

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 45.—VOL. I.

FRIDAY, SEPTEMBER 21, 1888.

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Batley Carr.—Town St., Lyceum, at 10 and 2; 6: Open. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.
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 Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Wilson. Sec. Mr. M. Jackson, 35, Gaythorne Road.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mr. C. A. Holmes. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
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 Horton.—55, Crowther Street, 2-30 and 6: Mr. Warmson.
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Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, at 6-30. Sec. Mr. J. Taylor.
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Chesterton.—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.
Cleckheaton.—Oddfellows' Hall, 2-30, and 6: Mr. Bush. Sec. Mr. Eades, Westgate.
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Exeter.—Longbrook St. Chapel, 10-45 and 6-45. Sec. Mr. Hopkins, 9, Market St.
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Heckmondwike.—Church St., 2-30 and 6: Miss Patefield. Sec. Mr. J. Collins, Northgate.
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Willington.—Albert Hall, at 6-30: Mr. J. Campbell. Sec. Mr. W. Cook, 12, York Street.
Wisbech.—Lecture Room, Public Hall, at 6-45.

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THE ROSTRUM.

THE SEVEN SOULS OF MAN AND THEIR CULMINATION IN CHRIST.

Abstract of a Lecture by GERALD MASSEY. (Printed in this journal by permission of the Author.)

NOTE.—At the present time, when the origin and authoritative value of so-called "Theosophical doctrines" is being critically analyzed, we gladly call attention to the following extracts from one of Mr. Gerald Massey's profound and learned lectures. Those who have the candour to read, and the judgment to weigh what is herein presented, will assuredly receive new light upon some of the figments of Theosophical philosophy which will amply repay the trouble of perusal.

WHILST the people of modern times appear to have been losing their Souls altogether, or not to have found out that they really possess one, the ancient Egyptians, Chaldeans, Hindus, Britons, and other races, reckoned that they had Seven souls, or that the one soul as a permanent entity included the sum total of seven powers. The doctrine is very ancient, but it has been started anew by the author of "Esoteric Buddhism," as if it were a recent revelation derived from India as the fountain-head of ancient knowledge.

Mr. Sinnett's claim is, that he has been specially appointed by the Mahatmas as their mouth-piece to the Western World, and empowered to put into print, *for the first time*, the oral Wisdom that has hitherto been kept sacredly concealed. But I can assure Mr. Sinnett that the Seven Souls of Man are by no means new to us, nor are they those "transcendental conceptions of the Hindu mind" in which he has been led devoutly to believe. To the serious student of such subjects, the system of esoteric interpretation now put forth, with its seven souls of man projected into shadowland; its races of men that go round and round the Planetarium seven by seven, like animals entering Noah's ark; its seven planets as stages of human existence, with our earth left out of the reckoning; does not contain a revelation of new truth from the Orient, nor a corroboration of the old. The seven souls of man were not metaphysical "concepts" at any time in the past. The doctrine belongs to that primitive physiology of the soul, which preceded the later psychology. Just as we speak of the seven senses the ancients spoke of the seven souls as principles, powers, or constituent elements of man. These were founded on facts of common perception, verifiable in Nature; and we do not need those faculties of the occult adept "*which mankind at large has not yet evolved*" in order that they may be apprehended.

Mr. Sinnett is of opinion that it would be "*impossible for even the most skilful professor of occult science to exhibit each of these seven principles separate and distinct from the others.*" That is, when they have been mystified by pseudo-esoteric misrepresentation, then they lose the distinctness of physics;

and we have to hark back once more to distinguish and identify these seven souls of man. The truth is, that when the teachings of primitive philosophy have passed into the domain of later speculations, you can make neither head, tail, nor vertebra of them—they constitute an indistinguishable mush of manufactured mystery! And the only way of exposing the pretensions of false teaching, and destroying superstitions, old and new, that prey upon and paralyse the human mind, is by explaining them from the root; to learn what they once meant in their primary phase is to know what they do not and cannot mean for us to-day. Nothing avails us finally, short of a first-hand acquaintanceship with the knowledge and modes of expression that were primordial.

It is quite possible, and even apparent, that the first form of the mystical SEVEN was figured in heaven by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven Elemental Powers. Once a type like this has been founded it becomes a mould for future use—one that cannot be got rid of. The primary Heaven was sevenfold. The earliest forces recognised in Nature were reckoned as seven in number. These became Seven Elementals, devils, or later divinities.

The moon-god, Taht-Esmun, or the later sun-god, expressed the Seven nature-powers that were prior to himself, and summed up in him as his seven souls, of which he was the manifestor as the Eighth One. In the Hindu drawings we see the god Agni portrayed with seven arms. These represent *his* seven powers, principles, breaths, or souls. The seven rays of the Chaldean god Heptaktis, or Iao, on the Gnostic stones indicate the same septenary of soul. The seven stars in the hand of the Christ in Revelation have the same significance. There is a star with eight rays, which is the symbol of Buddha, of Assur in Assyria, of Mithras, and of the Christ in the catacombs of Rome. *That* was the symbol of the Gnostic pleroma of the seven souls, the perfect flower or star of which was the Christ of the Gnosis; *not of any human history*. Seven souls or principles in man were identified by our British Druids. In the Hebrew Targumim, Haggadoth, and Kabbala, the Rabbins sometimes recognize a threefold soul—as the Nephesh, Ruach, and Neshamah.

Ben Israel teaches that these signify nothing more than faculties or constituent principles of the man, and that an additional soul, means increase of knowledge and advancement in the study of Divine laws. The Khonds of Orissa recognize four souls or a fourfold soul. One of these dies on the dissolution of the body; one, the ancestral soul, remains attached to the Tribe on earth, to be reproduced generation after generation, in relation to which, when a child is born, the priest inquires *which* member of the family has come back again. The *third* soul is able to go forth and hold spirit-intercourse, leaving the body in an inert condition. This is the soul that can assume other shapes by the art of Mleepa, or the gnosis of transformation. The fourth soul is restored to the good deity Boora, and thus attains immortality. Here, as in other instances, there is an ascending series.

But we have now to do with the natural genesis of the Seven Souls and their culmination in the eighth One, the reproducer for another life, which was personified as the Pharaoh, the Horus, the Buddha, Krishna or the Christ. Two sets of the seven may be tabulated in their Egyptian and Hindu shapes and compared as follows:—

INDIAN.	EGYPTIAN.
1. Rupa, body, or element of form...	1. Kha, body.
2. Prana, or Jiva, the breath of life...	2. Ba, the soul of breath.
3. Astral body	3. Khaba, the shades.
4. Manus, or Intelligence	4. Akhu, Intelligence or Perception.
5. Khama-Rupa, or animal soul.....	5. Seb, ancestral soul.
6. Buddhi, or spiritual soul.....	6. Putah, the first intellectual father.
7. Atma, pure spirit.....	7. Atmu, a divine, or eternal soul.

In that first account of the creation of man, in the Hebrew Genesis, he is formed in the image of the Elohim, who were the seven primal elemental powers, that became celestial as the keepers of time in Heaven—in their second phase—and ultimately the seven Planetary spirits. At that early stage of sociology, man descended from the mother alone! In the second creation (for there are two), the woman is derived from the male as progenitor. The first is born of blood, the second of bone, a type of masculine substance.

The Tahitians, whose Great Mother is named Eve (or Ivi), have the same physiological myth! All men derived from the motherhood at first—and in that mythical creation the man was really created from the woman, instead of the woman being taken from the man, which was of necessity a later creation, in keeping with the sociology. The mystery of the woman being taken from the man is mentioned in the Egyptian Ritual, or Book of the Dead. The speaker says: *“I know the mystery of the woman being taken from the man.”* The matter of such a mystery was physiological. The far earlier mystery was that of a man being created by the woman from the red earth, or blood.

Next it was apprehended that the mother inspired the breath of life into her embryo. And breath, *prana*, *jiva*, or the *ba*, constitutes the soul No. 2. These were the first two souls of the seven, because blood supplied the element of flesh, or form, and breath was the primal element of life.

Blood and *breath* being the two primary elements or souls of life, these consequently became the two great types of sacrificial offering. Among the Amaconda Kaffirs, when a new chief succeeds to the government it is a custom for him to be baptized in the blood of his brother, or some near relative, who is put to death for the purpose; and in Fiji, when the canoe of a chief was launched a number of men were sacrificed, so that their souls (or breath) might supply a wind of good luck for the sails of the vessel. It was on account of their natural genesis that these two souls of the blood and breath were typically continued in the water and the breath employed for the regeneration of the child in Christian baptism. Everyone of our religious rites and ceremonies has to be read backwards, like Hebrew, to be understood.

The observation that blood, the first factor in primitive biology, was the basis used by Nature in building up the future human being, is probably the origin of the superstition that in building a city, fortress, bridge, or church, an enduring foundation must be laid in blood; whence the primitive practice of burying a living child, calf, dog, goat, or lamb—the lamb slain from the *foundation of the world* being a Mithraic and Christian survival of the same significance, with the barbarous rite of the victim immured as a basis for the building. Sometimes, as in the legend of Vortigern, the foundation-stone was to be bathed in the blood of a child that was *born of a mother without any father*; as was the child-Horus, who was the child of the Virgin Mother only. The doctrine is Egyptian, and as such can be understood.

As the breath of life was a kind of soul, so the steam of food, or the incense presented in sacrifice, was a form of the breath of life offered to the spirits of the dead or to the gods.

The motive and meaning of many curious customs can only be apprehended on these physical grounds.

Now, we have to go back to this Soul of Breath to reach the origin of the transmigration of souls, which has been continued into the domain of later doctrines by those who were ignorant of its beginnings. To breathe and transmigrate are synonymous in Egyptian, under the word *sen*. But the transmigration of the soul of breath is neither physical nor spiritual in the modern sense; it is an entirely different doctrine from those of the Pythagorean and the Esoteric Buddhists, both of which were derived from the same primitive original, but have been perverted until they no longer represent the early coinage of human thought, and so they can authenticate nothing in this world, or any other. With a primitive soul of breath was evolved the notion of an ancestral soul of the race, tribe, and Totem. The commentator on the Analects of Confucius says—*“My own animal spirits are the animal spirits of my progenitors.”* Another Chinese teacher says—*“Though we speak of individuals, and distinguish one from the other, yet there is in reality but one breath that animates them all. My own breath (or spirit) is the identical breath of my ancestors. . . .”*

The king, who *never dies*, was first established upon this generic soul of the race, and not on a recurring identical personality of the re-incarnated soul. Thus re-incarnation was true to the general ancestral soul, but when continued in a later state of sociology, and applied to the individual soul, it is a counterfeit—a false presentment of the original doctrine.

The basis of all re-incarnation has to be sought in the primitive animism of the general, ancestral, or pan-soul, first recognized. At that stage of thought it is *our* soul that comes, and goes, and returns again—not my soul nor yours; and afterwards the re-incarnation of *soul* was continued as the re-incarnation of *souls*; but this was only through taking a false step and making a false inference.

The *Khaba*, or third soul, is a light, visible, but not tangible, envelope of the *Ba*, or soul of the breath. *Khab* signifies to veil, to cover over. Hence the type of the third soul is an Egyptian *sunshade*!

The fourth soul is an Intelligence, a form of mind, as the power to perceive, to memorize, expressed by the Scottish “mind,” to mind, or remember; the Egyptian *ment*, to memorize. In “making his transformation into the soul” (Rit. ch. 85), the Deceased exclaims, in this character, *“I am Perception, who never perishes under the name of the soul”* of mere breath.

