

The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 223.—Vol. V. [Registered as a Newspaper.] FRIDAY, FEBRUARY 19, 1892

PRICE ONE PENNY.

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BELIEF AND PRACTICE.

DO CHRISTIANS BELIEVE IN WHAT THEY PREACH?

ON Sunday, Jan. 10th, I listened to an address by Mr. Walter Howell on the subject, "Do Christians believe in what they preach?" His arraignment of the Christians for the wholesale disregard of the Christ-edicts which they profess to believe in and act up to, was a clear and satisfying exposure of a world-wide masquerade of duplicity, putting it mildly.

He is a clever speaker, and his ideas are expressed without any superfluous elaboration. His "points" are able embodiments of wisdom, with a background of common reason and delivered in chaste language. He is a truly eloquent speaker—never at a loss for words suitable to frame his topic—and possesses a persuasive magnetism that carries his listeners with him.

I will reproduce in imperfect shape something of what the gifted speaker said:—

POVERTY NOT A BLESSING.

The subject for consideration was the "Sermon on the Mount," and the speaker remarked that the reference therein to poverty did not bear on the squalor existing in the cities at the present day. The speaker's opinion of the position of the wealthy man would not square with the Socialist idea, but it had a commonsense ring in it. The man, he said, who is rich in this world's goods is exceedingly poor indeed, because his wealth makes needs that are for ever demanding satisfaction, as a man who gains a little knowledge sees a boundless ocean of unfathomable riches at his feet. He questioned if the Orthodox Christians believed that to be poor was to be blessed, because they scramble to become wealthy as much as the most ungodly, and sometimes, perhaps, with a less manifestation of the altruistic spirit than the avowed atheist.

He did not think it a "blessed" thing to hunger or thirst; and he did not believe any Christian would put it into practice—unless that by experience we should minister to the wants of those who still suffer.

"Blessed are the meek" was one of the laws that had a different colouring through the speaker's interpretation, and one which in the light of Christianity as it is to-day was more rational.

THE MEANING OF MEEKNESS.

"You know very well," he said, "if you know anything about the present condition of society—and we presume that society in the days of Jesus was not more altruistic than to-day—that the man who is meek is not, as a rule, he who inherits the earth. He is the one who will get swindled. The 'meek' man is brought into closer communion with the unseen world; he is the man who, looking upon the landscape, beholds its beauty, worships its spirit, and receives the lesson which is taught thereby. He possesses the divine thought, because the God-idea is within his soul.

This is not orthodox Christianity. It is Spiritual philosophy.

Do Christians believe that the "meek" man inherits the earth? Many of them profess this Christian belief who,

if they could, would not only have this world fenced in for their own enjoyment, but would have a New Jerusalem with a high wall that no poor innocent Spiritualist could fly over.

SEEING GOD.

"Blessed are the pure in heart, for they shall see God," is not interpreted by the Spiritualists as indicating that man can reach a point where he shall gaze upon the personification of Deity, but that as we become pure in heart we shall see the divinity in our fellow-men.

Judging from that portion of the sermon which referred to peace, one would fancy that Jesus was the president of the Universal Peace Society, but there is not a Christian nation on the face of the earth that has adopted the principles of the Prince of Peace. Their objects are attained at the edge of the sword, at the point of the bayonet.

Over a blood-stained crown, for which thousands of victims have been slain, the crimsoned banners of the Christian armies have floated upon the breeze, amid the hurrahs of the victors and the thanksgiving of the chaplains.

HEROIC MURDER.

And the pulpits of the land are filled with men who do not raise their voice against this wholesale butchery, and never think of taking that text from the Decalogue, "Thou shalt not kill." To kill one is murder, but to slay by the thousands on the battle-field is heroic; and the Christian pulpit lauds and says, "See the man whom the Lord and the king delighteth to honour." We believe in wholesale murder and capital punishment. It's a capital thing to believe in, said he sarcastically.

But the protection of society is one thing, and the perpetration of a wrong is another. Do two wrongs make a right, or does not it make the wrong doubly wrong?

The speaker then adverted to capital punishment, and said that society consoles itself with the reflection that the condemned is provided with spiritual advice; and in sentencing him the judge says, "I commend you to the mercy of the All-Merciful."

Yes, he does, because humanity has not that ingredient of Christian mercy which is so acceptable to Almighty God.

PUNISHMENT SHOULD REFORM.

But punishment should tend to reform, and that which does not is vindictive spite. Now, how does hanging tend to reform the man about to be hanged? If the ministrations of the prison chaplain are efficacious, then the whole community regards him with favour, and the unfortunate condemned is swung over the terrible chasm of hell into the arms of Jesus.

Now, if that man is fit for the society of angels, we cannot spare him. He is good enough for us. We ought to keep him a little longer to make us more angelic. We have not too many angels. If he is fit for heaven he should not be hanged, and if he is unfitted for that place he should be kept here till he has atoned for the wrong done.

But send him out unredeemed and the probabilities are that unconsciously he may come into psychical relations with a sensitive on earth, and that sensitive may repeat the murder. You seldom ever hang a man without finding out that others have to be hanged shortly after. If we understood the psychical law, we would more clearly perceive the meaning of "Thou shalt not kill."

Where is the Christian who, if a man were to steal his coat, would not run? Why, yes, they would! For his cloak? No; for a policeman. And the magistrate who sentences the starving man to fourteen days' imprisonment for stealing a loaf of bread, would raise his hat to the great

fat corporation of a man who would steal a railroad or pilfer a telegraph plant.

"We believe in wholesale gigantic national robbery," said the speaker, with keen irony. He then referred to the attitude of the Christian nations on warfare, and said that when Germany went to war with France, the good and great King William, after a battle which resulted in his favour, sent a telegraphic message to his wife, which read something like this: "We have had another blessed victory. Ten thousand Frenchmen sent below. Praise God, from whom all blessings flow."

TRUE OR MISTAKEN?

Mr. Howell then went on to say that if we believed in the Christian principles we should adhere to them; and if on calm reflection we find that those principles do not agree with the laws of the present time, then we must arrive at the conclusion that Jesus made a mistake. Let us thank God that Jesus did live, and that he taught such beautiful things; and be very sorry that the interpolations of mythology present to us some glaring errors and doctrines of inhumanity.

MIRACLE WORKERS WERE MEDIUMS.

Of the miracles wrought by Jesus, the speaker was of the opinion that they were in line with the achievements of clairvoyants of this day. They are occurrences of natural laws with which we are unfamiliar, and if we possess the suitable organism many of the so-called miracles wrought by Jesus may be performed through our own nature.

Don't Christians believe this? But the moment a Spiritualist announces his belief in it they hire a professor of legerdemain, close their churches even on a Sunday, attend the theatre where the exhibition is to be given, and offer up a prayer that the miracle will be explained in favour of the claim of legerdemain.

If Jesus were to appear on Fifth Avenue to-day and perform some of his miracles, the doctors and the ministers would find their occupation threatened, or, like Othello's, it would be gone; and they would invoke the aid of the police, who would say: "You have got to come along, because we in New York have a medical fraternity that is licensed to cure the sick. *Your* organism has nothing to do with it. If you had a diploma you could butcher the whole world; but as you haven't you've got to come along!" And he would be safe in the station-house in half an hour!

This may be deemed highly coloured, and in some details highly exaggerated; but is it not a fact that Spiritualists have suffered persecution and calumny because they possessed the power to heal, but did not have the diploma which entitled them to kill?

S. W.

—*Banner of Light.*

EXPLANATIONS OF PLAGIARISM.

