon "The Royal Procession," in figurative allusion to the recent royal visit to this town. Afterwards Mr. Greenall and his gifted little girl gave many clairvoyant descriptions. The latter also sang, afternoon and evening, a beautiful solo, "The Dying Child," with taste and delicate feeling. Large audiences.

BRADFORD. Little Horton.—Mr. J. Parker gave an excellent lecture. A new society in Great Horton is contemplated.—G. B.

BRADFORD. Milton Rooms.—The controls of Mr. E. W. Wallis delivered two stirring lectures for the anniversary services. There was a large audience.

BRADFORD. Ripley Street.—Mrs. Whiteoak gave discourses afternoon and evening. There was also a naming in the afternoon, with success. Her guide gave 14 descriptions in the afternoon, and 12 in the evening—all recognized.

BURNLEY.—Mr. B. Plant's afternoon subject was "The Soul in Search of God." Evening subject, "A Soul's Experience." The control treated both subjects in a very able and intelligent manner, giving great satisfaction to large audiences; followed by remarkable clairvoyant descriptions after each lecture, about 30 in all, more than 20 recognized, many by entire strangers. The discourses we have heard from time to time make the old theological teachings very unsatisfactory.—J. H.

COLNE.—In the absence of Mr. J. B. Tetlow, Miss Walton discoursed in the afternoon on "Spiritual Gifts." We are all possessed of one or another if we would only develop them. After enumerating the various gifts, with an earnest exhortation to use them, it was shown how many advantages were lost by not so doing, and how great is the pleasure to be derived from doing good to others. Evening subject, "Death." It is universally asked—What is death? We fear it; we regard it as a monster. This is the result of the teachings of creeds and theologies. Spiritualism says and proves that there is no death; only a change and a progress to a higher and a better life. As we sow, so we reap. God punishes no man; man punishes himself. On Saturday night a lecture was given, by a local friend, on "The Ancient Cities of the Bible." The society is engaged in active work.

COWMS.—Mrs. Gregg's guides took for their subjects—afternoon, "The God of Nature," evening, "Behold I will show you a mystery; you shall not sleep but be changed," dealing with them in a very intelligent manner. Five clairvoyant descriptions, very successful. On Whit Monday we shall have a waggonette trip to Heath Common, Wakefield, when about fifty members and friends will journey together.

CROMFORD AND HIGH PEAK.—Mr. Walker's controls gave an able address upon the "Changes of Life." We notice the seasons of the year, bringing their natural changes, and how does man stand? Is he equal to the present requirements, mentally, morally, and physically? The land requires tilling to produce the best fruits. Man is his own redeemer, building up or pulling down with the knowledge he possesses. No man can impart to another what he does not possess. The mind so elastic that could analyze man fully could only claim to be the able teacher. Every generation stands upon its own feet. The changes of man show that God has never withdrawn himself. The more perfect the man the better he could teach God's laws. When properly used spiritualism could employ a lever with twofold power for the uplifting of humanity. Truth, honour, and love are the best creeds.—R. J. O.

DARWEN.—Mr. T. Postlethwaite gave two addresses, evening subject: "The Spirit Basis of Life," a grand argumentative discourse, both scientific and spiritualistic. One proof of the spirit was that as spirit moves all matter on this earthly life, it is necessary that when the spirit leaves the body, it must, of course, use matter in the shape of a medium before it can make its presence known to man. Four psychometric readings were given from articles from the audience, which were recognized.

DEWSBURY.—April 9th: Coffee supper and entertainment. Our worthy President, Mr. F. R. Green, bade us farewell consequent upon his leaving Dewsbury for Huddersfield. The members presented him with an album as a small token of their esteem and regard, in connection with his labours in inaugurating the society. May 6th: Miss Musgrave gave two powerful discourses. This lady is one of the most powerful speakers, and sure to come to the front. Afternoon: Miss Caswell defended spiritualism against the attacks of a gentleman who has thought it worth while to give us a gratuitous advertisement. The clairvoyant descriptions were nearly all recognized, many persons receiving wonderful tests. Evening: Our late President, Mr. F. R. Green, replied to Mr. Grinstead, who lectured last Thursday on "Spiritualism; Worthless and Wicked." Mr. Green thoroughly pulverised the arguments of this gentleman. We believe a few more lectures of this stamp will so disgust orthodox believers as to result in a great increase to our cause in the neighbourhood.