The third soul being a corporeal spirit, the fourth an intelligence—the intelligence developing perceptibly in the growing child—the fifth is the Animal soul that visibly descends upon the male nature at the period of change from youth to manhood. This was the first soul that had the power of perpetuating itself. No child has such power; therefore at this stage it was held that the child did not possess this soul, and so it was taught that children who died in the pre-pubescent stage of life had no souls! They had the soul of blood, breath, and Astral shade, or, as the Egyptians have it, the Envelope; they were not without intelligence; but the power of reproduction constituted a self-creative soul! It was on this ground, then, that children who died before the soul of manhood had descended on them were supposed to have no substantial, or self-producing soul! This accounts for the superstition that they wandered about after death as elves, or Elementaries, on the outskirts of this life, unable to enter the other world. For the infant elementaries were believed to walk and wander as elves, fairies, and brownies, in search of a soul, or in want of a name—as the conferring of a name was one mode of constituting a personality, or communicating a soul to the child.*

* This may be illustrated by the Scotch story: An “*unchristened wean*” was seen wandering about at Whittingham, in Scotland, who could not obtain foothold on the threshold of the other world, being

Upon this primeval constitution of a soul the rite of baptism and conferring a name is founded. Hence, also, the power falsely claimed by the Christian Church to *save* the souls of children by baptismal grace, in response to the equally false belief that children would otherwise be lost, or have to go without an eternal soul! In this manner the modern sacerdotalists employ the fetishism of the ancient medicine men in the form of religious dogmas, superstitious doctrines, and rites supposed to save.

When the brain had been identified as the physical basis, or matter, of mind, the Sixth soul was then derived from this superior source of intelligence in the head. In the Egyptian Ritual (chap. lxxviii.), the Osirified deceased says—“*Horus has come to me out of my father Osiris!*” “*He has come to me out of the brains of his head!*”

The Seventh soul was derived from the individualised fatherhood, which was represented by the father Atum for the first time in the Egyptian mythology—Atum being equivalent to the Buddhist *Atma*, the creative soul. Atum of the seventh creation represents the eternal—he inspires the breath of life everlasting, and is called the *one sole God without change*. At this stage of attainment the soul exults that it is created for ever, and is a soul beyond time. It is called the “*reserved soul*,” the “*engendered of the gods, who provided it with its shapes. Inexplicable is the genesis. It is the greatest of secrets*” (Rit. ch. 15).

In this way the seven souls were identified in Egypt, and may be formulated as—(1) the Soul of Blood, (2) the Soul of Breath, (3) the Shade or Covering Soul, (4) the Soul of Perception, (5) the Soul of Pubescence, (6) the Intellectual Soul, (7) the Spiritual Soul.

And at every one of these seven stages of development there was a fresh outgrowth of mythical legend or mystical representation—just as there might be a new efflorescence at the seven ascending knots of a bamboo cane. Much of this, however, has been shown in my “*Natural Genesis*,” and cannot be repeated now.

But because the primitive and archaic man recognised seven elements, one after another, in the shape of form, breath, corporeal soul, perception, pubescent soul, intellectual soul, and an enduring soul, as a mode of identifying his physical and mental qualities—that does not make him resolvable into a number of elementary spirits after death, as is falsely maintained by the Esoteric Buddhists. There never *were* seven souls of blood, breath, cover, perception, animal, intellectual, and spiritual nature which passed into another world as seven elementary spirits. They were only types for use in the mental world. They *were* a number of types, seven lines in an upward series, each of which served, for the time being, to denote the element at the time identified with or as *the* soul. The seven elements in the nature of man never could become anything more than seven types, according to an ascertained mode of typology; whereas the Esoteric Buddhist continues them as seven potential spirits of a man, the elementaries of another life, who may either attain the immortality of a united and permanent entity there, in some far-off future, or fail for lack of power to persist, and finally die out altogether.

We shall no more deposit seven, or even two, souls in death than Oliver Cromwell could have left behind him two skulls, found in two rival museums, one of which (the smaller of the two) was said to have been his skull when he was a boy! . . .

It is here, as so often elsewhere, that an ancient mode of expression has become the modern mould of thought. The

minus in the matter of an adult principle, or soul No. 5. Many saw, but none dared speak to the poor little fellow, for fear of having to give up their own soul to him. One night, however, a drunken man addressed the Elementary—“*Hoo's a' wi' ye, Short Hoggers?*” (short stockings that were *sole-less* as the child itself!). And the Elementary, having a name conferred, cried joyfully—“*Oh! weel's me now, I've gotten a name! They ca' me Short Hoggers o' Whittingham!*” and vanished, having obtained his soul by proxy, or through Naming. These undeveloped little spirits became the “*Wee-folk*” that peopled fairy-world.

Esoteric Buddhists, like the primitive Christians, have been beguiled by the typology which they have failed to interpret. Of course, if you only credit an undeveloped being with the human form, the life of breath, the astral shade, and a twinkle of terrestrial intelligence, you can easily establish a doctrine of conditional immortality, but I affirm that it is solely on the plan of this primitive map of man, which was only tentatively true.

The Septenary of souls can be traced from first to last by means of the Egyptian doctrine of transformation. This doctrine, and the unifying of various individualities into one personality, puts an end to the septenary, and to the diverse destinations after death of several human principles, which must have already attained totality by unity, in order that there might be a personality, or ego, in this life. Not one of the Seven Souls had obtained the permanent personality, and, as they were but seven rudimental factors in the development of an ultimate Soul, they could not become Seven Spirits as realities, or Apparitions in another life. Each older self was merged in the new, and, therefore, the seven could neither be simultaneous nor contemporary, except when absorbed in the oneness of unity.

The worst kind of haunting in this world is not done by the spirits of dead people, but by the phantoms of defunct ideas; the shadows cast upon the cloud-curtain of the hereafter by those things which were only types and figures, not things in themselves. And these seven selves, belonging to the one personality, have left their shadows in the domain of metaphysics, which is fundamentally fractured by this splitting up of the one personality into separate selves, whether sevenfold, fivefold, fourfold, threefold, or only secondary. Also, these ghosts of primitive ideas are beginning to walk in our midst, and are trying to pass themselves off upon us as genuine spirit-phenomena. In the process of doctrinal development, objective re-birth in a series of human lives, has been substituted for the re-birth of the ego in personality at the different stages and conversions of the one being, whereas the original re-births were subjective, and limited to the one life alone, in its successive stages of transformation. Besides which, the Seven Souls are *all summed up in an eighth*.

This eighth to the seven is mentioned in the book of Revelation, where the numbers of the Gnosis constitute Wisdom. The eighth is also represented by the Buddha, who is the manifestor for the seven Buddhas, or Manus, and by the Gnostic Christ, who is called the eight-rayed star of the god-head, composed of seven earlier powers, of whom it is said:—“*Then, out of gratitude for the great benefit which had been conferred on them, the whole pleroma of Æons, with one design and one desire, and with the concurrence of Christ and the holy spirit, their father also setting the seal of his approval on their conduct, brought together whatever each one had in himself of the greatest beauty and preciousness; and uniting all these contributions so as skilfully to blend the whole, they produced a being of most consummate beauty, the very star of the pleroma, and the perfect fruit (of it), namely, Jesus. Him they also speak of under the name of Saviour, and Christ, and, patronymically, Logos, and All Things, because he was formed from the contributions of all.*” Such is the Gnostic account of the Christ as the eighth one, in whom the Seven Souls culminated.

To Pythagoras, 528 B.C. is attributed the origin of metempsychosis, or the transmigration of souls. The Egyptians are also supposed to have believed in it, as they would not eat any animal food for fear they would devour the soul of some deceased friend. They had also an idea that so long as the body of the deceased was kept entire, the soul would not transmigrate, and therefore embalmed their dead.

Nothing in this world can be more true than that education of the head without the heart simply increases the power of crime; the great danger of this country to-day is from a want of education of the heart.—George A. Angell.

THE SIBYL.

MORTAL, wouldst thine anxious eye
Pierce the dark Futurity,
And before it is too late
Read the awful Book of Fate?
Answer truly, high and low,
Simple questions—YES or NO!

When the houseless sought thy door,
When the wretched begged thy store,
Didst thou soothe the mourner's grief?
Didst thou give the poor relief?
If thy conscience answer No,
Dread will be thy future woe.
If it sweetly whisper YES,
Great thy store of happiness!

When 'twas death the truth to speak,
Tyrants strong, and freemen weak—
If a freeman can, in sooth,
E'er be weak, so strong in truth—
Didst thou share the glorious fight,
And battle boldly for the right?
If thy conscience falter No,
Dread will be thy future woe.
If it boldly answer YES,
Vast thy future happiness!

If the friend, who, at thy side,
Stemmed with thee life's stubborn tide,
Fell beneath some heavy blow,
Didst thou shield him from the foe?
Didst thou o'er his prostrate form
Stride to save him from the storm?
Or if wounded unto death,
Didst thou soothe his passing breath?
If thy conscience falter No,
Dread will be thy coming woe.
If it whisper gently YES,
Vast thy future happiness!

Should the maid who, in her pride
Of blooming youth, became thy bride
Find, 'neath time or sorrow's sway,
Beauty fade, or mind decay;
Didst thou clasp her to thy breast—
Dearer for her woes confest—
Tend her gently, glad her gloom,
And light her passage to the tomb?
If thy conscience answer No,
Dread the measure of thy woe.
If thy conscience answer YES,
Vast thy future happiness!

When life's tempest fiercely ran
Didst thou dare to be A MAN,
Scorning falsehood—loving truth—
Shielding age and helping youth?
Waging fearless war with all
Who hold the human mind in thrall?
Wast thou ready, aye, to speak,
And act boldly for the weak?
Ever ready thou to fight
'Gainst the oppressor—for the right?
If thy conscience answer No,
Hell is ever thine and woe.
If thy conscience answer YES,
Heaven is thine and happiness!

SPIRITUAL TELEGRAPHY IN EARNEST.

To the Editor of "The Two Worlds."

I HAVE much pleasure in sending you an account of a séance for independent spirit telegraphy, which was held at Onset Spiritual Temple on the evening of August 9th, and at which I was present. I had the honour of being chosen to represent England in the committee of about thirty persons, who took seats on the platform, the rest of the audience numbering between two or three hundred persons occupying the body of the temple. The medium was Mr. W. S. Rowley, of Cleveland, Ohio. On a small table, in good light and full view of all, was placed an ordinary single cell battery, a simple local circuit with sounder and key, the latter being enclosed in a box about 10 x 6 x 2 inches, with slate top and bottom and wooden sides. Upon this box the medium placed his hands, when almost simultaneously the clicking began. The services of two telegraph operators (non-spiritualists) had been engaged for the occasion by Mr. L. L. Whitlock, chairman of the meeting. These operators recorded the messages as they were "clicked" on the instrument, and their records tallied precisely. The controlling influence gave the name of "Dr. Wells;" he says he was a physician in earth-life, and now returns to do good to

humanity. Several messages were sent, which I fear would take up too much of your space to transcribe. Amongst others was a word of greeting from "Thomas Gales Forster" to his wife, who, he said, was one of the audience. This was an admirable test, as neither Mr. Rowley (medium) nor the recorder, knew the lady by sight. The question was then asked "Dr. Wells" how he worked the telegraph instrument. He replied, "I will say that we pass magnetic currents through this box and make and break the circuit over the key. We draw the magnetism from Mr. Rowley. Is this plain?"