IN the *Christian Register* under the above heading L. A. Hatch says, in reference to an alleged instance of plagiarism, "It is just possible that 'Methodist minister who lives in the wildest part of the Ozark region' may be one of those sensitively organized men (of whom there are so many in our midst) who are impressible to spirit influence. If so, the same influence that caused the Ozark minister to give the sermon on the 18th of November could have caused Mr. Talmage on the 25th, just one week later, to repeat in his Brooklyn church a sermon written by himself in 1873. This may not appear probable to people in general; but strange and more difficult to understand are the doings of the unseen powers around us.

"A similar instance, for the truth of which the writer can be responsible, occurred in Boston several years ago. A lady, not feeling well, spent the time usually occupied by a Sunday morning service, at home in the quiet of her own room. Sitting in a restful attitude, with eyes closed, she soon became aware of music around her. (And the music that comes thus is far superior to any our church choirs on earth can produce.) This was followed by a discourse or lecture delivered by a man who seemed to stand a short distance from her, impressing her with the dignity of his presence and the wisdom of his words. In the afternoon, this lady went to Parker Fraternity Hall, to hear William J. Colville, a very young man then, quite recently from England, yet even then surprising those who heard him with the eloquence of his discourses. Mr. Colville's lecture that afternoon was a repetition of that which had been given the lady in the morning at home, and standing by Mr.

Colville's side was the same spirit from whom the discourse had come to her alone.

"This is but one instance, but there are many in our midst who can give, if they choose to do so, similar instances, equal in the manifestations of spirit power."

STRAY THOUGHTS.

Do you see that sky, with its orange-red sunset and its dark and white clouds—how emblematical they are of life—up there white with the deep back-ground of blue? Here, lower down, dark smoke-like clouds, with an orange-red setting of fairyland beyond. How pleasant it is to look at the beautiful clouds, whether by day or night. There is something so serenely deep and peaceful within their measureless depths that speaks to the spirit with a voice of hope and strength. No man can be sad long whilst looking at the sky. The ever-changing movement of the clouds—now slow and majestic, then rapid and fleeting, with their variegated hues and ever-mysterious depths, "veil upon veil behind"—carry one's thoughts so far above and beyond the whirligig of time's requirements, that everything of earth is lost, and we feel as if transported to a land of fairies.

DAY-DREAMING.

It sometimes is a beautiful thing to dream with your eyes open, yet asleep to all that is around. It is only when we dream that we live. What masters of the painter's art are we in dreamland! Is it not wonderful with what skill we can paint? I would like to know who taught us? Mayhap it is a gift of the spirit, that never required the teacher's instructions, just as the birds know how to weave their nests, the beavers to build their dams, and the bees to shape their cells. What a world of wonders we live in! How many, or rather how few, think so! Alas! alas! the thoughts of humanity are not as plentiful as blackberries, nor thinkers as numerous as birds.

THE MASTERY OF THOUGHT.

I had no intention of wandering off in this direction, but who can master a thought? The sculptor, painter, poet, musician, novelist—all are masters of thought, and all are its slaves. Never one of them but has quailed beneath its steady potency. All have striven to fetter it in their harness and yoke it to their car; but however much it may have yielded to their persuasions, they have ere long found themselves overmastered by its power. However much they may have thought they have caught the true thought, over and above all they have done, the reality has been waiting to become manifest.

LIFE A DISCIPLINE.

Such is life. The child is born, and ever forward it is pleased or tortured with hopes and tears, fancies and fears, dreams and pains, gladness, griefs, and disappointments, with unfailing persistency. What a world of dreams lives in a maiden's brain! She will marry, her husband shall be handsome, clever, and able to supply her needs, but one by one the visions fade.

The panoramic views of dreamland pass o'er the screen of life's realities and are gone, figures tripping o'er the hills and dales of earth, making us feel all the more keenly the stern reality of the landscape around. We all rejoice at a birth and a wedding; however much the bitter pangs of trouble and care have pierced us, however much their breath has frozen our life's stream, we delude ourselves that our foes will surely deal more kindly with the young. Alas, we need not deceive ourselves, the bite is as keen and the breath as cold as ever.

But hope is a beautiful thing. How it paints earth with beauty and allures us to new struggles. Hope is a siren whose singing fills all souls, the one great proof that man comes from and goes to a far off country whose inhabitants are gods.

LIFE SOMETIMES WORSE THAN DEATH.

You have been to a funeral, who has not?

Rattle his bones over the stones,
He's only a pauper whom nobody owns.

Ah! me, there are conditions of life more stern than death, more terrible than a pauper's funeral, a woman with six young children dangling at her heels with no husband to toil and moil for them, to wit. She needs possess her soul with a hero's courage to face the fierce warfare of daily

existence. But a woman with children *and* a being fashioned as a man, but whose habits the beasts would not imitate, whose deeds pollute earth and make heaven sad, such a woman (are there not many such?) needs a courage mightier than Horatius at the bridge.

WOMAN'S POSITION.

The position of woman and the ideas that exist in relation to her are ever an index of the condition of civilization. England is steadily advancing as regards the treatment and liberties of woman. The Hebrew Bible has done its worst. Ever, and at all times, the word of contempt for woman is there spoken, from mother Eve downward. This book is a *he-book*, and cares only for the position and authority of the "he." Its injunctions are crystallized in our laws and the churches' decrees. When marriages are based upon unequal conditions, often without love, there are states created wherein misery and sorrow are everyday facts, and where hope grows sick and joy departs.

MARRIAGE A CO-PARTNERSHIP.

The obstacles that stand in the road of true unity—marriage—are not legal but Biblical, viz., the doctrine of woman's inferiority. A woman who feels and knows her duty, who is conscious of her rightful position as co-partner with her husband, a man who knows and recognizes that his wife is the half of himself, who feels that love and right, not might, are the binding powers of life, will labour with purer motives and nobler ideals. We want a new basic condition of equality, that womanhood may have a truer status in society.

A WISE STATE CARES FOR THE CHILDREN.

The widow with children, if they are young, needs help, assistance, and guidance, not for her own sake, but for the benefit of the children and the State. Wise training, or, in other words, judicious culture of all kinds, is ever a paying investment; and if a woman is so fixed as to be unable to either feed, clothe, house, or culture any or all of her children, it becomes the duty of the State to do for them what she cannot. A State that neglects these duties is violating its own best interests, and creating conditions for which it will be compelled to pay.

LOVE THE TRUE CIVILIZER.

Civilization needs to be sweetened with the sunlight of the pure and spiritual love of good women. Oh! we know not what we miss with our present conditions. They who have felt a true woman's love, and know its unselfish power, and have experienced the ennobling radiance and strength of a wife's deep and sustaining affections, are alone conscious of the angels that are dwelling in our homes.—J. BRONTË.

FAMILY CIRCLES.

WHEN the members of the family, grouped in the circle, remember and call with loving hearts, spirits come, but seldom come alone. The life beyond, like this, is a social life. Joys are shared, and so are visitations. The strangers are made welcome, because they are friends of our spirit friends. Converse is sweet. Manifestations satisfactory. Tricks are out of place. Souls blend in sweet accord. The message, the physical manifestation, the vision, the harmony which seems ponderable because so impressively felt—these and more belong to the family séance. And they convince, and in convincing dissolve and scatter doubts as the mists and fogs are scattered by a rising sun. Set up the Spiritual altar in the séance-room of the home, if you would know the truth and the sweetness of spirit communion. Make it the meeting place, the place of communion for all the family, and for the spirit friends of those who are now spirits and not mortals. For in so doing a living blessing will abide in your home; your doubts will be laid for ever at rest; and you will understand the beneficence of God, as well as His wisdom, in creating a universe ruled by law, with an eternal spirit universe as its counterpart, for the full development of souls made in His image.—*Better Way.*

Ill patterns are sure to be followed more than good rules.—*Locke.*

Every man is a missionary, now and for ever, for good or for evil, whether he intends or designs it or not.—*Dr. T. Chalmers.*

BY THE WILD CORNISH COAST, OR, RETRIBUTION.