FELLING.—In the absence of Mr. MacKeller, Mrs. Peters gave a good many delineations, all being recognized but one. All departed highly satisfied.—G. L.

GLASGOW.—Morning: Mr. Macdowell lectured on "Clairvoyance, and the *modus operandi* generally of Spirit Communion." Mr. Macdowell, who is a profound thinker and interpreter of the philosophy of the coming religion, was happy in the choice of the subject and the method of expressing it. Evening: Mr. Robertson, in introducing the speaker, Mr. Ritchie, spoke very earnestly on spiritualism and its undeniable truths, referring especially to the many striking illustrations that had been given through Mr. Ritchie's mediumship. The guides of Mr. Ritchie lectured on "Spiritualism, a Religion of Progress." The discourse, which was telling throughout, was listened to attentively. Mr. Glendinning gave the audience a narration of some most remarkable phenomena which he had witnessed.—G. W. W.

HETTON.—Mr. John Livingstone gave a good address on "Is Man a Progressive Being Here and Hereafter?" which was well received.

HUDDERSFIELD. Kaye's Buildings.—Miss Cowling delivered two very homely addresses to crowded audiences. Afternoon, on "Prayer: What Benefit is it to Humanity?" Evening, "What do we Know of the Future?" Ending with successful clairvoyant delineations.—J. H.

LEEDS.—Mr. Hepworth delivered two very able addresses in the afternoon on two subjects given by the audience. Evening subject, "Redemption," showing how the great pillars of the Church were fast crumbling away, (1) the belief that the world was made in six literal days (2), eternal torment (3), the redemption of mankind by the death of Jesus.—J. W. T.

LEICESTER.—May 7: The guides of Mrs. Gregg gave delineations of character, and described spirits to thirteen persons, the majority of them strangers. The spirits were nearly all recognized, and all the delineations were perfectly correct. May 8: Members only, about fifty, present. Mrs. Gregg gave delineations and descriptions of spirits to sixteen persons. May 10: Master T. L. Hunt lectured on "The Nature and Destiny of Man," and composed poems from words given by the audience.

LONDON, EAST.—A very good address by Mr. Weedemeyer, "There's room in the world for all who live in it," followed a control through Mr. Vango, who also gave, under the control of "Sunlight," splendid clairvoyant descriptions. Moderate attendance.

LONDON, WEST.—Mr. Rodger gave an address on "Spiritualism a Satisfying Religion." Afterwards Mrs. Wilkinson gave clairvoyant descriptions of spirits present, in many cases giving names, nearly all recognized. Mrs. Tindall sang a solo with good effect. The chairman, Mr. Reed, addressed the meeting, also Messrs. Drake, Tindall, and others, showing considerable diversity of thought in the ranks of spiritualists. The open expression of opinion at the close of our meetings is beneficial.

MANCHESTER. Assembly Rooms.—Mrs. Barr's morning subject was "Led by the Spirits." She showed that all are led by the spirits, but very few know it. Men had written books as impressed by spirits. Painters marked the canvas until they produced a beautiful picture; they were led by the spirits. The spirits influence humanity for good or ill, and as a man lets the good or bad influence him, so is his character formed. Evening subject: "The Homes of those we Love." Every body loves, or home would be a blank. She pictured a bright sunny lad, whose parents would have him stay at home to make their lives happy, but he would see foreign lands and become a sailor. After years of travel he lands home at last, and of all places he has seen there is none like Home. She pictured the girl going to her first situation, how she weeps at parting from home. She showed that however much we love home here, if we do right our homes in the bright summer land were far superior to the earthly homes. The audiences were apparently well satisfied.—W. H.