The conditions under which the communications were received, were stated by experts present, to be beyond the pale of fraud or collusion, and thus one more link is added to the chain of facts as to the reality of the intercourse between the two worlds. We are indeed but on the threshold of still greater things. The true melody has not yet commenced; what we have had in the past has been only a tuning of instruments, preparatory to the grand music of the interblended spheres. EXCELSIOR.

Onset, Mass., Aug. 21st, 1888.

SPIRITUALISM IN MANY LANDS.

THE MIGHTY KWAN GOON.

IN Mott Street, New York, No. 18, the same room accommodates Christian services at one end and Joss worship at the other. The Lun Gee Tong is a very old society, and has about 5,000 members in New York. Their hall is thus described by the *Sun* reporter. "The effect of this little pagan temple is dramatic and picturesque. The room is jealously darkened, the rear windows being not only painted, but covered with thick curtains. On the floor is a carpet of a large sombre, red and black figure. Ranged along the walls are rows of square-backed chairs of black wood, richly carved in grotesque designs. The walls are handsomely papered, and from the ceiling hang two great pagoda-like lanterns.

"But the central glory of all is the massive gilded shrine of the mighty Kwan Goon, before whom all good Chinamen stand with reverence. The altar is of the same black wood as the chair. Its general effect is a glittering mass of gold and silver. The front is a mass of figures in relief, all of gold, and forming a series of allegories.

"Not only are regular pagan ceremonies held at the altar of Kwan Goon, but individual Chinamen are continually going to it to offer up their prayers, and particularly to invoke the Joss to tell them as to the prospects of any enterprises they have on foot coming to a successful issue. For this latter purpose, there rest upon the altar two little blocks of wood, crescent shaped, flat on one side, and rounded on the other. While the opium pipes are softly gurgling, and the smoke was stretching out into a thin, blue wave, when our reporter last visited this famous Joss house, two dainty little celestials sidled in. Ju Tien was the name of one and Wye Jap was the other. Both of them gave the man at the altar a sing-song greeting, which he sleepily returned, after which, they went into the Joss room, for they had come on business. It was Ju Tien who had the business, and Wye Jap had come along for company, while Ju Tien gathered Joss's views about going to Middletown to embark in the laundry business. To do this he knelt before the altar, taking in each hand one of the crescent-shaped pieces of wood. These he knocked softly together while he prayed, and at the end of his prayer he let both the bits of wood fall to the floor. They fell with the flat side up. This meant, as the interpreter explained, that good luck would attend the Middletown trip, and that the sooner Ju Tien set out for there the better.

"If the pieces of wood had fallen flat side down," said the interpreter, "it would have been a very bad omen. If one had fallen flat side up and the other flat side down, it

would have meant that the chances of a lucky journey were just about even.'

"But Ju Tien wasn't satisfied with one assurance of good luck, and wanted another. On the altar in a jar were a hundred or more thin sticks about eight inches long. Ju Tien went up to this jar and, muttering some prayers, closed his eyes and took one of the sticks from the jar at random. On each of the sticks is inscribed a number, and in a book of fate, which is one of the Joss house properties, there is set opposite each of the numbers on the sticks a prophecy. Ju Tien went away in no manner discouraged as to his proposed journey. Both he and Wye Jap toddled out of the room quite radiant, and in the most social way.

"'It is only members of the Lun Gee Tong Society,' explained the interpreter, 'who have the privilege of invoking Joss in this way here, or, in fact, of visiting these rooms. But a Chinaman rarely makes any move of importance without going through that ceremony to see how it is going to come out.'

"It was the day that the new shrine was dedicated, last May, that the curious spectacle of Christian and Pagan services in the same room was first presented in New York. There was some objection at first on the part of the orthodox Chinamen to letting the Christian services go on in the club room after the Joss had been installed there, but they were voted down, and accepted the result with a good grace. There are a hundred or more Chinamen in the society who profess Christianity, and Show Shin, the missionary, has been giving them Sunday-school lessons and holding religious services in the Lun Gee Tong rooms for some time back. The Lun Gee Tong Society dedication consisted of a grand burning of Joss sticks and bits of gilded paper, which Kwan is invited to believe are offered up in his honour. As it costs about ten cents a bushel, there is practically no limit to the generosity with which the Chinamen lavish it upon him. Young Tye Hing, who is not a priest, but a doctor, now conducts the ceremonies at the Joss shrine, and he and Missionary Show Shin are on the best of terms, and the Sunday-school and the Joss stick burning go on side by side in the most amicable manner."—*New York Sun*.

SUPERSTITIONS OF MINERS.

A VETERAN TELLS HOW HE WAS SAVED BY HIS PREMONITIONS.

"An eminent mine owner, writing in the San Francisco *Alta* of a recent date, says: 'I do not know of a more superstitious class of men in the world than miners. Their strange fancies and beliefs are at least called superstition, but by miners whose lives have often been saved by timely premonitions of impending danger, they are as a sacred religion. I could give facts to substantiate my assertions.'

"The speaker was a veteran mining man, who had spent the greater part of his life among the miners of California and Arizona. At the request of an *Alta* reporter, who had become interested in the subject, the miner continued, and related some thrilling tales of his own personal experiences.

"'No one,' said he, 'treated the peculiar beliefs of the miner with more derision than myself before I became one of them. A few years' experience, however, taught me, the sceptic, to hold these so-called superstitions sacred. Would you like to hear how my life was saved through a feeling of danger which I fortunately heeded? Well. You must know that in 1879, after the mines in the vicinity of Bodie had been pronounced a failure, there was a great rush for the gold and silver producing districts of Arizona. I lost no time in beginning a prospecting tour in the new and what appeared to be then inexhaustible territory. I was fortunate enough to soon strike a rich lead and; with the assistance of an intelligent young man whom I had taken into partnership, began operations. We dug into the bank of a gully, said to be a wonderfully rich spot. The work progressed

favourably, and in a week our excavations extended some fifteen feet from the mouth. Not knowing that our mine would be permanent, little attention was paid to putting in the proper timbers for safety. Well, I was working steadily ahead with pick and shovel one afternoon after my partner had departed to prepare supper at our cabin, when I experienced a most peculiar feeling. My whole body seemed to turn as cold as ice, and my hands trembled so violently that I could not wield the pick. After trembling a few seconds a voice of thunder seemed to sound in my ears: "Run for your life; the mine is caving!" I obeyed this strange and unaccountable warning or premonition, and never ran faster in my life as I started for the mouth of our little mine. An instant after I reached the open air the roof caved in, and the mine was completely filled with the falling rocks and dirt. Was this a premonition, superstition, or imagination? I firmly believe that the timely warning I received was the voice of the spirit that watches over the miners and saves thousands from violent deaths. Laugh, if you will; but I can account for it in no other way. In the case I have cited, an instant's delay or hesitation would have caused my life to come to a terrible end. You may be sure that after that experience I never failed to take advantage of these strange warnings; and I am firmly convinced that they have saved my life on at least half a dozen occasions.

"A peculiar circumstance of the case I have told you is that the night previous to the caving in of the mine, my partner dreamed that it was going to cave in. He did not tell me of the dream for fear that I would have nothing more to do with the mine. After a little more experience he also came to believe in these warnings as firmly as I do.

"I know of a vastly rich mine in the San Gabriel Mountains, Los Angeles County, that has caused the death of every man who tried to carry ore away from it. You may call this superstition also, but there are a dozen miners besides myself who know of the millions that could be taken from this mine and yet are afraid to go near it. Some half a dozen men had been killed by caves, &c., when my partner and I arrived after a run of six months of hard luck in Arizona. We worked around a few days and took out some specimens of as beautiful gold quartz as man ever laid eyes upon. My partner desired to go to San Francisco to purchase tools and material for developing the mine. He went and took several pieces of ore for assaying with him. The ore was found to be worth about \$1,000 a ton. In the meantime I remained in Los Angeles, awaiting my partner's return. The next I heard of him was that he had been stricken with leprosy and died a horrible death in the pest-house. It is hardly necessary to state that I never returned to the mine. The certainty that I also would come to my death in short order prevented me from doing so."

GETTING BACK TO THE INQUISITION.

ANOTHER case of religious intolerance is reported in Malaga. A Catholic priest, the rector of one of the principal parishes, published a violent pamphlet against Protestantism. To this a Protestant clergyman, Don Jose Vila, replied in another pamphlet. Thereupon the Catholic priest immediately asked the Public Prosecutor to take proceedings against the Protestant pastor, on the ground that he had criticised and attacked the State religion—an offence which the existing penal code punishes severely. The Protestant clergyman was tried in the Criminal Court at Malaga. His counsel in vain cited the Eleventh Article of the Constitution, which says no Spaniard shall be molested for his religious belief. The court condemned the accused to two years and four months imprisonment, and to pay a fine of 250 pesetas and costs. The Catholic clergy are so powerful in the town that only one paper dared to report the case without comment. The Protestant clergyman will appeal to the Supreme Court at Madrid.

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Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, SEPTEMBER 21, 1888.

SOME MODERN MYSTERIES UNVEILED.

It is with much regret that the limitations of our little paper compel us to give brief extracts only from Mr. Massey's instructive lecture, and as even these may be misunderstood by readers who have not previously become familiar with the ancient systems from which he draws, let us offer a slight summary of the deductions from which we quote, before our readers attempt a *second perusal* of the article, or, what would be still better, a perusal of the lecture from which our extracts are taken, (*i.e.*) "*The Seven Souls of Man.*" This lecture shows, first: that the Theosophists of the nineteenth century go back to the days when—thousands of years ago—the ancients, without our arts, sciences, or physiological knowledge, attempted, by observation, to classify the various developments of the human body and mind in ascending from childhood to manhood, and called each fresh natural stage of physical and spiritual life, "A SOUL." The faculties thus grouped into "sevens," in conformity with the ancients' classification of the stars, planets, &c., the moderns have perverted into separate entities, one of which they have manufactured into the loathsome, mischievous, and disgusting "gheist," "shell," or "*reliquia* of dead corpses," by which they try to explain away the identity of our SPIRIT FRIENDS of the spiritual dispensation. Secondly; Mr. Massey explains the origin of "Elves, Fairies," &c., and with them, the "*very sacred and divine necessity*" for the Christian rite of baptism, so essential to the salvation of the souls of infants! Next: Mr. Massey's extracts permit us to touch on the fringe, but only on the fringe, of the modernized antique myth of re-incarnation, derived originally from the idea, that "*breath*" was *Soul No. 2*. As there was evidently only *so much of it to spare in the beginning*, in other portions of his works, Mr. Massey shows how customary it was for the ancients to inhale the breath of the dying, so as to conserve the soul principle, and even bury infants by the wayside, so as to enable the passers-by to become the parents of the future; in a word, to transmit this scarce *soul principle* through the ages, for fear the supply should run out!! Lastly: Mr. Massey illustrates the cabalistic idea expressed in the New Testament, of how the wise men of the East bring their gifts to the *new-born Christ*, or, in other words, how the seven principles or seven "souls" of the individual man, growing

from infancy to manhood by seven stages, culminate at last in the eighth divine beings, who in the angelic spheres become the perfected "SON OF GOD"—or, "the Christs"—and "THESE BE THY GODS, OUI, ISRAEL!"