(Prize Story No. I.)

BY W. A. CARLILE, ESQ., BIRMINGHAM.

CHAPTER VIII.

WHEN Ina left Aunt Marianne's room she sought that of her father. She found him busy in the library in the midst of old parchments and title-deeds of the property. She stood in the doorway watching him for a few minutes before he discovered her presence. The sharp, thin features, the prominent nose, the deep sunken eyes, and the firm mouth—she knew and loved them all. But there was an expression upon his face to-night which, in a vague way, impressed her painfully.

It was a hard eager look, and as his long sinewy fingers reached out for more documents and drew them towards him, she was irresistibly reminded of the man with the muck-rake in Bunyan's immortal allegory, immortal as all earthly things are when the clay has been removed.

She therefore half expected to see the angel standing over him holding out the crown, upon which he was, alas, too busy even to look.

But why should she have such feelings? Her father was engaged with business matters, and though she knew a little of the injustice and wrong-doing that the word "business" covers, she did not see how her father could help what others did. And, then, how could he be like the man in the "Pilgrim's Progress," for he was not working for himself, but for her sake?

Then she noticed the marks of age on his beloved face, the whitening hair, and the bent form, and her soul was full of a great yearning toward him. It was his work that was wearing him out, and it was for her alone that he was spending such anxious thought, so that she might be rich and happy when he died. But she could not then bear her own thoughts, and the sigh which involuntarily escaped her caused her father to raise his head. Pushing his papers from him, the lines of anxiety faded from his brow, and his whole face grew bright, for the man with the muck-rake had seen his angel.

Ina drew up a chair and sat down beside him, and taking his thin hand in hers said, lovingly—

"My father, why do you work so hard? You know we have plenty to live upon, and why are you always trying to get more? I have enough for all my life, so you must give more of your time to me, and less to those horrid papers."

"You are right, Ina," said the old gentleman; "but it is not easy to give up these profitable speculations which have kept me so busy of late. You know, I want you to be rich when I am gone."

"Now, father," said Ina, laughing, "see what an injury you are doing me. As soon as people know that I am rich all the fortune-hunters will come round me, and all the worthy suitors will go away, and you know that would be dreadful."

Her father smiled. "Well, Ina, you know many a true word is spoken in jest, and you remind me of a true story of humble life I once heard. A worthy young man, a carpenter, was engaged to an equally worthy young girl. A relative died and left her a considerable sum. As soon as the young man heard of this he ceased to visit at her house, but in his place came a crowd of gay young gallants who swore eternal devotion to the lady fair.

"Still her head was not turned by their flattery, for she was mourning the loss of her Romeo. But her wit was equal to the occasion. A report got about, but from whence it came none could tell. It was only a soft whisper, in which everybody pledged everybody else to eternal secrecy, and was to the effect that the lady's fortune had been lost before it had fairly reached her. There were a variety of explanations as to the cause, but every one was agreed on the fact that it had gone.

"Then her suitors began to go by ones and twos, and soon the damsel was left alone to mourn them. But now the young carpenter appears again on the scene, and after some reproaches the engagement was renewed.

"Soon after that they were married, and, at the wedding breakfast which followed, the young bride presented her husband with a cheque for a thousand pounds, and told him that as it was now too late for him to escape, she would let him know that she hadn't lost her fortune at all. She had herself invented and spread about the report, so as to get rid of the young sparks and to win back her own true love.

again. And so they lived happily for ever after," said her father with a laugh.

"It is a very good story, and the moral of it is that you mustn't work so hard for me any more," said Ina. "You see too much money is sometimes as bad as too little, and the prophet was right when he said 'Give me neither poverty nor riches.' As it is also sometimes true that when 'riches come in at the door love flies out at the window.' You wouldn't like me to be rich and miserable, would you, dear father?"

"There isn't much fear of that," answered he, and then thinking to surprise her secret he added—

"How would Arthur suit you, Ina? You know his aunt is going to leave him plenty of money, more than I can ever give you."

If he had expected to see her blush with a coy denial he was disappointed. The result of his words, however, surprised him greatly, for she shuddered and turned pale as she said hurriedly, and with intense earnestness—

"Oh, father, don't say that!"

"Why not?" persisted he, for he was anxious for her sake, as well as his own, to understand how matters stood.

"Because—because I hate him, and I hope I may never speak to him again."

"If that is your wish, then you never shall. But come, Ina, tell me all about this matter," and the old man's face hardened, and his grey eyes shone with a dangerous gleam which boded ill for Arthur.

Then she told him all. And he sat silently there with his head resting on his hand and his eyes fixed upon the table before him. Till she had finished he was as silent and motionless as the marble statuette of the warrior leaning on his battle-axe, which stood on the mantelpiece behind him.

He said little in reply when she had finished, but as the hour was now late and she rose to go, he said, "Then am I to understand that Philip is the favoured young carpenter?"

This time he was not disappointed, for, blushing hotly, she put her two hands over her face and tried to turn away. But his arm was round her, and pressing a kiss upon her brow he only said, "Go then, my girl, and I will see what I can do for you. Has he spoken to you yet?"

"No," she answered, and then all the excitement and strain of the day proved too much for her overstrung nerves, and bursting into tears, she hurried from the room.

"Now here is a pretty kettle of fish," mused he when she had gone. "My sister Marianne has given up Arthur, therefore he is penniless, and as Ina doesn't care for him, there is an end of that. Then she loves Philip, who, as it happens, has just enough to live upon comfortably without marrying, but then, does he love her? I must find that out, for no one shall have my Ina unless he will make her happy."

Then presently he rose, and lighting a candle, extinguished the gas and set off for bed.

As he opened the door a gust of wind blew his candle out, and as the moon was hidden by clouds he stood in the darkness.

Turning round he felt for his box of matches, but not finding it in its accustomed place he uttered an exclamation of annoyance at the carelessness of the servant, and set out to find his room in the dark.

As he turned the corner into the main passage he saw half way down it a soft light, which at the first moment he took to be moonlight till he remembered that the moon was hidden. He then walked towards it, wondering who could be about at that late hour. He saw before him the figure of a woman. Then he observed that while the dress was dark the upper part of the figure was in red. Advancing a step or two nearer he wondered where the light was that she carried, for she was standing quietly by Arthur's door with her hands clasped before her. The light seemed all around her, and his quick eye noticed that where it shaded into darkness it was fringed with its complementary colour of violet.

This fringe of light flickered as if blown by the wind, but there was no wind; now expanding, and now contracting, and growing dimmer, but what it was and where it came from he could not say. He only knew that the whole figure was brightly lighted up by it.

He advanced close to the motionless form as he still wondered whom it could be. Then he stood close to it, and for the first time the thought of a visitant from the other world was borne in upon him.

He was not afraid. The whole scene appeared too strange to cause fear, for though he knew that the departed

can, and do, return to us, and knew that his own beloved wife was often near him, yet this clear sharply defined figure seemed more of earth than of heaven.

No word was said by either for about a minute. Then the figure shook the red cloak back, and, raising its arm with a free graceful motion, pointed to Arthur's room. Her dark mournful eyes were fixed upon Mr. Harding with a look of inexpressible longing. The sharply-cut face, with the long dark hair enclosing it and falling over the shoulders, the sensitive mouth, and the faint tinge of colour in the cheeks—all these spoke, not of death, but of life; not of the tomb, but of regions either on this side of it or beyond it.