MANCHESTER. Psychological Hall.—Mr. Taberner's subjects in the afternoon were "What are Spirits Composed Of?" and "Where is God: Who and What is He?" clearly showing Him to be the life portion of all things—not a personal God, as some of our orthodox friends would have us believe—giving indisputable facts in support of his remarks. Evening, "Spiritualism: Is it a Religion or a Science?" was treated in an able manner. After each lecture clairvoyance was given, mostly recognized. Seven impromptu poems were given during the day on subjects selected by the audience.—J. H. H.

MARYLEBONE.—Morning: Very good attendance, Mr. Hawkins exercising his healing power on several present; Mr. Goddard, jun., being also very successful in giving clairvoyant descriptions. Evening: In the absence of Mr. Macdonald, the guides of Mrs. Hawkins gave a short address on "The Efficacy of Prayer," followed by twenty-six clairvoyant descriptions, twenty-four recognized, thus proving that large audiences are not required to obtain the best phenomena. All expressed themselves highly pleased with the enjoyable evening they had spent, thanks to the kindness of Mrs. Hawkins, who voluntarily came forward at the last moment.—Cor.

MORLEY.—May 6: Afternoon, Mrs. Dickenson's controls spoke on "The crooked made straight and the rough made plain." Evening, crowded meeting, a beautiful spiritual address on the Lord's Prayer. Twenty-nine clairvoyant descriptions, twenty-six recognized. Warnings

of danger were given to a few. May 13: Mr. Hopwood, afternoon, speaking on diseases generally. In the evening he gave a powerful address on "The tree is known by its fruit."

NEWCASTLE-ON-TYNE.—Report of Mrs. Britten's lectures next week. Large audiences have listened to magnificent addresses.

NOTTINGHAM.—Two well-attended meetings; medium, Mrs. Barnes. Evening subject, "We mourn not as those having no hope." A good address. Mr. Haines also spoke. We are glad to welcome all workers for the cause. Friends will please make it widely known that Mr. E. W. Wallis will be at Nottingham on the 27th inst.—*J. W. B.*

NORTH SHIELDS.—May 10: Our old friend, Mr. Gilbertson, gave a clairvoyant séance with fairly successful results. May 13: Mr. Thomas Dawson, of Newcastle, lectured on "Spiritualism a Religion of Fact." He first dealt with the value of the phenomena in bringing positive proof of the continuity of conscious existence, then with spiritualistic teaching and its superiority to that of orthodoxy, concluding with an eloquent peroration, urging spiritualists to be true to the grand principles of their religion, to let their lives be the living reflex of their teachings, and thus show to the world that spiritualism tended to the development of its adherents both spiritually and intellectually.

OPENSHAW. Mechanics' Institute, Pottery Lane.—The controls of Mrs. Green gave eloquent addresses, showing that man is no longer in darkness about the life hereafter, if he will only develop his spiritual faculties and prove the immortality of the soul; closing each service with clairvoyance. We are making headway. The dawn of the new dispensation is being seen, and strangers are coming to investigate our noble truths. May they do so in a clear, truthful, and honest way, and then victory is theirs. Members who wish to go with the Lyceum on Whit-Thursdays to Mottram, kindly give their names to Mr. H. B. Boardman. Also those desirous of going with the picnic on Whit-Saturday, kindly apply to Mr. Read. Our annual tea party was a fair success; after tea a good entertainment—songs, recitations, and nigger troupe, which created some amusement. A very pleasant evening spent. We thank all those who so ably helped us.—*J. C.*

PECKHAM. Winchester Hall.—May 8th, social gathering, well attended and enjoyed; best thanks to kind friends for assistance given. May 13th, Mr. Hoperoff gave spirit descriptions at both meetings. As a clairvoyant, Mr. Hoperoff is very successful here, giving each description in a plain straightforward manner that is not lost upon the audience. In nearly every case the descriptions were readily recognized. The evening address: "How best to cultivate a heavenly frame of mind," was very lengthy and far too wordy, the only defects in an otherwise useful discourse, which was well received by a crowded meeting. We are to have a two mornings' debate between Mr. Veitch and Mr. A. Major (non-spiritualist), on May 27th and June 3rd, when there should be a large attendance. Mrs. Yeates, May 27th, at seven.—*W. E. L.*