Whether we arraign the modern "Christians" who worship the ever-incarnated SUN GOD of antiquity, or the modern Theosophists who worship the fantasies and ideas of the ancients, who themselves had no better method of expressing those ideas than by impersonating them, we may be thankful to Gerald Massey, who has struck, at least, one more nail into the sarcophagus in which the idols of superstition, human fantasy and bigotry, will ultimately be consigned to the grave of oblivion. As for the author of these writings, we venture to predict for him, in reward for his daring attempt to break up the forms, ceremonials, and associations of MODERN IDOLATRY, the crown of thorns that ever rewards the religious or scientific reformer.

Some years ago, when the Editor of this paper had returned from abroad for a brief sojourn in London, she was visited by an Australian gentleman of the name of Melville, who, though a stranger to Mrs. Britten, had called on her to solicit her advice and assistance. Mr. Melville claimed to be the author of what he termed "a great discovery." By the study of many years, devoted to ancient Egyptian and other oriental literature and monumental remains, he declared that he had found the key that unlocked the secret of "the mysteries," the origin of all theological systems—in a word, all the wisdom of the ancients. By the aid of the knowledge he had thus obtained, Mr. Melville proposed to explain the origin of modern Freemasonry, re-state the meaning and symbolism of Christianity, interpret the Bible, and show that it was all a mass of allegorical writing, utterly incomprehensible except through his key, and to be understood only by unveiling the cabalism of the East, and the symbolisms conveyed in Bible phraseology. He alleged that he had laid his discoveries before the Masonic Lodges of Great Britain, only to be scornfully ignored by their Grand Masters. He produced letters from a great many high potentates in the realms of science, who treated his propositions for the publication of his writings with contempt, and yet, as he himself affirmed, he ought to have been received by every friend of learning and true knowledge, as a human benefactor, and one whose power of throwing light on the mysteries of religion and the dark scenes of antiquity, was calculated to revolutionize the age.

Finally, Mr. Melville added he had frequently heard Mrs. Britten (then Mrs. Hardinge) lecture, and deemed she might be in sympathy with his views. Hence he besought her aid in endeavouring to interest the many noble and learned personages by whom he had seen her surrounded, to promote the publication of his writings on the theme aforesaid. As Mrs. Hardinge had become thoroughly familiar with the astral and solar myths of antiquity, and frequently given lectures in America to show that they were the foundation stones and origin of all the theological systems of later times, Mr. Melville's elaborate maps, diagrams, and writings, were neither new nor strange when displayed before her. Having once again heard the poor stranger's earnest appeal for help, patronage, and introduction to the rich and powerful, no less than his sad confession of having spent all his substance in fruitless efforts to bring his discoveries to light, Mrs. Hardinge asked him bluntly enough if he had yet sufficient money remaining to purchase a good rope, and a hook strong enough to sustain his weight, adding the candid advice, that he should prefer these suggestive means of terminating "his weary life" to offering to show the magnates of Great Britain that their Bible was an astronomical allegory, the God they so devoutly worshipped a solar myth, and their favourite and *convenient* doctrine of vicarious atonement for sin through a blood-offering, a relic of the barbaric ages. It is enough now to add that Mr. Melville ultimately succeeded in inducing a noble lady—whose honoured name we do not propose to

drag into our heterodox columns—to pay for the publication of his work, which—entitled “*VERITAS*”—now lies in many a nook and corner unread, unnoticed, and covered with the dust of apathy and prejudice that it may take another hundred years to blow away.

Now if the lady who gave the advice above mentioned to Mr. Melville had only been at the elbow of Mr. Gerald Massey when he first projected to give his marvellous researches to the world, she certainly would have warned him of Mr. Melville's fate, tendered him similar advice, and counselled him to leave his “*Book of the Beginnings*,” “*Natural Genesis*,” and noble lectures on kindred themes, to a less priest-ridden, apathetic, and materialistic age than that of the nineteenth century. Mr. Massey, however, has cast his bread of truth and enlightenment on the waters of time, and is very likely to find it return to him—in this life at least—in the shape of a martyr's crown. Mr. Melville has passed on to his assured reward in the higher life. Mr. Massey stays behind, to enlighten the twenty per cent who wish to know the truth, be reviled and denounced by that other twenty per cent who hate the truth, and hug the lie to their hearts in the name of MY DOXY, and see the sixty per cent of the race devote his noble works—should they fall into their hands—to the waste basket under the allegation that they don't care for them, or don't understand them. Thus Gerald Massey lives and labours a century too soon. If there are even twenty, ten, or even one per cent who can understand and appreciate his unveilings, why there are enough to leaven the thought of mankind, and in some distant periods of time Volney, Dupuis, Godfrey Higgins, Robert Taylor, and Gerald Massey will see the new earth and partake of the new heaven which their learning and labours have helped to renovate. In the meantime, all and each in turn must wear the martyr's crown, that the world of bigots who dare not think, fools who cannot think, and idlers who don't care to think, choose to put upon them. How should it be otherwise? Mr. Massey's works show theology to be the ancient system of sun and star worship revived with idolatrous additions; show Theosophy and Occultism to be the several faculties of the soul impersonated and made into gheists and demons, and angels manufactured out of the wreck of annihilated souls. As to Re-incarnation, it is the kindred doctrine of the Theosophists, and mistakes blood, breath, magnetism, reproductive power, intelligence, mind, and spirit for separate existences, and distributes these over thousands of years droned out in horrible succession on this very inferior dewdrop of immensity called the earth!

Even the fragments of the one lecture quoted from in our Rostrum article of this number, are sufficient for those who have neither heard nor read Mr. Massey's lectures or books, to show the characteristics of the several hosts that must be arrayed against him; so, whilst lamenting that he must needs go to the land of the West to seek for sympathetic and appreciative listeners, we can at least afford to congratulate our American friends on the prospect that he will soon be in their midst. Make the most of him, progressives of the land of the setting sun! It may take more than one generation before the truths he has to tell will be—as they must be—the consensus of human opinion; before the thinking men and women of the year 2000, shall look back upon the year 1888, and marvel how any people that used the printing press, steam, and electricity, could accept the old wives' fables of the last one thousand years of modern theology, and be thankful that there were such martyrs to truth and science as Volney, Dupuis, Higgins, Taylor, and Gerald Massey, to redeem mankind from the worship of impersonated suns, stars, systems, and human fantasies.

Just in proportion as you gain a victory over the evil which you have become beware of in yourself, will your spiritual eyes be purged for a brighter perception of the Holy One.—*Channing*.

A TIMELY SUGGESTION TO ALL MEDIUMS IN ENGLAND.

To the Editor of "The Two Worlds."

THE development of spiritualism in England has of late years taken good ground, and it seems to me clear that something is necessary to be done, whereby we, as mediums, may be able to provide—with assistance from ourselves and others interested in spiritualism—for old age, or other causes which may incapacitate us from earning our living. We have to remember that upon us, as mediums, devolves the duty of forming the groundwork of public spiritualism, and such a position necessitates that we should give time and labour for the furtherance of the cause. The expenditure of our physical strength will in course of time deplete our bodies, and we shall find ourselves unfit for earning our livelihood. In order to store up for old age, I would suggest that we form ourselves into a society, the object of which shall be to provide annuities, which will enable us to live comfortably when old age or infirmity comes upon us. I am of opinion that when spiritualists see we are determined to help ourselves, and not make our public work a merely monetary calling, they will come forward and assist us. If the above idea should meet with favour from my fellow mediums, I will lay before you a scheme for consideration to carry it out.—
Yours fraternally,
J. HOPCROFT.

[It is almost needless to commend Mr. Hopcroft's common-sense and practical letter to the consideration of every thoughtful spiritualist.

We believe there are few, if any, associations in existence, whether of a commercial, scientific, artistic, or mechanical character, that have not some organizations in the form of BENEFIT SOCIETIES. If the spiritualists, whose beliefs partake of the dual nature of religion and science, have no such attempts to provide for their aged and infirm, it is, as we are willing to think, because they are as yet too young, and their forty years of life has been too brief a period to warn them of the urgent need of such an organization. The time for further delay, however, is rapidly passing, and we not only commend Mr. Hopcroft's letter as timely and worthy of all consideration, but we urge all real friends and sympathizers in this direction to aid in formulating some plan in connection with the best and most practical of the spiritualists' societies—for carrying the suggestion above given into effect. Our own hands being too full for further executive duties, we can only offer to give place to any letters or suggestions that may be made for the furtherance of the object in view.—ED. T. W.]

COLONEL INGERSOLL AND METAPHYSICAL SCIENCE.

COLONEL ROBERT G. INGERSOLL has his ideas on doctors, and physies, and medical treatment, as well as on some other subjects, and in connection with the illness of his friend, Mr. Conkling, he said:—

“There is altogether too much gloom about most sick chambers. People tiptoe in and about, and wear long faces, and act generally in a way that would make even a well man sick, and is bound to make a sick man worse. I believe many a man has been hurried across the dark river by his horrible, soul-depressing treatment who might have become well, and strong, and useful if he had more sunshine and fresh air in his room, or the odour of flowers to offset the smell of the drugs, and smiling, hopeful countenances about, instead of woe-begone visages, whose every glance betokens the loss of hope and the belief in the speedy dissolution of the pain-racked patient.

“I had a friend once named Haley, a royal good fellow, of whom I thought a great deal. On one occasion I received word that my old friend was dying and wanted to see me, so I went over to his house. I met his wife and she had a face as long as the moral law, and ten times more uncomfortable. Well, I went in to see Haley, and there he

lay, counting the moments in a bitter fear that each would be the last. I don't know what particular disease he was troubled with, but either that or the medicine had turned him a vivid saffron colour. 'Haley,' I said, 'I'll be hanged if I want to die with such a complexion as that. You would be in a pretty plight to go mooning about the other world looking like a Chinaman.' I went on for a few minutes, when the poor fellow began to enter into the spirit of the subject himself and I showed him his face in a looking-glass, and that brought a smile. Then I turned to his weeping wife and told her to cheer up, that Haley was not going to die; that he was good for twenty years to come.

"The trouble with your husband is that he is scared to death,' I said. 'You all come in looking so downcast and sorrowful that you give him the impression that he is done for, and take away all his courage to fight against his sickness.'

"Well, the result of all this was that Haley commenced to mend, and time and again since then he has said that my visit saved his life.

"On another occasion there was a Major in the army whom I knew very well. He was taken ill, and believed he was going to die. I believed he was simply homesick, or something of that sort. Well, I wrote his obituary, and went to see him in his tent.

"Major,' said I, 'you are so sure of dying that I have written your obituary and want to read it to you.' He protested, but I went on with the reading and detailed every pleasant incident of his life. Before I finished a smile flitted across his face. After the obituary I read him a story of something supposed to have taken place a year after his funeral. It was a description of his widow's second marriage. There were a good many more people at the wedding than there were at the funeral. Well, this treatment had the effect to change the current of the Major's thoughts. It broke up his hallucinations, and he recovered and did good service during the war, and lived a happy life for years after.

"Then there was a man from our town named Marcy. He got it into his head that he was going to die. At that time no one was allowed to leave the army for a visit to the North, except on sick leave, or occasionally to accompany the remains of a dead comrade. I saw Marcy and said to him: 'Now, Marcy, you say you are going to die. If that is so I don't suppose a few days one way or the other will make much difference to you. I want to go home for a day or two about the 15th, but cannot get a leave of absence. Now, if you want to do me a very great favour and will quit this life, say on the 12th, I can get my coveted leave of absence to take you home—see?' But I knew my man, and he didn't die. He got very angry instead, and recovered, but he declares to this day that it was my proposition that brought him back his old stubbornness and gave him grit to fight for his life. He always did object to being made a mere convenience of."—*New York Commercial Advertiser.*

[We have a vague notion that Martin Luther raised his friend Philip Melancthon from a death-bed, on the same principle as the above.