But while noting these things he heard, as in a dream, the low mournful words—

"I have tried again and again to save him from himself, but have failed; can you help me?"

Then without waiting for an answer, which he would have had some difficulty in uttering, she slowly moved to the closed door, and with her large pleading eyes still fixed upon him, she appeared to go through the solid oak, and he stood alone in the darkness.

(To be continued.)

IS SPIRITUALISM BIBLICAL?

ASHCROFTISM CONTRÓVERTED.

BY ALPHA.

WE are often informed that certain passages of the Old Testament which forbade the Israelites to practise the debasing and idolatrous proceedings denominated witchcraft and necromancy are applicable to mediums and Spiritualists. We deny this. The denunciations were spoken to superstitious and ignorant people. Witchcraft is rendered "sorcery" in the Revised Version, and Sir Walter Scott gives the meaning of the word sorcerer as "poisoner." A witch was believed to possess magical powers, after having made a compact with the evil one, that if, during life, she was aided in her nefarious schemes, her soul might be his hereafter. In common phrase, "She sold herself to the devil." Necromancy was the practise of divining or foretelling by the aid of DEAD BODIES—by professing to find signs, tokens, and auguries in the state and condition of the entrails and organs of the bodies of newly-killed birds and beasts. *Spiritualists do none of these things.* Therefore these passages do not apply to modern mediums and Spiritualists.

Are those who condemn us, because of these obsolete commands, prepared to be logical, and apply all the injunctions in the Bible to *themselves* as well as to us? If Spiritualism is witchcraft, as they say it is, are they prepared to kill all mediums, as the Bible instructs? Are they willing to logically carry out the commands? If so, they must not eat pork, hare, nor any flesh with the blood in it. They must stone to death their disobedient, gluttonous, and drunken children. Circumcision must be generally practised. Men must not shave off the corners of their beards or mourn for their wives. Unless prepared to conform to these commands, they are not consistent in quoting passages against us from the same books. Will they *prove their faith* by commanding a mountain to be removed and cast into the sea? Will Mr. Ashcroft call together the elders of his church and anoint his sick friend with oil and pray over him? If not, why not? His Bible commands him to do so, and promises that the prayer of the righteous man availeth much—that the sick man shall recover. Is he afraid that his righteousness would not stand this test?

He is reported to have said, "Mr. Wallis asked him why he did not do for his friend what the Bible told him. Why? Because *it was not said to him* but to those of the primitive church."—*Brighouse News*, Feb. 9, 1889. Very well, Mr. Ashcroft; the same thing may be said of *all* the passages *you quote* against Spiritualists. They were not said to us but to the early Jews. They were injunctions to the children of Israel, limited to the times and practices of a superstitious and idolatrous people, and not intended to stretch across the centuries to bind the liberties and limit the spiritual powers of the people of this age.

But if the Jews consulted with spirits who were of a low character, does that prove that *no* spirits return to earth? If so-called "evil spirits" returned, are we to suppose that they have *more* power, more liberties, than *good spirits*? Is it probable that *they* will be permitted to deceive and *mislead*, and loving friends in spirit-life be unable or unwilling to communicate, to guide, assist and protect us? ARE THE

GOOD SPIRITS PRISONERS, AND THE BAD FREE? Have our friends ceased to love us since they became angels? Where is the *goodness* of God if he permits the evil to deceive and prevents the good from giving us warning? Is it not likely that the road is open to the wise and powerful and loving quite as much as to the mischievous and malicious? Have the angels less sympathy and pity than when they were men and women? Have they grown so hard-hearted and selfish that they can enjoy their own bliss and forget their loved ones on earth? Is it unlawful for the angels to do good, to comfort the sad and wipe away the mourners' tears? Or is it not probable that our dear departed friends often "walk the earth unseen," as Milton said, "to minister to their hearts beloved and give them comfort"?

But our opponent says "There are no spirits in it. Their phenomena are produced by the action of the laws of Nature." A most absurd statement, by the way, for the "laws of Nature" are merely the "methods of Nature," and cannot "produce" anything. If "there are no spirits in it," how can Bible commands which, according to Mr. Ashcroft, *forbid dealing with spirits*, be quoted against us? The Bible would not forbid an impossibility! By denouncing and discountenancing disorderly, immoral, mercenary, and malicious practices, and the seeking to spirits of an evil disposition, and yet enjoining obedience to the teachings of the prophets ("seers"), who were spiritually inspired and guided, the Bible *admits the power of spirits to manifest*; admits the reality of spirit communion; exalts the good and denounces the bad; therefore in claiming that the Bible condemns spirit communion he admits that *there ARE spirits in it*, and demolishes his own argument that there are "no spirits in it," and that it is unscientific to believe that spirits can and do communicate.

The Bible nowhere condemns orderly, rational, and pure spiritual intercourse. It is impossible to find any declaration that "spiritual gifts" ceased or would cease at any given period. The assurances are the other way. "Greater works" were promised. Signs and wonders were to continue. "Your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams." The New Testament is full of reports of spirit manifestations. Joseph is warned by an angel (messenger) in a dream to flee into Egypt. Jesus takes his chosen friends, and Moses and Elias manifest to them. Jesus appears to the Apostles in the Upper Room, and to the two "in another form." He speaks to Saul on the way to Damascus. "Young men" are seen at the sepulchre, who are called "angels." Cornelius sees a "spirit," "man," or "angel," as he is variously called. Peter falls into a trance, and hears a spirit speak reprovingly, because of his intolerance and prejudice. Paul falls into a trance, and sees into "the third heaven." Paul and Peter both heal the sick. Peter is released from bondage by a spirit (messenger or angel) in the dead of night. Paul enumerates the "spiritual gifts" which God gives to humanity, dividing as He will: The word of wisdom—inspirational speaking ("take no thought what ye shall say, it shall be given you. . . . It is not ye that speak." Healing, working of miracles, wonders, or physical manifestations. Prophecy, discerning of spirits, or clairvoyance. Speaking in foreign tongues, and the interpretation of tongues. These "gifts of the spirit" are now called mediumistic capabilities.

Does not Mr. Ashcroft remember that when the sceptics asked for a sign "He could there do no mighty work because of their unbelief"?

Does he not remember that the bigots in Jerusalem, who had Moses and the Prophets, and thought that the "*word* was closed for ever," declared of Jesus, "Moses we know and David we know, but as for this man we know not whence He is"?

Does not our opponent remember when he cries "evil spirits" that the orthodox believers among the Jews cried "He is mad and hath a devil"?

Does he not remember it is recorded that when they had nailed Jesus to the cross they wagged their heads and cried to him to "Come down," demanding a "test" under their own conditions, and because he could not, or did not, heed them and comply, they said, "He saved others—himself he cannot save"?

Had Mr. Ashcroft been alive *then* he would most probably have been in the forefront of the mob crying for a test, seeking "a sign," talking of "insanity," "devil," "a glutton and a winebibber," condemning in self-righteous zeal the one he *now professes* to believe and follow.

Does this foe to the facts of spirit-existence and power to communicate remember that the great claim of his Christianity

rests upon the asserted resurrection which occurred "while it was yet dark," and that he showed himself "not openly," but to those only who were chosen?

Does this lantern lecturer, who, with raillery, scornful invective, partisan prejudice, and bitter denunciation, misleads his trusting hearers, remember and practise the command "Judge not that ye be not judged"? Does he see clearly to remove the "mote" from his neighbour's eye because his own is perfectly clear? Would the method he adopts towards Spiritualism—if adopted towards his own cherished and sacred beliefs—commend itself to his mind as being fair, kindly, and in accordance with the teachings of one he professes to follow? "As ye would that men should do unto you do ye even so unto them."