ROCHDALE.—Miss Keesee spoke on "Spiritual Unfoldment." Viewing the works of creation and contemplating the greatness of the God enshrined within, could not but act beneficially on all who adopted such methods, and in this way spiritual unfoldment could be attained. Purity in thought and deed betokened spiritual unfoldment, which was gradual in growth, leading to ultimate eternal progress. Dealing with "The Science of Spirit," the guides argued that mesmeric science showed the connection of spirit with matter. Other two subjects were spoken upon—"How are the dead raised" and "The rich man and Lazarus." In the evening "Love" was the theme, being well handled, and several queries were replied to.

SALFORD.—May 6: Miss Blake was very successful afternoon and evening. May 9: Pleasant evening with Mr. Tetlow (who now resides in this neighbourhood), from two subjects sent up, and successful psychometry. Several strangers were astonished at the scientific manner the subjects were dealt with, and the psychometry. Sunday, May 13: The guides of Miss Hollows spoke afternoon and evening, all being well pleased. I am sorry to announce that Mr. Carline is unwell and unable to attend next Sunday, and our friend Mr. Mooray has kindly consented to oblige us.—*T. T.*

SHEFFIELD. Central Schools.—Afternoon: Mrs. Eyre, Parkgate, gave a very interesting address on "God is Love." Sixteen clairvoyant descriptions. Evening: She addressed a crowded audience on "True Religion." Twenty-two clairvoyant descriptions of spirit friends; eighteen recognized.

SUNDERLAND. Back Williamson Terrace.—Mr. Kempster gave a very interesting lecture—subject: "Practical Prayer," which was delivered in a very satisfactory manner, after which Mrs. Kempster gave delineations, mostly recognized.—*G. W.*

TUNSTALL.—Mr. Wainwright's guides lectured on "Spiritualism, the Need of the Age," which was pleasing to all. He gave several psychometric readings with good success. We hope to enjoy many more such evenings.—*W. M.*

TYLDESLEY.—Afternoon: The guides of Mr. Gregory spoke on "The Orthodox Hell." They dealt with the subject in admirable style, and could not fail in exciting intense interest. Evening: subject, "Different Opinions respecting Spirit Communion." Various ideas of opponents were cited, some argued that it was purely animal magnetism, others that it was mesmerism and psychology, but none of them could give sufficient elucidation as to who was the operator; here they failed, and consequently could not establish their theory. The guides strongly urged everyone to investigate for themselves and prove whether it was real.

WESTHOUGHTON.—Mr. P. Bradshaw's guides spoke on "Materialism and Spiritualism." An excellent discourse. Evening subject, "The truth shall make you free," which was treated scientifically, demonstrating that spiritualism would stand the most crucial test. At the close clairvoyance was given, several being very good.—*J. P.*

WIBSEY.—Miss Harrison's morning subject, "Modern Prophecies." The clairvoyant descriptions were all recognized. Afternoon subject, "The way of the Lord is straight." Clairvoyant, two clairaudient, and three psychological descriptions, all recognized. Evening, "Blessed are the humble, for they are the children of God." Thirty-four clairvoyant descriptions, all but three recognized.—*G. S.*

RECEIVED LATE.—Halifax. Anniversary: Mr. Hunt gave satisfaction, especially in the evening. Subjects, "The Word of God: where to find it," and "The Possibilities of Man." Several impromptu

poems given in wonderful style. Audiences of 600 and 800 persons respectively. Collections totalled £14 7s. 2d., about £4 more than last year. Mr. Hunt also spoke on Monday evening. Good audience; every satisfaction. [Later: It appears that Mrs. Groom was booked, she says, for the 13th, not the 6th inst., and the fault rests with the Halifax friends.]

THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—Opened with invocation and two chain recitations; recitation, Miss Archer; reading, Master Clegg; reading, Master Firth; song, Miss Archer; reading, Master E. Firth; marching and calisthenics; closed with parting hymn. Members present, thirty-three; officers, six.—*J. T. S.*

BLACKBURN.—There was a large attendance, and the members went creditably through the marching and other evolutions. Mr. Coupe conducted, assisted by Mr. Brindle.