There *may* have been some MAGNETISM as well as MIND in all these cases, to which the modern "metaphysical healer" might do well to look.—ED. T. W.]

THE LITTLE BOOT.

DUMPY, stubby and old,
The funniest little boot,
With mended toe and flattened heel,
Ever worn by a little foot.
Within the children's room,
The widowed mother stands,
Still smiling down with misty eyes
On a little boot in her hands.
Carefully laid away,
With a mother's yearning care,
Are toys with which the children played,
The clothes they used to wear.

With loving, longing heart
Her gaze is backward cast,
As she softly lifts the little boot
From the stillness of the past.

She sees a little boy
Thrust out his chubby foot,
And hears his happy laugh and shout
At sight of his first boot.
And, trudging down the road,
Stubbing grass, and leaves, and roots,
She sees again the solid form
Of the little man in boots.
A conqueror that day,
He made the soft airs ring;
Amid the shoeless lads at school
The boy in boots was king.

Oh, the stillness of the room
Where the children used to play!
Oh, the stillness of the empty house,
Since the children went away!
And this the mother-life—
"To bear, and love, and lose,"
Till all the sweet, sad tale is told
In a pair of little shoes;
In a single broken toy,
A flower pressed to keep
All fragrant still the faded life
Of one who fell asleep.

The boy who wore the boot!
While his mother's eyes are dim,
Amid the world's unequal strife,
How fareth it with him?
Are the feet of manhood strong
For manhood's sacred race,
His hand outstretched, securely calm,
To clasp its utmost grace?
With love her heart o'erflows,
With love her eyes are dim,
She softly wraps the little boot
And sends it far to him.

Besides his twilight fire
The eyes of manhood scan
The ancient boot—the far-off boy
Talks through it to the man.
The hard world's vexing road
The boy's foot never pressed;
The boy knew not of manhood's pain,
Nor felt its need of rest.
The man sees all things changed—
The earth, the heaven above;
One thing alone remains the same
To him—his mother's love.
The battered little boot
He takes as from her hand,
And seems all sweetest, purest things,
Better to understand.

Dumpy, stubby and old,
The funniest little boot,
With mended toe and flattened heel,
Ever worn by a little foot!
Yet the boot is a band to bind
The man to his innocent past;
To hold his faithful heart of hearts
To life's first love—and its last!

—Mary Clemmer Ames.

"INFANT PERDITION."

It is not very long ago that the *Christian Register* (Unitarian), of Boston, was replying to a statement then put forth by Professor Hopkins, that Presbyterian ministers have neither held nor preached the doctrine of "Infant Perdition" for a hundred years. It seems that another religious paper, the *Christian Leader* (Universalist), has issued certain extracts from "A Short Catechism for Young Children," which is still published and distributed by the United Presbyterian Board of Publication, at Pittsburgh. Among them occurred the following questions and answers:

"Q.—What kind of a heart have you by nature? A.—A heart filled with all unrighteousness.

"Q.—Does your wicked heart make all your thoughts, words, and actions sinful? A.—Yes; I do nothing but sin.

"Q.—What will become of you if you die in your sins? A.—I must go to hell with the wicked.

"Q.—What kind of a place is hell? A.—A place of endless torment; being a lake that burns with fire and brimstone.

"Q.—What is original sin? A.—It is that sin in which I was conceived and born.

"Q.—Doth original sin wholly defile you, and is it sufficient to send you to hell, though you had no other sin? A.—Yes.

"Q.—What are the wages of sin? A.—Death and hell.

"Q.—What are you, then, by nature? A.—I am an enemy to God, a child of Satan, and an heir of hell."

These extracts from the catechism which the Presbyterians are still distributing, ought to be a sufficient refutation of the assertion that they no longer believe or preach Infant Perdition.—*Banner of Light*.

(Query by the Editor of "The Two Worlds.")

How would it be if some benevolent Infidel were to send *The United Presbyterian Board, at Pittsburgh, Pennsylvania*, a copy of this Journal, and call their attention to the Rostrom article, in which they will be shown clearly where the idea of *Infant Perdition* originally came from? Might it not be some consolation to miserable mourning Presbyterian parents to know, that if their infants are not baptized they will become Elves and Fairies dancing in the moonlight, and that if they only say the rites of baptism over their remains and give them a name—especially a Bible one—they will have harps given them, and continue playing them and singing praises to Jesus—the eighth principle—all through eternity?

THREE "TWO WORLDS" LYCEUM PRIZES!!

SPECIAL OFFER TO ALL FRIENDS OF THE CHILDREN'S PROGRESSIVE LYCEUM.

MR. HARRY A. KERSEY, of Newcastle-on-Tyne, who was the recipient of the Second *Two Worlds'* Prize, has generously devoted the sum received, with some additions, to the following offer:

The several sums of half a guinea, seven shillings, and five shillings, will be given to the three competitors who shall send in the three best articles, either in prose or verse, in the form of a DIALOGUE, or QUESTION and ANSWER, on some one or more points of the SPIRITUAL PHILOSOPHY.

The dialogue must not occupy more than from one to two columns of small print. Each competitor to send ONE article only, with a *nom de plume* (name or figure); also a closed envelope containing their full name and address. This envelope will not be opened until the three prizes have been adjudged. All competitions must be sent to the Editor on or before the end of the third week in October. The prize will be adjudged the last week in October, and the articles published in three successive numbers, with names and addresses of the winners.—Editor, *Two Worlds*, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

THE *Pittsburg Dispatch* says that Lizzie Zink, a ten-year-old girl, of Mountjoy, Lancaster county, Pa., was discovered to be in a comatose condition some time ago while at school. When she entered the schoolroom she told a schoolmate that an old woman had been following her and was coming through the keyhole. The child, with her eyes tightly closed, cried, "Gey weck," the Pennsylvania Dutch for "Go away." When requested to open her eyes, she said the woman was holding them shut with her fingers. Figures were placed on the blackboard, and, notwithstanding the fact that the girl's eyes were closed, she readily named all of them correctly. With the same precision she repeated words which were written upon the blackboard by the teacher. All questions were answered without hesitancy. Letters and figures were written on the floor with chalk at different points, and, to the utter amazement of those present, the girl told in every instance both their location and character. Water-can, basin, bucket, and the wearing apparel of other children in the school were in turn held above her head, and behind her, and in every instance the nature of the article was announced without hesitancy. When Mr. Ober arrived she said she was glad to see him, though her eyes were closed at the time, and no one had mentioned his name. She was taken home, and remained in the same condition for six hours.

I think all of us come to feel very strongly, as we grow older, that what we get from fellow men in all the close and pressing contracts into which life brings us with one another, depends not nearly so much upon what the men are whom we touch, as upon what sort of men we are who touch them.—*Phillips Brooks*.

WE often do more good by our sympathy than by our labour.—*Canon Farrar*.

LYCEUM JOTTINGS.

AN INDIGNATION MEETING OF BIRDS:

A TRUE STORY, BY PROF. SAMUEL LOCKWOOD.

MUCH has been said on reasoning by animals. Of the fact there can be no doubt; of its nature too little is known. But I think still less is known of the emotions of animals. Take an affectionate dog; how he suffers from jealousy. Our little Prince was completely miserable if his mistress took the neighbour's baby on her lap.

Several times I have been an eye-witness to an emotion of high order among the birds—namely, sympathy with other birds in distress. Yes, and though it may challenge belief, I did once, to my own grief, see a gathering of wild birds for sympathy and indignation.

But if it is to be credited, I must narrate the particulars.

When a college student, I was taken ill in my Sophomore year, and, gaining strength but slowly after the crisis had passed away, the doctor ordered me into the country away from my books.

I boarded at a farm house, and gave myself entirely up to the woods and fields—in a word, I devoted myself to Nature's book.

Through an entire summer I studied lovingly the ways of the birds. I even determined to raise some young thrushes and take them with me to my city home in the fall.

My selection was a nest of brown thrushes. It was in a thick mass of bushes in a swamp. It was an entanglement of wild growth, almost impenetrable.

Every day I watched, from the eggs to the callow young. I resolved to allow the old birds two weeks; then I would assume the raising of the young ones.

At last the day came, and all my preparations were made. Taking with me a cage, I worked my way through the dense undergrowth. Very carefully I removed the nest, and was trying to get it into the cage, when the female bird arrived. She uttered a cry, almost a shriek, and disappeared, but returned immediately with her mate.

The two birds made a wild effort to drive me away, even flying at me, with every demonstration of rage and distress. Then to my surprise, they both left.

I now felt so mean and bad, that I at once set about putting the nest back in the bush; but it gave me a good deal of trouble, as I could not make it stay in its place.

What now? The two old birds are back, accompanied by a whole bevy of wild birds. The entire coppice is alive with birds. They seem bent on picking my eyes out. I have to screen my face by holding the cage before it.

As to these birds—their number and variety and conduct—altogether it was an extraordinary scene. I do not think my imagination was at fault, but it seemed to me there were at least fifty of these indignant little bodies, and perhaps a dozen species, some flying at me, and all making angry demonstrations.

There were brown thrushes, song thrushes, cat birds, and several of the warblers. Such an uproar—mewing, shrieking, twittering, and other cries—a babel of bird sounds! It all meant distress and rage. But such a mix-up! All talked at once. The one keynote of the discord was distress and indignation.

I got out of that swamp a wiser and better youth. My conscience smote me, and my only solace lay in the thought that I had done my best to undo the mischief I had wrought.

The next morning I again went to the swamp to see how matters stood. How softly I worked my way through the bushes! How deathly still everything was! The young birds had gone. I did so want to know how the old birds had managed matters, and how it fared with the little ones.

That indignation meeting of the birds occurred a great many years ago, but the scene is still vivid in my mind.

Among the higher birds, the thrushes and the warblers, occasionally occurs an interesting exhibition of sympathy for one another when in trouble.

One winter, just after a snow-storm, a bevy of snow-birds appeared near my house. I gave them crumbs, and they stayed with us several days. They got a little bold, even coming up to the kitchen steps to get their rations. There was, however, one exception.

A fence separated the old apple orchard from the house lot, and I observed that one bird kept on the fence rail, never venturing nearer to the feeding place. To my surprise and delight, the reason of this was soon made plain.

The poor little fellow was lame of one wing; so he must not be too bold, as, in the event of danger, he must have some vantage for escape. So an old bird took him crumbs at every feeding time.

But the most remarkable act in my knowledge of a bird in sympathy with another in distress was performed by a robin not two hundred yards from my house. It was a deed of daring, and in the highest degree heroic.

A sparrow-hawk had pounced on a poor sparrow in the street, and was bearing it away. A robin from his maple tree witnessed the act, and instantly started in pursuit.

High in the air the noble little fellow caught up with the buccaneer, and one could hear the short, jerky cries of the hawk as the robin was "pegging in" and making the feathers fly.

The hawk dropped his prey, and the robin returned to the maple tree, where he had left his mate. The sparrow made the best of time to get back to his kind.

Was that not nobly done for the robin—so brave and so magnanimous, too?—*Better Way*.