Does he tell the audiences who listen to his boast of having read upwards of 30,000 pages of Spiritualists' publications that on those pages are recorded honestly, fairly, and fully (often *too* fully, because statements are made in the endeavour to be thorough which are susceptible of being perverted by a base mind and twisted *against* the person who makes them) the testimony of sane, clear-headed, earnest, capable, and intelligent women and men? Testimony to facts which they have witnessed, experiences which carried conviction to their minds. Testimony from such respected, honourable, and worthy people as Mr. and Mrs. S. C. Hall, William and Mary Howitt, Alderman Barkas, Alfred Russel Wallace, Cromwell Varley, Robert Chambers, Robert Owen and his son Robert Dale Owen, Rev. Haweis, Rev. Maurice Davies, Rev. Thos. Greenbury, Rev. John Page Hopps, not to speak of hundreds of others? No!

Does he tell his audiences that people invariably commence to study Spiritualism with prejudiced minds, biased against it, sceptical as to its possibility, and of the truth or reliability of the witnesses, and yet become Spiritualists in spite of their antagonism because, as they themselves testify, they were compelled to admit the reality of the phenomena and accept the spirit explanation of them, *after due examination*? Not he.

Spiritualists admit the right of all to think for themselves, to preach what they feel to be true with all regard to the rights of others. They differ from Christians on doctrinal and dogmatic points—Christians differ among themselves—but they resent the persecuting tone and dictatorial attitude adopted towards them by this Thomas Ashcroft.

Still, Spiritualism lives and grows despite all his efforts. He is really overruled for good. His attacks set people thinking, inquiring, investigating; they find it is not as black as it is painted, and finally become convinced of its truth and beauty. We say to him, "Ye cannot overthrow it, lest haply ye be found fighting even against God."

The Rev. Thos. Greenbury in reply to Mr. R. Scott, of Leeds, wrote:—

"DEAR FRIEND,—You ask my opinion of the Rev. T. Ashcroft's lecture against Spiritualism. I will give it honestly in the sight of God. It was a disgusting parody, a vile caricature, an unchristian tirade, by a bitter and ignorant partisan, beneath the dignity of a true man, and utterly unworthy of a so-called Christian minister. He never touched the higher phases of Spiritualism. As well take Abraham with his lust, Jacob with his deceit and debauchery, Moses with his murders, Lot with his drunkenness and incest, David with his double crime of adultery and murder, Peter with his oaths, cursing, and lying, and say 'There! that is a fair specimen of the Saints in the Bible! There! that is a true specimen of God's book.' The man who so spoke would utter a vile falsehood, and be a deliberate calumniator, but it would be as truthful as the utterances of Ashcroft. I felt ashamed of his injustice. I would give the devil his due, but Ashcroft would not."

THE PROSPECTS OF PEACE in the next century depend on the steady growth, among the nations of the world, of the conviction that the people can manage their own affairs better than any one else. Just as soon as people find out that they can manage their own schools, direct their own churches, build their own roads, catch their own rascals and try them in their own courts, just so soon will they find out that they are in little need of the assistance or advice of any royal family. That royal family will have less and less opportunity to persuade that people that an immense standing army is necessary to maintain the one object of government. That object is to secure the maintenance of happy homes.—*Cosmopolitan*.

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The People's Popular Penny Spiritual Paper.

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THE TWO WORLDS.

FRIDAY, FEBRUARY 19, 1892.

EDITOR (PRO TEM.) AND GENERAL MANAGER:

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

TO OUR READERS.

There are, we feel certain, many thoughtful friends of the movement who have had strange and striking experiences which would be of much interest and service if published. There are many who can write on the philosophy, and who are interested in the social, moral, and religious reforms of the day, which come within the scope and province of this paper. We shall be happy to receive contributions from those friends who will aid our endeavours to make *The Two Worlds* the representative people's paper. Newspaper cuttings will be welcome, but original articles, letters, questions, and records of phenomena will receive the preference.

GOOD FOR THIS WORLD.

SPIRITUALISTS are often supposed to be consumed with a burning zeal for interviewing ghosts and to devote their time and energies to prying into the next world. They are called "idle dreamers," "visionaries," &c., and there is an idea prevalent that Spiritualism abstracts the Spiritualist from *this* life's concerns, and unfits him for the practical affairs of mortal existence.

There may be *some* ground for this estimate of Spiritualism and Spiritualists, but taking the general body, it is not true. Spiritualists are active reformers. They will be found individually, if not collectively, in the front ranks of almost every movement which aims to uplift mankind.

PRACTICAL SPIRITUALISM.

We hold that Spiritualism must become a vital force in mundane affairs. It must outwork, as leaven, in all departments of life, first, by its educational influence on individuals, and, secondly, on the community. It is the reform of reforms, and exerts an ethical force which supplies new ideals, stimulates fresh enthusiasm, and moulds character by affecting conduct, and prompts Spiritualists to active endeavours to brighten and bless this world. The best way to become an angel is to culture the mind, morals, and spiritual graces *now*.

A South Shields shareholder suggests that we should encourage "reform of temporal affairs as well as spiritual." He says "there are many giant evils walking in the land, and you have the implements of war at command. Why not use them? For instance, 'over-crowding of the poor in miserable dens, unsanitary in the extreme;' 'capital and labour,' 'suffering of the weak,' 'the tyranny of the strong,' and 'the beauty of the woods, fields, and flowers, social entertainment,' &c. Any of the above subjects honestly treated would be useful and interesting."

THE SCIENCE OF LIFE HERE AND HEREAFTER.

The suggestions of our friend cover the whole issue of the practical application of Spiritual principles to daily life. Brotherhood implies community of interests, the happiness of one involves the happiness of all. The "burning questions" of the hour; the aspirations of the struggling sufferers from the present system of injustice and mammon-worship; the great need of moral conviction, of fidelity to principle, of consistency in conduct and purity of motive, which is so characteristic of this mechanical and cynical age, must all be dealt with and enforced if Spiritualism is to perform its full measure of service to the race.

SPIRITUALITY NEEDED.

The Spiritual requirements of man should not be forgotten. The ideals of life must not be banished by "practical" considerations. Our aim should be to "idealize the real and

realize the ideal." A great work has to be performed in the development of spiritual graces. Love of the beautiful, sweetness of disposition, patience and forbearance, kindly sympathy, with suffering, encouragement given to those who are struggling upwards. Constant watchfulness to maintain a hold upon the everlasting principles of righteousness, justice and love.

If *this* world is to become something other than the bear-garden of strife, animosities, pretences and poverty it now is, real reverence for truth, pure devotion and Spiritual-mindedness must be fostered; the religious side of human nature find satisfactory expression in daily life; and character be formed and fitted for the Spiritual states hereafter by the development and manifestation of the gifts and graces of the Spirit here.

LOOK TOWARDS THE HORIZON.

IN a fine summary and analysis of the character and theology of the late Mr. Spurgeon, contributed to the *Times*, by Dr. Parker, and reprinted in the *Manchester Guardian*, there occurs the following phrase: "He never saw the horizon, he never looked for it, he did not see any real need for it."

The words are suggestive apart altogether from their connection with Mr. Spurgeon, who has gone where an ever expanding horizon will stretch out before him, and where he will be judged, not by the narrowness of his creed, but by the largeness of his heart and the breadth of his sympathies. How much easier it is to cavil at the one than to imitate the other.