GLASGOW.—The usual good attendance and progress. The guides of Mr. Ritchie gave clairvoyant descriptions of spirit friends present with the children. Next Sunday, the 20th, will be Mr. Ritchie's last among us. His guides promised to devote the Lyceum hour chiefly to delineations of spirits who may be present. Parents and friends generally are particularly invited at quarter to 5 prompt. Doors closed at 5. All children, whether spiritualists or not, are earnestly welcomed at all our meetings, as the instruction given will be of the most varied nature, and calculated to expand the higher intellect and diviner instinct during growth and progress.—*G. W. W.*

LEICESTER.—May 13th, nineteen children present and efficient staff of officers. Afternoon: The guides of Mr. T. S. Swatridge delivered a lecture, subject "Death an Orderly Step in Life." Evening: "Spiritualism as a Teacher, Elevator, and Emancipator."

LONDON. Peckham.—Singing and prayer; musical reading 201, with remarks by conductor; s. c. recits. 71 and 72; recits. by Misses Clara and Gertrude Swaine; marching and calisthenics; g. c. recitations 101 and 102, with comments; song 312, and closed with prayer. A good attendance of children again, but we would like some of our older friends to come and assist us; some one who could come regularly, and has the welfare of the children at heart.—*Con.*

NEWCASTLE-ON-TYNE.—A fair muster at 2-30 p.m. The Lyceum was conducted by Mr. Hunter. Opening hymn, invocation, then hymns and chain recitations. The programme was augmented by select readings, recitations, and songs given by Messrs. White, Moore, and Graham, Misses Ada and Lottie Ellison, Godfrey, and Nicholson, who each deserve congratulations. The usual lessons followed. Miss Robinson, pianist.—*R. D.*

OLDHAM.—Morning, eighty-one present. Owing to the grand weather, everyone seemed to be boiling over with energy and sharpness. On Saturday the young ladies took the younger girls for a picnic, which was immensely enjoyed, admirable behaviour being manifested. Such reunions tend to greater harmony and friendship. Seven groups for instruction, the interest being so great that closing time was slightly delayed. The spiritual significance of the marching and calisthenics is being better understood and appreciated. "Let us move our arms and bodies too, in glorious efforts to renew, those blessed gifts which God has given, To draw us closer unto heaven."—*W. H. W.*

OPENSHAW.—Fair attendance. Afternoon session judiciously conducted by Mr. Boardman. Silver-chain recitations, musical readings, recitations and readings by Miss Packer, Miss Cox, and Mr. Frost. Physical exercises admirably executed. Lessons as usual.—*M. H.*

SUNDERLAND.—Hymn, and invocation, and s. c. recit. committed to memory, "Standing by a purpose true." Roll call, followed by marching and calisthenics; classes formed; afterwards closing with hymn and invocation. Mr. Moorhouse, Conductor.

WESTHOUGHTON.—Opening service. Several persons, including two strangers, came to watch to exercises gone through, which were conducted by Mr. R. J. Rigby. Closed with hymn and invocation.—*W. C.*

PROSPECTIVE ARRANGEMENTS.

LONDON.—An Hour with Spirits: No meeting next Sunday afternoon, but on May 27; 3 for 3-30. J. M. Dale, 24, Harcourt-street, Marylebone Road.

LONDON.—Canning Town, 22, Trinity Street, Beckton Road, E. A séance will be held Sunday, June 3rd, at 7-30; admission by ticket only. An association has been formed, membership 2s. 6d. per quarter. A few new members wanted.—Address Sec., as above.

SLAITHWAITE.—Whit-Monday, weather permitting, a procession will start from the meeting-room at two o'clock, march round the village, returning. Tea will be provided, 6d. each. All friends are invited.—*J. Mead.*

SKELMANTHORPE.—May 19th, at 7. Mr. Schutt's Reply to Rev. T. Ashcroft.