[We trust that no young reader will peruse the above, written by a good and true man, without hearing the voice of the conscience-angel within, crying, "Go thou and do likewise."—ED. T. W.]

If advice we would convey,
There's a time we should convey it;
If we've but a word to say,
There's a time in which to say it.

—Charles Swain.

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM. Ashted Row.—The controls of Mr. Anson spoke on "Progression in this Life, and that which is to come." He spoke pointedly to a group of boys, who had been listening with rapt attention to his description of the possibilities of future progress, urging them at all times to follow the promptings of their own conscience, which, he said, was their ministering angels trying to speak to them, but who could not succeed beyond impressing their minds. The clairvoyant descriptions were good, and all recognized but one. *The British Journal of Photography*, Sept. 7th, 14th, 21st, contains correspondence on Spirit Photography, *pro* and *con*.—*S. A. Power.*

BRADFORD. Ripley Street.—The guides of Miss Patefield gave two good discourses, which were much appreciated by the audiences. Good clairvoyance after each—mostly recognised.—*T. T.*

BRADFORD.—The St. James's Spiritual Lyceum, Lower Ernest St., near St. James's Market, was opened on Saturday last. A splendid tea was provided, to which nearly 200 sat down. The entertainment commenced with a speech by Mr. Crutchley, of Manchester, who was on business, and called to see our new room, and seemed much pleased. A grand variety of readings, recitations, songs, solos and duets, were given by scholars and friends. All expressed themselves as having spent a pleasant evening. Sunday morning: The opening services by Mrs. Illingworth. Mrs. Whiteoak gave fifteen clairvoyant descriptions, of which four were recognized. Afternoon subject, chosen by the guides of Mrs. Riley, was "Come unto me, all ye that labour and are heavy laden, and I will give you rest." A very interesting address, pointing out that we should each love one another, do as we would be done unto, and live upright and just lives, then we are one step nearer to the so-called haven of rest. The guides of Mrs. Illingworth made a short address, on "The benefits of spiritualism to poor humanity." The guides of Mrs. Whiteoak gave 22 clairvoyant descriptions, all but two recognized. Miss Houldsworth sang a solo, entitled "Angels ever bright and fair." In the evening the room was crowded to the doors, and scores had to be turned away. Addresses again by Mrs. Illingworth and Mrs. Riley; clairvoyance by Mrs. Whiteoak. Miss Houldsworth sang another solo, entitled "The Captain's Dream." All seemed much satisfied with what they had seen and heard. This room will comfortably seat 350 persons, but we had to put extra seats in the aisle, and many had to stand. There would be about 500 persons, as near as we could estimate. The committee have been at great expense in getting new seats and making it comfortable, therefore, they would be glad if one and all will come and done so. They take the opportunity of thanking all who have so generously helped them. Persons desiring to become members can do so in the room. Monday: Mrs. Riley addressed a large audience, and gave two persons tests as to what ailed them and the seat of pain very correctly, and all seemed satisfied.—*J. J.*

BURNLEY.—Mrs. Yarwood gave two stirring addresses to good audiences, also descriptions, which were of a striking character, giving warning to as many as four—of danger that would happen to them if not careful. A good day, and all worked in harmony.—*W. M.*

BURNLEY. 102, Padham Road.—Sept. 29: A very enjoyable evening with Miss Musgrave and Mr. G. Smith as speakers, both giving great satisfaction to a crowded audience; the latter gave several medical prescriptions to sufferers, after describing their diseases. Collection in aid of building fund. Open every evening. No charge. Public developing circle, Thursday, at eight o'clock.—*J. W.*

COLNE.—Mr. G. Smith, of Colne, late of Keighley, took subjects from the audiences, afternoon and evening, the most important being "What difference is there between Mesmerism and Spiritualism?" and "A Description of the Soul." All the questions were well handled, and gave great satisfaction to good audiences, who listened with rapt attention.—*J. W. C.*

CROMFORD AND HIGH PEAK.—Sunday, 16th. Morning subject, "Rewards and Punishments Here and Hereafter"; evening, "The Tree of Knowledge and the Tree of Life." Questions and poems followed both addresses. Our anniversary has given strength to the outsiders, and our meetings are visited by inquirers yearning for light on the many problems theology has created, as false beacons, to guide the children over this thorny path of life; it is now as it ever was—Ask, it shall be given, and so all find it.—*W. W.*

DARWEN.—Mr. Mayoh's afternoon subject, "Spirit Mediumship." In the evening, "Spiritualism as a means to Human Progress." In the afternoon the controls dwelt on the different forms of mediumship in a masterly and intellectual manner, which was well received by a very fair audience.

ECCLESHILL.—Two meetings, at the house of Mr. Dixon, with the guides of Mr. Lusby and Mr. Lewis, from Bradford. Afternoon subject, "Man as a Progressive Being, and whither bound," by Mr. Lusby's guides; a very sound and instructive address, followed by mediumship from Mr. Lewis's guide. Evening subject, "The Signs of the Times," by Mr. Lusby, and a general discourse on "The Facts of Spiritualism," by Mr. Lewis. We have had a spiritual feast, which should provide food for thought during the forthcoming week.—*W. B.*

FELING.—We were disappointed by Mr. Murray, but the platform was ably filled by a local medium, who gave a stirring address from the subject "Spiritualism: Is it of Earth or of Heaven?" which was well handled, to the edification and instruction of a pretty good audience.

HECKMONDWIKE.—Mr. Parker gave two excellent discourses. In the afternoon from the words, "Hark! hark! from grove and fountain;" evening, "Truth, and where it is to be found." Fair attendance.—*J. C.*

HETTON. Miners' Old Hall.—Mr. W. Walker, of North Shields, gave a grand address on "Spiritual Possibility," which was well received. At an after meeting for election of officers, the following were chosen: Mr. J. Thompson, president; Mr. J. T. Charlton, secretary; Mr. J. Brown, treasurer; Mr. W. Griffiths, vice-president.

LANCASTER.—A good and profitable day with Mrs. Wade and Mrs. Carr. The former spoke in the afternoon, on "Who are the Infidels?" Evening, Mrs. Carr gave a most sympathetic address on "What is Life, and what is Death?" Mrs. Wade following with a short address and clairvoyance, to good and intelligent audiences.—*J. B.*

LEEDS. Psychological.—The inspirers of Mrs. Wallis gave two eloquent addresses afternoon and evening, and named the infant son of Mr. and Mrs. Atkinson. Monday, questions from the audience were dealt with, "Is marriage a failure?" being one of them. Followed by clairvoyance.

LEICESTER.—Afternoon: Healing circle, conducted by Mrs. Bass; fair attendance. Evening: The guides of Mr. Sainsbury delivered a very excellent lecture upon "The Creation of the World," which was listened to with marked attention, by a good audience.—*R. W.*

LONDON. 125, Barking Road.—The chairman read from *The Two Worlds*, "Another New Bishop." Mr. McKenzie addressed the meeting on "The difference between the teachings of the present, and those of the supposed founder of Christianity." The address was given in such a calm, admirable, and yet forcible manner, that the audience seemed well pleased. Mr. McKenzie was asked, and agreed, to visit us again on the last Sunday in October.—*E. W.*

LONDON. Garden Hall, 309, Essex Road.—A good audience. In the absence of Mr. Matthews, the guides of Miss Davy gave clairvoyant descriptions, which were in most cases recognized, and gave satisfaction.

LONDON. Marylebone.—Morning: Good attendance. Mr. Hawkins employed his healing power. The guides of a friend spoke on "The Beneficence of the Creator, and our close relationship to the Spirit World," it being forcibly demonstrated. Some young friends were greatly influenced by their presence. Satisfaction expressed by all. Evening: It being advertised as an open meeting, Mr. Matthews came unexpectedly, and kindly proffered his services. His guides in an earnest manner emphasized the necessity for us as spiritualists to become more united. The main points of the address, though varied, were very instructive. After which, several clairvoyant descriptions were given, two being very remarkable. Several other mediums bore testimony to several spirit friends as described. The control expressed himself highly pleased with the conditions prevailing.—*Cor.*

LONDON, EAST. Canning Town.—In reporting progress in this part of London, I must go back to April, 1885, when four of us met, to form a circle in a small room in Charlotte Street, Tidal Basin. In the following August we removed to Victoria Dock Road—Mr. Jas. Wright gave us his large front room for meetings, "gratis." Our sincere gratitude is due for his kindness and the interest he displayed in advocating our cause; also to Messrs. Hagon, Savage, and others, for very enjoyable evenings. We had crowded meetings, open to all. On Mr. Wright removing, our meetings were discontinued, but other places were at once opened, by those who have interested themselves in spreading the work. It would be impossible to give any probable estimate of the numbers now investigating, everyone seems to be greatly interested, a growing cheerfulness seems to prevail, all the workers doing what they can in spreading literature and introducing the cause to others. I must mention the names of two friends, who have taken an active part in the movement, Messrs. Corner and Weedemeyer, and I think all my friends will cordially agree with me, in congratulating them, for their perseverance and the success achieved in bringing large numbers into the way of truth and light. As the winter months are fast approaching, it is to be hoped that friends, from other parts of London, will help us, as at present we have no one to fill our platform.—*T. K.*

LONDON. Open-air Work.—**HARROW ROAD** (near the Cemetery wall): Splendid weather and the largest audience of the season, numbering some hundreds of people, including many ladies, who listened with marked attention for over two hours to the speeches of Messrs. Veitch, Lees, and Drake. Many questions submitted and answered, also courteous opposition from a Christian opponent. Next Sunday, at 11-12. Mr. Lees' subject, "The Gospel of Spiritualism."—**HYDE PARK** (near Grosvenor Gate): At the commencement only three workers present, but we hoisted our banner and sang, when the audience rapidly increased, and at the close had quite a demonstration of people. Speeches were given by Messrs. Veitch and Drake, the people remaining over two hours. Questions were asked, and some opposition offered from Christians, who did their utmost to misrepresent the statements made. The old cry was raised, "It is all the devil." The people applauded the replies. Next Sunday at 3-30.—**W. O. D.**—**VICTORIA PARK**: 11 a.m.: A large and attentive meeting, addressed by Messrs. Emms, Rodger, and Weedemeyer, well supported by other spiritualist friends. Questions by non-spiritualists asked and answered at the close, which showed the deepening interest in our cause in this locality. It is hoped a good hall will be soon opened here, to continue the work during the winter.