It seems to me that we all ignore the horizon more than we need to do; not the boundary line where earth and sky unite and commingle, but that mental horizon to which all may look and ever find vaster and more illimitable. But "we do not see any real need for it," and so we let our lives remain bounded by four walls, our minds centred upon the trivial and petty details of our home, and our business, and our own poor selves, forgetting that by thus becoming self-centred we revolve round ourselves, and gradually lose the power and even the desire to propel our thoughts beyond the miserably contracted area in which "we live and move and have our being."

AS A MAN THINKS SO IS HE.

But if these words of the noble emperor and philosopher be true—"Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts"—are we wise in thus lowering our thoughts to so poor a level?

I suppose thought, like other functions of the body, is subject to law, and capable of expansion or contraction as we may think fit to use or disuse it. It is elastic enough to transport us from the present into the future, and from time into eternity; or it may so enchain us by force of habit that our minds become narrow, and small, and unexpansive, and the whole character suffers from the mere want of breathing space. And yet, how many mental excursions we might take, returning when we like and stopping where we like, getting stimulated, and braced-up, and refreshed, and travelling first-class all the way! Literature, science, art, all avenues leading out of ourselves, giving food for thought and freeing us for the time being from the monotonous common places of one's daily existence.

THE AGE OF PROMISE.

In this enlightened age, "foremost in the files of time"—an age of promise as well as of fulfilment, one in which to look forward, not backward—we have advantages which we do not always rightly appreciate. We can come in touch, through the printed page, with the good and the wise of all time, be uplifted by their thoughts, and be able to make some portion of them our own by that power of assimilation which all may cultivate and acquire. We can look upon the starry sky and know that it is no mere dome, but a vast space in which worlds revolve, to which this of ours is a toy—inhabited, possibly, by beings more intelligent than ourselves, at one time believed to be the very apex of creation.

THE HORIZON WIDENED BY SPIRITUALISM.

And Spiritualism—has that done nothing for us? Has it not enlarged the boundaries of time and sense, broken down the barriers which ignorance and bigotry combined to erect between the seen and the unseen, shown death in a

more friendly guise, and brought the future, no longer shrouded in mystery and gloom, more in touch with the present?

The horizon truly widens as we look earnestly and thoughtfully towards it, and by thus taking wing occasionally into a clearer and more rarefied atmosphere we shall be better able to rise above the jars and difficulties of daily life, and, being freer from their tyranny, they will be less apt to dwarf, and irritate, and spoil us. It is something to be able to appreciate the beautiful, even if it be out of our power to create it. Imagination may be dormant for the want of an awakening; the higher qualities of the mind and soul may be stagnating; and, with eyes looking downward instead of upward, we see not the crown of beauty which is held above us; and by looking inward instead of outward, and limiting our thought and aspirations to our immediate surroundings, we deprive ourselves of an invigorating outlook, cramp the mind's growth, and become slaves to the sordid and the trivial, missing much in life which is ours to appropriate if we will only widen our vision and look out towards the horizon.

A. E. F.

RATIONAL RELIGION.

BY MR. KEIR HARDIE.

SUNDAY afternoon, Feb. 7, at the Canning Town Congregational Church, a large and enthusiastic audience listened to Mr. Keir Hardie's address at "Pleasant Sunday Afternoon" meetings for men only, held under the auspices of the Mansfield House University Settlement. Mr. Hardie was received with great applause. He said: Mr. Chairman and Friends—Religion often presupposes a divorce from reason. I do not believe that reason and religion are divorced. I do believe that without reason you can have no real religion; and that reason must be the groundwork, the foundation upon which true religion must be built. The point after all resolves itself into this, What is religion? Why does man believe in any given form of religion? Some say it is but to satisfy an instinct which man inherited from his savage ancestors. If so, does it not follow that if there be an instinct within us which will cause us to overcome evil, it is a reasonable instinct and we are bound to satisfy it? At the proper season the swallow has the instinct to fly southward. It goes on the wings of faith, and finds that instinct has not failed to guide it aright. Why should the instinct which is within man, though you cannot introduce it to scientific formula, be any more likely to lead him astray than the instinct of the swallow?

WHAT IS RELIGION?

If I were to try and define religion, I should call it the soul in which morality is the fruits or the germ. But whilst morality comes from following out accepted rules and laws, human nature has yet to be satisfied with something deeper, something more settled, than any laws of which we have any knowledge or conception. Doing something because the law says it should be done is not religion. I have often felt that if I were compelled to live my whole life amidst the surroundings in which thousands and tens of thousands of the inhabitants of London are compelled to pass their lives, my religion would reach vanishing point before long. I always feel that true religion, pure and undefiled, can be obtained when a man stands alone on the hillside. Far away from any human habitation, with calm nature around him, the blue skies overhead, when nothing can come between the communion of the spirit with God, then, and then only, it seems to me, can pure religion be experienced and understood by the soul of man.

A reasonable religion will be one that will tend to eliminate from the surroundings and lives of the people everything which hinders them from holding communion, sacred, sweet, and precious, with the unseen powers with which we are surrounded.

FOUNDED IN RIGHTEOUSNESS.

A reasonable religion must be founded on righteousness—rightness. Justice between man and man. No reasonable religion will permit one man to rob another, be the robbery veiled ever so skilfully. A reasonable religion would not allow one section of the human race to grow rich just in proportion as they increased the misery of another sect. It teaches that there is a God who must needs be the Father of all men's spirits. Therefore all men are brothers. A reasonable religion would join hands with science in seeking to investigate the laws of right. It would teach man what he must eat and drink, and wherewithal he shall be clad. It

would put its unalterable veto upon the public-house. (Hear, hear, and applause.) It would teach that man's highest good comes not from conflict and strife one with the other, but from working together and realizing that the interest of the weakest among us is equally the interest of God.

NO ESCAPE FROM CONSEQUENCES.

As Emerson has said—"No man can offend against the laws of God or man without suffering from the consequences of his violation." He may stand well in the eyes of his fellows. He may be honoured by those with whom he comes into contact. But if he has gained his position through having violated any of the laws of his being, he must suffer and continue to suffer just in proportion to the wrong done. There is but one religion—faith in God and love towards your fellow-man. Then let your prayer ever be, "O, Father! may all I do and all I think, be blessed in Thine eyes." (Loud and continued applause.)

WHAT IS THE GOOD OF IT?

WHAT is Spiritualism doing for the world? Who asks it? Surely not the mourner whose tears have been wiped away? Not the wanderer who sought for truth, and found it not until spirit voices sounded in his ears, and convinced his head and gladdened his heart? Not the creed-bound slave who dared not call his soul his own, who feared the grave, tortured by uncertainty and dread of doom hereafter, and degraded in his own eyes by the dogma of total depravity, but to whom Spiritualism came with glad voice and redeeming power, teaching the divinity of the human soul, its perfectibility and heirship to immortality, transforming the tomb into a triumphal arch, and the hereafter into a land of light and beauty for him whose life has been well spent? Surely to give strength to faith, and wipe tears from mourners' eyes, to reveal the unseen world, reunite us to the loved of our hearts, and demonstrate the law of unending progress in the homes of the hereafter; to take out of our lives the stern and forbidding conceptions of wrath, depravity, and endless torments, and give in their place the purer ideals of infinite wisdom and love, human goodness, and eternal progression; to rid us of that nightmare of imputed righteousness and salvation by blind faith alone, and give instead the rational and beautiful truth of personal responsibility and the continuity of consequences and personality hereafter; to demolish for ever the unnatural heaven of theology, and prove the non-existence of the impossible angels of orthodoxy, and in place give us the beautiful land of varied states, where real men, women, and children live in a real, natural, beautiful, and progressive existence; to have opened our eyes, and unstopped our ears, combated our scepticism, and answered our cry "What of the dead?" by proving that there *are no dead*, surely this is work grand and great beyond all compare! But it has done more. It has taught us to value *this* world, and to use and enjoy every hour and power. Spiritualism shines like the golden beam of the morning sun into the valleys, and awakens to life the latent powers of the soul, bringing joy to life and adorning with undreamed-of splendour this erstwhile vale of tears. Spiritualism teaches us the secret of happiness in cheerfulness and activity, and enthrones the divinest trinity, "Man, woman, and child," in our hearts, and calls for worship and service to *these*; to the trinity in unity—Humanity, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Make hearts glad, homes bright, beautiful and blessed by love, and bodies healthy by temperance and labour, and life's divinest purposes are revealed, till he who runs may read. And this is the mission of Spiritualism, its work in the world to and for humanity, to arouse and foster the true faith, and build the temple of a perfected humanity.