WESTHOUGHTON.—Sunday, May 20th, the opening of our new organ will be conducted by Mr. Ormrod, afternoon and evening. We are anxious to make it a grand success, and hope to see many friends and acquaintances. Let us have a grand reunion. We advise all who come from a distance to arrive in good time, so they may get comfortably seated.—*J. P.*

"At about twenty minutes past four on Monday afternoon, April 30th, while getting mother's tea ready, I clairaudiently heard a loud shriek, as of a child in danger. I hastened to the door to see what it could be, and there was my little brother stood in the middle of the road, and the bus only about a yard off him, when I ran and dragged him away or he would have been killed. So I saved my brother's life. It was my dear little sister that has gone to live in heaven that made me hear that shriek, to tell me that my brother's life on earth would have been ended if I did not go to save it.—ELEANOR RILEY (aged 15 years), 156, Hanson Lane, Halifax."

PASSING EVENTS.

FACTS CONNECTED WITH CLAIRVOYANCE.—Mr. J. B. Longstaff, 2, Dyson Square, Morley, writes: "Whilst Mrs. Beanland was giving clairvoyant descriptions to a crowded audience in the Mission Room, Church Street, Morley, on April 22nd, she pointed to a gentleman and told him to be very careful at his work within the next three weeks or he would happen an accident. The man in question, however, has, I am sorry to say, got his leg broken. He came out of the Infirmary yesterday. Another case, a man warned of danger at the same time, has had his hand injured, but came to the meeting and stated all was correct that the lady had told him in regard to accident."

PASSED ON.—Mrs. Eleanor Hill, the affectionate mother of Mr. George Hill, late of Manchester, and the beloved wife of William Hill, the esteemed treasurer of our society, passed to the higher life on April 30th. Though for many years a member of the Methodist society, when spiritualism was introduced into Wisbech, though slowly yet surely, she became a convert to its great truths, and if it is right for our orthodox neighbours to triumph over the death-bed scenes of their friends, we who have embraced this larger hope, we the friends and relatives who have been left awhile, will rejoice in the passing away of our dear friend, who to some of us was more than a mother. Just before she passed away, her eldest daughter was controlled, for the first time, by the mother of Mrs. Hill; the friends and relatives were surprised at the counsel and advice given. Her sister being also controlled, a beautiful phenomenon took place which will never be effaced from the memory of the observers. The two sisters joining hands, the controls waited until the spirit broke away from its mortal coil, then the controls accompanied her to the higher spheres. This being the first spiritual funeral in Wisbech there was a very large number of people present to witness our beautiful ceremony. The grave was encircled with flowers, while beautiful wreaths adorned the coffin. Mr. John Hopcroft, of London, and Mr. D. Ward, our local medium, officiated. Mr. Hopcroft spoke under control in the chapel, and offered up a beautiful prayer. At the grave Mr. Ward made a very feeling speech, which stirred the emotions of all the people. Now that her body lies at rest amid the flowers she so much loved, we know that her influence will not be lost to us. May her life serve as a beacon light and a healthful example to all who will yet flock to the standard of truth. May her influence be felt stronger than ever among the relatives and friends, as one of whom I have the honour to sign myself.—*W. Addison.*

PASSED ON.—Mr. W. J. Ogden writes that Samuel Ashley, over 12 months old, only son of our brother, Mr. J. Ashley, passed away April 25th, and was interred in the Leicester Cemetery, Monday, April 30th. The service was conducted by Mr. Sainsbury, a lesson and a prayer were given in the cemetery chapel, and a service was read at the grave side, after singing a hymn. When reading the service, instead of "ashes to ashes," the words "flowers to flowers" were used, at the same time covering the coffin with flowers, followed by prayer and hymn. About 50 members and friends were present. It was the first spiritualist funeral in Leicester.