LONDON. Progressive Association, 24, Harcourt Street.—In animated speech, Mr. Dale dealt with "The past and future work of the society." Sundays, 3-30.—*Cor.*

LONDON. Winchester Hall, Peckham.—Mrs. Spring's test descriptions gave great satisfaction to an inquiring assembly. Morning: Several interesting experiences were related by Messrs. Rumble, Long, "A. V. B.," and others. Opposition was offered by a "Doctor" and other materialists. We had a visit from Mr. Husk. Evening: Our friend and co-worker, Miss Blenman, delivered her first public inspirational address, to a crowded audience. The discourse was thoroughly spiritual and impressive, the utterances clear and distinct; spiritual teachings were ably explained and illustrated, which afforded much satisfaction. Questions were replied to at the close. We were favoured with a solo by Mrs. Bell, well rendered and received. The quarterly general meeting will be held at the Society's Rooms, on Tuesday, October 2nd, at 8 o'clock.—*W. E. L.*

LONDON. Bermondsey.—Horse Shoe Hall.—Mr. Butcher, medium. Subject selected, "The true Inspiration of Life," which proved a very instructive address; also giving a large range of thoughts for those who wished to study the subject of spiritualism. Fair attendance, 67 present.—*J. D. H.*

MACCLESFIELD.—We expected Mrs. Groom, but through some misunderstanding she will be unable to come until Sept. 30th. Miss Pimblott's (a local medium) guides spoke in the evening, on "Progress and Freedom," to a good audience. At the close she gave a few psychometric delineations.—*W. P.*

MANCHESTER. Downing Street.—Mrs. Craven gave two very interesting lectures; afternoon on "Mediums," and in the evening she

took two subjects from the audience, "Define love," and "Explain body, soul, and spirit," which she did to the apparent satisfaction of all. Good audiences each meeting.—*W. H.*

MANCHESTER. Psychological Hall.—Mrs. Smith's guides treated at both meetings various subjects selected by the audience, in an able and concise manner, concluding with clairvoyance. In the evening, the pleasing and impressive ceremony was gone through of naming the infant son of our treasurer, Mr. Emmett. Solos and duets were also given by Miss Bletcher, Miss Mosley, and the brothers Smith, being well appreciated.—*J. H. H.*

MEXBOROUGH.—A good day with the guides of Mrs. Dickenson. Subjects: Afternoon: "What has spiritualism done for humanity?" Evening: "Be your own reformers;" followed in each case with striking clairvoyance. We hope to have the pleasure of hearing her again soon.—*W. W.*

MIDDLESBOROUGH. Spiritual Hall.—2.45. Mr. Creighton brought out strongly some of the "Lights and Shadows of Spiritualism." Clairvoyants and others who make false representations, those who sought to obtain their neighbours' wealth by spirit claims, novelty-hunters, unprogressive, unripe persons—these cast black shadows across the path of progress, and should be unsparingly dealt with. But a true spiritualist "walked in the light" of knowledge, and knew how to live and die. 6.30: A very able elucidation of "Man as a Spiritual Being."

NOTTINGHAM.—A good address on "The Coming Religion," through Mrs. Barnes. A remarkable sermon of the Bishop of London was read from *The World's Advance Thought*. Surprise was expressed that it had not been heard of before, it being of so thoroughly a drastic character in its attack on the church. This sermon should be read by everyone; it comes through an American paper, and appears to be verbatim. It reads too good to be true. Can the Editor of *The Two Worlds* tell us more of it? The text is from James, 5th chap.: "Go to, now, ye rich men, and howl for the miseries that shall come upon you," &c.—*J. W. B.* [It is too good to be true! Mr. H. Burrows, a well-known London socialist, wrote an *imaginary* sermon, in a London journal, purporting to be a Christmas utterance by the Bishop of London; but it was not! It was only Mr. Burrows's idea of what the bishop—to be consistent with the socialism of the teachings attributed to Jesus—ought to say and do. The American papers appear to have been misled into accepting it as an authentic report of the actual utterances of the bishop. We should have printed the sermon, but we knew the facts. Bishops are not inclined to abandon their bishoprics, palaces, seats in the House of Lords, and princely salaries—not even to be consistent with the gospel they are supposed to preach and practise. Every man is entitled to reasonable remuneration for his services, but the pay of the bishops is beyond all reason and right.—*E. W. W.*]

OLDHAM.—Sept. 4th: Mr. T. H. Hunt gave a lecture to a large audience for the benefit of our funds, on "The nature and destiny of man," concluding with several impromptu poems. A hearty vote of thanks was accorded to him. Sept. 16th: Mr. E. W. Wallis gave two stirring addresses. Subjects: Afternoon, "Human progress;" Evening, "The chemistry of character, or deeds versus creeds." In the evening many had to be sent away, on account of our hall being so full.—*J. S. G.*

PENDLETON.—Mr. J. B. Tetlow took questions from the audience. The most important was, "Did God give a perfect revelation to man in the beginning of the world's history?" Man has no evidence of God's personality. Spring, summer, autumn, and winter, the constellations, are all a declaration of harmony, a working out of preconceived design. Man has an innate spiritual feeling of an operative intelligent force. Every age writes its books, and the next reads them. Only through nature does God reveal anything to man. In the evening several questions were sent up and ably answered. Psychometry followed both addresses, and several good tests were given.—*J. E.*

RAWTENSTALL.—Pleasant day with Miss Schofield. The ceremony of naming a child in the afternoon. Flowers were plentiful, loading the air with their perfume. The duty of parents and grandparents towards children was dwelt on. Good sound advice given to all as to the training of children and the unfoldment of their spiritual powers. All were highly pleased, several strangers being present. The service was elevating and instructive, quite a contrast to that of the churches and chapels. Clairvoyant descriptions were given afternoon and evening, many details.—*W. P.*

ROCHDALE. Regent Hall.—Mr. J. C. Macdonald delivered two instructive addresses. Afternoon subject, "The Mission of Spiritualism;" evening subjects chosen by the audience.—*G. T. D.*

SALFORD.—Wednesday, Sept. 12th: Mr. Le Bone answered two subjects sent up very satisfactorily, to a not over large audience. Sunday, 16th: Mrs. Stansfield, of Rochdale, for the first time on our platform, spoke on "God made manifest in all things," in the afternoon; and, "Does God punish?" in the evening, to a good audience. After each discourse she gave a new feature in clairvoyant descriptions, which was very pleasing.—*T. T.*

SCHOLES.—Mrs. Clough, of Cleckheaton, in the absence of the appointed medium, kindly volunteered, and gave two interesting addresses on "Spiritualism," concluding with a good number of clairvoyant descriptions, mostly recognized.—*J. R.*

SLAITHWAITE.—Miss Caswell's guides gave two very short, but touching, addresses; followed by clairvoyance, mostly recognized; very good audiences.—*T. B.*

SOUTH SHIELDS. Cambridge Street.—Morning: The controls of Mr. Livingstone, of Helton, gave "Their Experiences in the Spirit World," and in the evening spoke on "Is Spiritualism calculated to benefit the whole Human Race?" Both subjects chosen by the audiences, and were handled in a masterly manner, giving great satisfaction.

SOWERBY BRIDGE.—Mr. Boardman gave a good sound practical address on "Known by its Fruits," which was dealt with in an able manner, drawing forth repeated applause from a moderate audience.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Moorhouse presided. Mr. J. Wilson, of Bolden, gave a very interesting lecture, subject, "The Duty of Man," which he gave in good style to an attentive audience.—*G. W.*

WALSALL. Exchange Rooms, High Street.—In the evening Mrs. Allen, of West Bromwich, spoke on "God's revelations to man," which

was listened to with much attention by a good audience. After the address a number of clairvoyant descriptions were given, most of same being recognized.—*A. B. M.*

WESTHOUGHTON.—Mr. Peter Gregory, afternoon and evening, delivered interesting addresses, followed by successful clairvoyance.

WEST VALE.—Mr. Smith, of Bradford, gave two excellent discourses, which were highly appreciated by the audiences. Anniversary services next Sunday (see notice).

WILLINGTON.—The controls of Mr. J. Campbell gave a splendid address on "Christianity and Spiritualism at the Bar of Reason." They brought forth evidence that Christianity has failed to keep up with the progression of humanity, and therefore spiritualism comes in all its beauty as the need of the hour. They urged us to no longer fear the theologic God of wrath, but rather do good for the sake of goodness, and remember that God will never depart from humanity, for every human being is part of God himself.—*W. C.*

WIBSEY.—Mr. Boocock spoke under control, on "If God be for us, who can be against us?" also dealing with "The evolution of the world and man." He then gave nine clairvoyant descriptions, eight recognized, and descriptions of three spirit guides. Evening subject, "Is man a progressive being here and hereafter?" followed by sixteen clairvoyant descriptions, ten recognized, and two psychometric delineations and one spirit guide.—*G. S.*

RECEIVED LATE.—[Correspondents would save us much trouble, and themselves disappointment, by posting reports earlier.]—Cleckheaton: Mrs. Russell's control gave good addresses on "Let not thy left hand know what thy right hand doeth," and "Do spirits return? if so, do they benefit humanity?" Normal clairvoyance at both services; good audiences.—Halifax: Mrs. Jarvis took a subject from the 26th chapter of Matthew. In the evening she spoke on "The General Benefits of Spiritualism." Both subjects were well treated. It is eight years since Mrs. Jarvis's last visit, but we hope she will be back soon. She is a fairly-good speaker, but not clairvoyant. 17th inst.: Mrs. Russell gave a short address and seventeen clairvoyant clear and distinct descriptions, eight recognized.—Glasgow: Mr. Hoperoff, at both services, gave a few correct descriptions of spirit friends, also an address on "Spiritualism, as the Redeemer of the World." A stranger was controlled in the morning, and spoke on "Missions."—*G. W. W.*

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY.—Hymn and invocation by conductor. Officers present, 10; scholars, 70; visitors, 5. Being honoured with visitors from Blackburn, Bacup, and Nelson, all passed off in harmony.—*T. C.*

COLNE.—Opened as usual at 10 o'clock. Number of leaders and scholars, 89. Our room is already showing signs of being too small.

HECKMONDWIKE.—Mr. Ogram opened with hymn and invocation. Musical readings, marching, gold and silver-chain recitations, calisthenics, gone through very satisfactorily. Present: 3 officers, 52 scholars, 3 visitors.—*J. C.*

MACCLESFIELD.—Present, 38; conductor, Mr. Rogers; guardian, Mr. Hayes. Gold and silver-chain recitations, marching and calisthenics performed in a creditable manner. Solos, readings, and recitations were afterwards given by members. We have now got the pledge forms, and as many as were able signed the pledge last Sunday. We think it is a good movement, and one that should be introduced in every Lyceum in the country. Next Sunday we expect our esteemed friend Mr. Boardman, and shall be glad to see a good muster of members. The open session has been postponed until October 7th.—*W. P.*

MANCHESTER. Downing Street Assembly Room.—A Lyceum in connection with our society has at last been commenced, and the first session has been a good one, as we numbered about twenty-six all told. We thank Mr. C. Stewart, of Openshaw, for his kindness in coming to instruct us in the mode of conducting and putting the children through their exercises. Mr. John Jones was appointed conductor; Mr. William Lamb, assistant conductor; Mr. Thomas Warburton, guardian; Mr. William Ward Hyde, secretary. The above are the officers appointed for a month, then we shall see how we get on, and arrange accordingly. In the afternoon we numbered about thirty all told. Mr. Crutchley, of the Collyhurst Road Society, kindly rendered his assistance as conductor, for which we heartily thank him. All were pleased.—*W. W. H.*

MANCHESTER. Psychological Hall.—Attendance fair. Programme: opening hymn, silver and gold-chain recitations, musical readings, marching and calisthenics, duet by Miss Bletcher and Mr. A. Smith. The whole programme was gone through in grand style, great credit being due to our organist, Mr. Smith, who puts all the energy possible into the work, so as to make our sessions a success, for which we heartily thank him.—*J. H. H.*

MIDDLESBOROUGH. Newport Road.—Hymn, invocation, and another hymn, silver chain recitation, marching and calisthenics, done very well, then followed singing practice, closing a very harmonious session with hymn and invocation; attendance, 13 adults, 31 children. Election of officers: conductor, Mr. Moffat; assistant conductor, Miss A. E. Brown; guardian, Mr. W. Shirley; secretary, Mr. F. Gibson; treasurer, Mrs. Clarke; librarian, Mr. Brown; musical director, Mr. Clayton; leaders, Messrs. Clayton, Gibson, Roeder, Mrs. Clarke, Miss M. E. Elstob, and Miss Carr.—*W. Shirley, 21, Coral Street, South Bank.*