NORMA.

RE "SPIRITUAL SONGSTER."

DEAR EDITOR,—I have examined the new "Spiritual Songster" thoroughly from preface to final page, and consider it a credit to the compilers, publisher, and printer. From the dedication, the hints to musical conductors, the ample and classified index, right away through to the pretty melody, "Be kind to each other," at the end, I find all excellent. The poetry is ennobling and elevating, and the melodies are bright and soul-inspiring to a degree. No more can we be reproached with having bad chords and defective metres, as has frequently been the case. I

appreciate the arrangement of the sol-fa perhaps most of all. When I had a singing class four or five years ago I had to write out each individual's part, and found the placing of the sol-fa over each note of great service, and now am delighted to find all that trouble and labour is saved us, as in the "Songster" we have both notations, and the lines of each verse within easy focus of the singer's eye, and each word under its own note or notes. All this is of great advantage. It is undoubtedly the best thing of the kind in our movement as yet, and should have a large sale. Musical friends will no doubt appreciate warmly the efforts expended upon this work, and the best return they can make is to adopt it throughout the whole movement. The friends here are delighted, and encouraged by its excellent arrangement; I commenced another singing class three weeks ago, and such is the rapid progress made that we were able to render three selections at Mr. Townsend's funeral service, to the great delight of the congregation. Its characteristic qualities are "Singing Made Easy," for the children who attend the board school can sing from the sol-fa arrangement, and learn the value of the old notation at the same time. We have formed a club to enable each member to furnish themselves with a copy, and are pleased to say we shall soon be ordering the third dozen. We recently gave five copies away as first prizes at our Lyceum. These facts are practical proof of our united opinions regarding the book. A friend with musical tastes recently examined "The Spiritual Songster" with a critical eye, and when he had finished, he exclaimed, "Well, the cause of Spiritualism in general, and that of the Lyceum in particular, owes a debt of gratitude to its musical editor and publisher, for the book supplies a long-felt want, and is a credit to its producers, and an honour to the cause." The price is very low, too, considering the number of tunes, and the setting of the music in both notations, which is expensive. If societies in general do not adopt this "Singing Made Easy," and raise a good choir, it will be from sheer indifference and apathy, and so have themselves only to blame. ALFRED KITSON.

THE PEOPLE'S LETTER BOX.

[The Editor will not be responsible for opinions published under the above heading. Correspondents, though signing initials or *nom de plume*, must send their names and addresses to the Editor in token of good faith. Anonymous communications cannot be noticed. Harsh personalities must be avoided, and brief letters—to be inserted as opportunity permits—will be most acceptable.]

DEBATEABLE LANDS.

SHOULD CLAIRVOYANT DESCRIPTIONS BE GIVEN ON SUNDAYS?

DEAR EDITOR,—Some Spiritualists are opposed to the giving of clairvoyant descriptions at Sunday evening services and are of opinion that they spoil the effect of a good discourse. Others claim that successful descriptions clinch the arguments advanced and are often effective where a discourse fails to touch. We must bear in mind that Spiritualism is phenomenal. We should strike out an independent course and be original. Some friends would pattern after the methods adopted in the Chapels or Churches. Those methods are largely a failure. Spiritual services should be free, spontaneous, natural, varied. Artificiality, superficiality and formality are death to spirituality. The evidences of spirit presence and power are our stronghold. The philosophy of spirit and spiritual growth help the thoughtful and encourage the truth seeker.

IMPROVED METHODS NEEDED.

Probably much of the opposition to the public displays of clairvoyance arises from the fact that it is mechanical; often materialistic. Too much attention is given to outward peculiarities, and these are imperfectly presented. There is room for much improvement. Clairvoyants who will patiently and privately develop their powers until they can give names, relate incidents of past life, deliver messages from the spirits to their earth friends, and succeed in carrying conviction that the spirit people are *really present*, will do incalculable service to the cause. One thing clairvoyants might very well study, viz., how to describe a person's appearance correctly. Much of the ridicule to which they are now subjected would be avoided if they were able to use clear expressions, make definite statements and note peculiarities. Almost every person has some distinctive characteristic mannerism, style, gesture, posture, attitude, or peculiar development; many have deformities, while some have exceptional excellencies which a careful observer would note and explain, and which would be easily recognized because specially applicable to but one individual.

SHOULD AUDIENCES APPLAUD?

Another debateable point with many is this: Should the audience listen in dead silence, even to the most stirring and eloquent address, or should applause be permitted? Some contend that it is unseemly and unspiritual to manifest approval on the Sunday. Some think it will disturb conditions for the medium. Others are of opinion that the stolid, respectable, unresponsive, conventional audience, which listens unmoved to the appeal, exhortation, declamation, or forcible argument of a speaker, tends to damp enthusiasm, chill the heart, and destroy the fire of the speaker. We are of opinion that extremes should be avoided. But an active interest can be displayed without noisy demonstrations, and an earnest speaker fired with enthusiastic zeal will demand and win response from the auditors.

INTELLECTUAL OR SPIRITUAL, OR BOTH?

Are our services to be spiritual, aspirational and for worship in the best sense of the word? Should a quiet meditation and thoughtful frame of mind be cultured? Should we appeal to the sense of the beautiful by harmonious singing and well considered addresses calculated to instruct, encourage and elevate? Are the Sunday meetings to be for *Spiritual* communion, for devotion, and to call forth the kindlier thought and more loving and helpful spirits, or are they to be merely critical, denunciatory and intellectual? In a word, are they "religious" meetings or merely sensational displays? OBSERVER.

EVOLUTION OF SPIRIT.

DEAR EDITOR,—I respectfully solicit a little of your space and forbearance to state my sentiments on the above vexed question, which I see frequently put forth in the people's paper, *The Two Worlds*. I say vexed question advisedly, for we have, on several occasions, had it up for mutual discussion at our Lyceum.

With all due deference and respect for the opinions of the many excellent and able contributors to your valuable and impersonable paper, I think, if I rightly apprehend the Spiritual philosophy, that the teaching of the evolution of the spirit is illogical and untenable.

My premisses are: (a) God is spirit, or life. (b) He, or it, is omniscient, omnipotent, and omnipresent. (c) It is perfect. And (d) it is the Source of all life and being, and is superior to all beings and worlds combined on which they are differentiated. Therefore, there can be no evolving, or perfecting of that which is, by the very nature of the source from whence it emanated, perfect in *esse*.

If it is contended that the spirit of man, in *esse*, is not perfect until it has gone through all the stages of animated nature, then we are faced with the equally illogical deduction that the spirit of man is, in *esse*, superior to the Source from whence it emanated, or the created superior to the Creator.