Mediumship, like ability to sing, is a natural gift, and depends upon constitutional fitness, but, like singing, it requires cultivation, training, improvement by observation of the best condition, and practice. Spirits cannot create, they can only use what already exists, exalt, augment, and inspire. Hence, to become a thoroughly useful medium as physical, clairvoyant, test, trance, healing, or inspirational, it is necessary that mediums should give time, care, and thought to the development of their gifts, which grow more powerful and valuable by judicious exercise. Mediums who take no interest in their mediumship, who have no aspirations to improve, who "leave it all to the spirits," and neglect conditions, necessarily deteriorate. Those who intelligently co-operate with their inspirers, and aim to render themselves fit and ready instruments, become the most effective for good, and are the most benefited, mentally and morally. It becomes a serious question whether mediums are to be encouraged to do that for which they are fitted, to devote their energies and sympathies to the work of spiritualism, or to continue to toil, as many do, for a miserable pittance, and then present themselves upon platforms, unprepared and unfit for the services of the spirit. Why should one who is eminently fitted to do useful work in a public capacity be spending time and energy as a mill-worker? Any one almost can learn to be a loom-tender, butcher, or baker (all useful and honourable in their way), but it is not every one who is fitted for test mediumship, gifted with clairvoyance, or oratorical abilities. Mediums, like poets, are born, not made. If public servants are required and public services are performed, it is only right that the public should support those who serve them, and undoubtedly merit and worth will tell in the long run.

"How careful should parents be to make sunny, joyous, and bright their homes, for on them is built the great fabric of the years to come! The long chain of life-experience and lifetime memories begins there, and thought retravels the path so often, lingering here and there by the way, living over again the sunny springtime memories."

But what objection have you to the fact that man sprang from the ape?—that he is the last of a long line of ancestors, the last link (or the last link for the present) in a long and mighty chain of being? So far from that being a degradation of man, it is in the very truest sense an exaltation. It is a degradation of man, if you like, to say he was produced as a creature designed for perfection at the outset, but spoiled, muddled, lost, and damned at the very start; so that from the very beginning he was the victim of a blunder, a failure, and a fall. This is, of all views, the most hopeless and degrading. But there is something cheering, consoling, encouraging, and ennobling in the idea that man is the product of a mighty process which has ever been educating the higher from the lower, the human from the merely animal. It gives us the best of all guarantees that we shall not fail, that the glorious series of progressive transformations has not ended yet, and that we are still on pilgrimage.—"Sermons for Our Day." *By J. P. Hopps.*

"THINGS I WANT TO KNOW."

BY A PUZZLED ONE.

Why God took six whole days to work on this terrestrial ball?
And why he made the tempting fruit which cursed us one and all?
And how he measured day and night without the moon and sun?
And what produced the ray of light by which the work was done?
Why did he let the devil get "over the garden wall?"
On Eve his eyes enchanting set and lure her to "the fall"—
Led her to paths forbidden, where that apple tree did grow?
And bade her pluck and eat and share with Adam?—whence this woe!
Then, when this world grew worse and worse, and Satan reigned with power,
And God saw that to bate the curse, which blacker grew the hour—
Some one must—must shed his blood to wash out all the evil,
Instead of killing Christ, the good, why not have killed the Devil?

In his April "Sermons for our Day," Rev. J. Page Hopps prints a valuable sermon for the young. Also one on true courtesy—a grace which is neglected in the schools, and too frequently conspicuous by its absence in the homes of the people. He says, "It is to politeness what health is to beauty. The bloom on the cheeks of the child tells of health within, and so politeness, true politeness, the gold of good manners, and not the mere lacquer that society is content with, the politeness of gentle consideration for others, of a manly or womanly nature that is simply true to its own beautiful aspirations and leadings, tells of a genuine courtesy within."

"In true courtesy I see at least three things—Reverence, Tenderness, and Generosity. . . . It is nobleness of soul, hence the courteous man is self-contained and strong. He is gentle without being a coward, brave without being a braggart, independent without being insolent, and firm without being despotic. . . . Let us rejoice that there is far more of this true courtesy among men than appears. . . . What we want is the clear eye to see the goodness there is among men, and the wise skilled hand to draw it forth; for deep down in the hidden recesses of the spirit, is the angel of the Lord, cramped and chained indeed, but only needing the charmed word to invest it with authority and power."