NELSON.—We commenced our Lyceum ten weeks ago, and have made good progress, considering that the first Sunday showed sixteen, and to-day fifty. We are fortunate in having a resident in the town, named Mr. Price, late of Slaithwaite, who has undertaken to superintend the exercises and marching. The progress made in this direction is truly remarkable. We regret a lack of labourers, and are sorry to find so many who might be useful unwilling to help. We are unable to procure the books necessary to the work, owing to lack of funds, and would be glad if some kind heart interested in young children would give us their assistance.—*D. Pooley, Sec., 12, Newton Street.*

OLDHAM.—Sept. 11: The "Penny Readings" entertainment was a great success. The *Oldham Evening Chronicle* gave a concise report. Mr. E. W. Wallis has kindly consented to speak at the next, on October 2nd. Sept. 16: The badges, generously presented by Mr. and Mrs. Glendinning, of Liverpool, were worn for the first time. The effect was

striking but pleasant. A new "marching song" was much enjoyed. Those Lyceums who wish for the words, commencing with "Left! Right!" &c., can have a printed copy on application to W. H. Wheeler, 69, Queen's Road.—TRIP TO DIGGLE. September 15th. What a time we had! At first there was much hesitation in entering the "vehicle," owing to the goodly number present; but all scruples successfully overcome, and armed with some 300 weekly papers, we started on our way. "Father F." snugly ensconced at the top end; his upper "vertebra," ornamented by a cap of "pure white muslin," looked most charming. The fun waxed fast and furious; missionary distribution of the journals, thrilling narratives, and many "subdood larfs," as A. Ward puts it, were constant incidents in the panorama of "passing events." Methinks our good lady hostess, Mrs. Platt, never saw such "dematerialization" of food before or since! "Down by the water side," as the refrain goes, was the "battlefield" of soap and towel manifestations! Blessed are the cleanly! Tea over, a harmonious circle was formed, when the horse-shoe strength of the meeting gave us much to think about; partial materialization, without cabinet, was produced; influences were powerful, spirit-lights were shown, and much pleasure and benefit were declared. "On our journey home," illuminated by a solitary "candle," we made nature melodious. Our powerful team of quadrupeds sped gaily along, each moment bringing us nearer to "port," until the "Lights of Oldham" became a present reality. A large delivery of nuts, named after our supposed ancestors, suddenly and mysteriously disappeared from our "mortal ken!" Arrived in town, we each hied to our "wigwams," there to regain our scattered forces, and "at the appointed time" "to rise like giants refreshed!"

PROSPECTIVE ARRANGEMENTS.

BRADFORD.—Sept. 30: The Committee are pleased to announce a Service of Song, entitled "Mother's Last Words," which will be rendered by an efficient choir; conductor, Mr. Joseph Harnold. A reading by Mrs. Middlemas, invocation by Mrs. Russell. In the evening trance addresses and clairvoyance by Mesdames Russell and Hillam. Early attendance is earnestly requested.

LIVERPOOL. Daulby Hall.—The quarterly Tea Party and Concert takes place on Monday, October 1st, at 7 p.m. Tickets, 6d. This form of re-union is becoming very popular, and a timely notice swells the number.—*Cor. Sec.*

LONDON. Marylebone Association, 24, Harcourt Street.—Harvest Festival on Sunday, Sept. 30th. Tea at five o'clock. Tickets 1s. each.

LONDON. Winchester Hall, Peckham.—On Tuesday, October 2nd, a Concert, under the direction of Mr. Henry Dubber, will be held in aid of the Society's funds. Tickets, 6d. each. Doors open at 7-30.

MIDDLESBROUGH. Spiritual Hall, Newport Road.—Sunday, Sept. 30th, Mr. E. W. Wallis will lecture, also on Monday evening. Subjects next week. All friends invited.

NEWCASTLE-ON-TYNE.—On Saturday, Sept. 22nd, Mrs. Wallis will lecture, at 7-30. Subject, "An Appeal to Sceptics and Christians."

NORTH SHIELDS. 6, Camden Street.—Mrs. Wallis will lecture on Tuesday and Wednesday, Sept. 25th and 26th, at 7-30 for 8. All invited.

OLDHAM. Spiritual Temple.—Harvest Thanksgiving, Sept. 23rd, Mr. J. C. Macdonald, speaker. Subjects: At 3, "Spring Time—Its Labour and Hopes." At 6-30, "Our Harvest and Hopes—Realisation." Saturday, Sept. 29th, there will be a tea party and entertainment. Tea on the tables at 4-30. Tickets, 6d. each; children 4d.

SOUTH SHIELDS. 19, Cambridge Street.—Mrs. Wallis will lecture at 11 and 6, Sunday, September 23rd; and on Monday at 8. Subjects: Morning, "Man: his spiritual nature and gifts." Evening, "The Spirit-world, and its inhabitants." Monday, "Is Immortality conditional?"

SOWERBY BRIDGE.—Mrs. E. H. Britten will deliver two lectures, Sept. 23rd, at 2-30 and 6-30. All are invited.

WESTHOUGHTON.—Sunday, Sept. 30th, Floral and Fruit services. Miss A. A. Mawdsley will give trance addresses, afternoon and evening.

WEST VALE.—Anniversary services on Sunday, Sept. 23rd, when Mr. Schutt will occupy our platform. We hope that friends in the district will help us to make it a success.

BRADFORD. Walton Street, Hall Lane.—7, Mrs. Beardshall; 14, Mr. C. A. Holmes; 21, Miss Harrison; 28, Mr. Hepworth.

GLASGOW. 15, Kirk Street, Gorbals.—7, Morning, Mr. T. Wilson; Evening, Mr. J. Robertson; 14, Morning, Mr. Russell; Evening, Mr. Finlay; 21 and 28, Morning and Evening, Mr. W. V. Wylder.

RAWTENSTALL.—7, Mr. G. Smith; 14, Miss Garside; 21, Service of Song; 28, Miss Mawdsley.

TO CORRESPONDENTS.

J. L.—The institution you mention is the private property of its originator, as also is the organ issued in its support. Spiritualists have no representative head or chosen leader. Individualism has been the order of the day. The charges referred to by you remind us of an old saying, "Men see in others the faults they know to exist in themselves," which applies with force in this instance, where base and unworthy motives are attributed untruthfully to some of the most earnest workers in the cause by the individual you name.

AGENTS WHO SELL THE TWO WORLDS.

London Mr. Leserve, 143, Pritchards Road, Hackney Road, Dalston
 " Mr. J. Carter, 211, Copenhagen Street, Islington
 " Mrs. Hickman, 1, North Terrace, Trafalgar Road, East Greenwich, S.E.
 " Mr. Dawkins, 1, Alscot Road, Bermondsey, S.E.
 " Mr. Pitman, newsagent, Silver Street, Notting Hill Gate
 " Mr. Parker, Newsagent, Oxford House, Pelatt Road, East Dulwich, S.E.

PASSING EVENTS.

Secretaries will oblige by sending their "plan of speakers" for October in good time for our next issue.

Several new halls will be opened in London for the winter months. Messrs. Drake, Emms, Goddard, Lees, Rodgers, Veitch, and others, form a good staff of workers to keep the lamp burning. You have our good wishes, friends.

London spiritualists are prepared for union for work. It only needs that a conference of workers should be called at some central and suitable place, and an invitation extended to all workers who are willing to subordinate personal claims (agree to disagree upon non-essentials, but combine for propaganda) to secure a large and enthusiastic gathering.

Why not form a London central representative Missionary fraternity of workers from the several districts, and work upon some systematic plan? conducting services wherever possible, distributing tracts, &c., from house to house; start a sick and benevolent fund, and a ladies' aid committee for making garments and assisting the needy, and pay for the services of workers when necessary, to enable them to give their whole energies to the work. Why not?

When London has such an organization then it will be possible to confederate with the Lancashire, Yorkshire, and North-eastern Counties' District Committees, to which we hope a Midland Committee will be added, and so secure national confederation. Again, why not?

"MR. WALTER HOWELL" says "Grapho," writing in the *Religio Philosophical Journal*, has applied to the Western Unitarian Conference for fellowship, and will accept a Unitarian pulpit. He says he has not renounced his spiritual philosophy, nor will he cease to utter his highest convictions; but a desire to settle in one place for permanent work, leads him to seek the liberal pulpit as the field for his future labors. There has been a good deal of comment here upon his course, and many express deep regret at his withdrawal from the field of active work in spiritualism.

Mr. Alex. Duguid, the well-known psychometrist and clairvoyant, has gone to London for a short time, and can be consulted at Warwick House, Southend Green, Hampstead, London, N.W. Friends would do well to make good use of him.

"The harvest past, the summer ended." Not quite yet for spiritual out-door workers has the end arrived; there must be no flagging in this fruitful field so long as the sun's warm breath keeps back the cold and damp of winter. While "it is day" we must work, for "the night cometh." I almost wish Mr. Drake had been a duck, then a progeny of ducklings with banners—and courage to display them—might succeed his heroic example. Here, in Newcastle, we find a banner—on which is inscribed, "Spiritualism, the need of the age"—very useful in gathering our audiences together. May many other spiritual centres carry this real gospel into the "highways, byeways, and hedges."—*Bevan Harris.*

Just as we are going to press the news comes that Mr. James Culpan, of Halifax, has passed to the higher life. A full report of the obsequies will appear next week.

Mr. J. M. Dales writes: "Mr. Swatridge asks me to write and request societies, and indeed all who meet in spirit circle next Sunday evening, to exercise a kind wish or thought of sympathy with him in his great trial. He has been refused a passage on account of not being able to show his ability to support himself. When Mr. Swatridge was at the Marylebone rooms I suggested a few minutes' silent thought of love and good will projected towards him, as we cannot tell what power may accompany them if done in good faith. Would not such an act on our part set up lines on which the countless host of good angels could move in helping him?"

Three gentlemen of London, we learn, contemplate organizing a Psychological Association, with a view to unite all spiritualists in the United Kingdom. They have a big task on hand: we do not wish to discourage them, but they seem to be beginning at the wrong end. Their aims are good, but it would be better to unite London spiritualists first.

THREEPENNY PIECES.—It is reported, that at a Sunday evening meeting, in Scotland, addressed by Dr. Parker, "no fewer than 1,400 threepenny pieces" were given in the collection. How the burdens of many of our overtaxed committees would speedily be lightened, if every spiritualist in the land would secure these silver pieces and present one of them at each service, as a token of appreciation, and to furnish funds to fight for humanity and the truth. To each one we say, "try it!"

The Lyceum movement is extending, new centres have recently been opened at Colne, Nelson, and Manchester, and others are growing rapidly. The strength of the movement will be found in the rising generation. No better work for progress and human good can be performed than to enlighten the young. It is a hopeful sign that spiritualists are fulfilling their duty in this respect.

Guinness, Son, & Co., netted a profit of £790,930 on one year's working to supply drink, and this after all the work of the temperance movement! Truly reforms progress slowly, and no wonder, when clergymen rush to become shareholders in brewing concerns and share the spoils. Every spiritualist should oppose the drinking, smoking, swearing, gambling, and vicious customs of the day.

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