All this is so wise, true, good, and ennobling, that one feels sorry to say one word of dissent, yet, in all courtesy, the question must be asked, Since when did true courtesy become a Christian grace? for so brother Hopps designates it! Are not courtesy, love, and goodness, human graces? Is not the spirit, although cramped and chained, naturally religious and larger than any sectarian division, either Christian, Buddhist, or Mohammedan? Does not that divinely human spirit bring forth the fruits of the spirit? Have not all religious systems been born of the spirit? If so, why call courtesy Christian? What difference is there between true courtesy, human courtesy, and Christian courtesy? Surely it is time this misuse of the word Christian should cease, friend Hopps! Let us be men and women, and in brotherhood, courtesy, and fellowship drop these adjectives which give colour to and help to preserve the errors and false faith which we mutually deplore.

"Lemons are a good household medicine; very excellent for biliousness. They should not be taken in their pure state, as their acidity will injure the teeth and the lining of the stomach. Take the juice of one lemon, in a cup of water without sugar, before breakfast, or just before retiring."—*Hall's Journal of Health.*

The *Banner of Light* says: There are one hundred and twenty-two papers and periodicals published specially devoted to spiritualism. Twenty-four issued in America, and probably more than twice that number which favour it, and occasionally place in their columns evidences of its truth.

"Man is greater than the world, for he can comprehend and survey it. He is greater than a star, for he can bethink its birth and death. He reads the thoughts of God after Him. But for man, God would be childless and friendless, and like Robinson Crusoe, He would be banished and friendless in His own universe."—*A. B. French.*

Another instance of intolerance occurred at Brierfield on Good Friday. A child who had been a member of a Sunday School until his father became a spiritualist, went to an entertainment to be held in the school, with money to pay for admission, but was refused. Spiritualists will learn the lesson by and by to send their children to the Lyceums, and not submit them to insults, or worse—false teachings.

FRIENDLY NOTICE TO OUR COTEMPORARIES.—Whatever is printed in the columns of *The Two Worlds* is designed to do good to every reader, and the more widely our special literature is diffused the more generally will our aim be accomplished. Nevertheless, we are bound to remind our cotemporaries that there are certain journalistic courtesies due to and from all writers for the press which we do not deem ourselves justified in omitting or claiming from others. Amongst these said courtesies is the duty of crediting the paper or work from which extracts are taken. The Editor of *The Two Worlds* NEVER FAILS in this act of justice so long as she is informed of the source of her excerpts, but we find in many journals repeated quotations made from *The Two Worlds* without such an acknowledgment. In justice, therefore, to the promoters of this journal, the Editor, as their employee and the representative of their interests, begs that justice may be done, and that all excerpts from these columns may be credited to the *Two Worlds*.

TO PRESTON SPIRITUALISTS.—The writer is desirous of forming public meetings on Sundays, &c., in Preston. Preston spiritualists who will co-operate are requested to communicate to "E. W.," care of *Two Worlds*.

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

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J. W. OWEN,
MESMERIST, MASSEUR, & MAGNETIC HEALER,
Qualified Medical Herbalist (by Examination),*Member of the National Association of Medical Herbalists.*
Member of the Society of United Medical Herbalists of Great Britain.

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(Sundays and Thursdays excepted).

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

*All Letters containing a Stamped Envelope promptly answered.*J. W. O. also desires to call the attention of the public to his "**Celebrated Medical Specialities**" (the names of which are protected by registered "Trade Marks," and the Government Stamp over each packet), feeling assured they will give satisfaction in all complaints for which they are recommended.**OWEN'S MAGNETIZED OILS.**An outward application for Asthma, Bronchitis, Deafness, Gout, Lumbago, Neuralgia, Pains in the Chest, Pleurisy, Pneumonia, Rheumatism, Sciatica, Shortness of Breath, Whooping Cough, &c.
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Are admitted by all to be the most efficacious medicine they have taken for Bilious and Liver Complaints, Costiveness, Sick Headache, Mazineess, Loss of Appetite, Heartburn, Palpitation of the Heart, Pains in the Back, Gravel, and all Diseases of the Head, Stomach, Liver, Kidneys, and Bowels.

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