I look upon all life as perfect in *esse*, and that the organization through which it manifests itself determines the characteristic qualities of all the kingdoms, classes, and orders known as natural history; and that all forms of life below man are created for some specific purpose in the divine economy of nature, and are absorbed into the omnipresent Source of its being on the dissolution of the organization which they animated (not necessarily immediately when dissolution takes place, because there are varying causes at work, such as organic quality in pet animals, and the magnetic attraction of those they are greatly attached to, which no doubt has enabled both pet animals and birds to be both seen and recognised for a short time after death, but such individuality is transitory). But such animation is not evolving the spirit, but evolving or perfecting the physical conditions of life, which process is better expressed in the term, "the divine economy of nature." There is nothing lost—nothing done in vain.

I believe that no organization below that of man is able to maintain its individuality at death, because in his organization alone lie latent capacities which will ultimately raise him to the position of a demi-god. This is a fitting crowning point of the laws of physical evolution—the production of a creature whose organization allows the indwelling soul to recognize and study the wisdom, majesty, and glory of God as displayed in His works.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul;
That, changed through all, and yet in all the same,
Great in the earth, as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent,
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart,
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns;
To Him no high, no low, no great, no small,
He fills, He bounds, connects, and equals all."

2, Royd Street, Bromley Road,
Hanging Heaton, near Dewsbury.

ALFRED KITSON.

MORAL AND SPIRITUAL TEACHINGS IN OUR LYCEUMS.

DEAR EDITOR,—For a considerable time I have felt strongly impressed with the need for assisting our young people to appreciate the Higher Aspects of the Spiritual Philosophy. Marching, calisthenics, physiology, phrenology, and such exercises and studies, are all well and helpful in their way. But is there not a danger of swinging to the other extreme in our revolt from Orthodoxy? Ought we not to hold fast to the good in Sunday School methods while discarding the mischievous? In reading the "reports" from week to week I have been struck with the absence of subjects of a moral and spiritually elevating character. It may be that there is really more attention paid to these branches of instruction than appears in the published records—indeed, I hope there is, otherwise a strong protest should be made in favour of ethical teaching. It is, in my opinion, unwise to withhold the Bible from the young, as wrong as it is to enforce it as an authority. It would be better to select passages of beauty, examples of honour, instances of heroism, teachings of good, exhortations to honesty, purity, righteousness and love, and expound them, enforcing their moral and spiritual meaning and value. Other books could be used to help to establish a firm conviction in the young minds of the rightness of honesty, trustworthiness, honour, fidelity, forbearance and love. In these days when so much trashy rubbish and so many "penny demoralisers" are poured forth to lower the tone of the rising generation, moral education becomes more and more difficult and more and more imperatively necessary. Character is moulded by so many influences that we ought to foster the aspirational and religious tendencies and arouse into active operation the spiritual sentiments of the children of the race and not encourage the critical, cynical and carping spirit which cankers the buds of beauty ere they have opportunity to unfold.

TEMPUS.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

ARMLEY. Temperance Hall.—Mrs. Hoyle's guides gave addresses on "The Bible and Nature" and "What is Man?" Both subjects were well handled. Good clairvoyance after each. Large audience in the evening.—M. M. L.

ASHINGTON.—Feb. 14: Mr. J. G. Grey, of North Shields, gave a good address on "Spiritualism, its Nature and Use," the subject being chosen by the audience. Very good attendance, and all were highly satisfied.

BIRMINGHAM.—Feb. 11: Members' circle at Broad Street Coffee House. Bright and pleasant control by Mrs. Burton. "Liberty of Thought" was treated in a very able manner by Mr. Knibb. Sunday, 6-30 p.m., at Oozells Street, the society had again the pleasure of hearing Victor Wyldes, who gave an inspirational oration on "Ghost Land and Its Inhabitants," in a truly grand style. Attendance good, the large room being occupied. A vote of thanks was passed to Mr. Wyldes, proposed by Mr. Carver and seconded by Mr. Oakes.

BOLTON. Bradford Street.—The above society being now possessed of one of the finest meeting places in Lancashire, inaugurated the opening of a Lyceum with a very successful tea party. We were honoured with the presence of Mr. A. Kitson and Miss Janet Bailey, and our young friends mustered in strong force. The wet cold weather, no doubt, kept many from attending, still we had 29 present, and spent a delightful time, which will not soon be forgotten. Mr. Kitson, assisted by Mr. Ridehalgh, of Bacup, gave an exhaustive explanation of Lyceum work, its ceremonies, physical exercises (which were much enjoyed), and the best subjects for tuition. Twelve o'clock arrived long before it was wanted, and we closed with hearty thanks to Mr. Kitson and all who had taken part, separating with longing desires for many more such meetings. In the afternoon Mr. Kitson gave an excellent address on the "Advantages of Lyceums, and their necessity," giving from his vast experience much valuable advice and many telling arguments. At night, he said he had been so struck with the wonderful gifts of our young friend, Miss Bailey, that he could not resist speaking of spirit return, and the positive proofs they had received that day. His address was altogether too short, as he had to leave to catch his train, taking with him our prayers that he will long be spared to carry on his noble work. Miss Janet Bailey was remarkably successful in clairvoyance. Out of a large number only two were not acknowledged, one of these was a description of a baby to a lady who has had the same given on five different occasions, always returning for answer a distinct No! I should very much like to give a few of the descriptions in detail, but have already trespassed too much on your space. Altogether we had a day to be remembered.—James Knight.

BRADFORD. St. James's.—Owing to Mrs. Bentley not fulfilling her engagement, we had the services for the first time of Miss Carverley, who officiated as speaker and clairvoyant most efficiently. We shall be glad to welcome her whenever convenient to her to favour us.—E. H.

BRADFORD. 448, Manchester Road.—Morning: Circle, 35 present. Afternoon: Speaker, Mrs. Whiteoak. Subject, "In my Father's House are many Mansions." Evening: Subject, "Speak gently; it is better far to rule by love than fear." Very good discourses, followed by excellent clairvoyance. Mrs. Geo. Marshall is expected on Sunday next.

BRIGHOUSE. Oddfellows' Hall.—Owing to illness, Mrs. H. Taylor was unable to be with us, so Mrs. Brook's guides (a local medium) discoursed on "Love, Light, and Liberty," in a satisfactory manner. Clairvoyance afterwards, very good. Evening: Another local, Mr. Sidebottom's guides spoke on "The Past and Present," very strongly urging humanity to investigate the grand phenomena of Spiritualism. A clear and pointed address. His psychometry gave satisfaction. Unity is strength. I ask our friends to come forward to spread this grand reality, that our dear ones are not far away. Good audience in the evening.—J. S.

BURNLEY. Guy Street, Gannow Top.—Saturday, Feb. 13: We opened our new room with a very successful tea meeting, about 120 being present. Afterwards a meeting was held, Mr. William Mason, of Hammerton Street, giving a short address, followed by songs, recitations, and violin solos. On Sunday Mr. James Nuttall, of Burnley, gave discourses on "Spirit Evolution Here and Hereafter," and "The Ethics of Spiritualism." It was a treat to hear the way he handled the subjects and the language used, it being only his second appearance on the public rostrum. Mrs. Best followed with successful clairvoyance. Harmonious influence prevailed. All seemed well pleased.

BURNLEY. 102, Padiham Road.—The guides of Mrs. Singleton spoke nicely from subjects taken from the opening hymns, "God moves in a mysterious way," and "Abide with me." Clairvoyance at close, nearly all recognized by the recipients, very good.—J. W.

BURSLEM. Newcastle Street.—Miss Pimblott gave a very interesting and instructive address taken from two lines of the hymn we sung, "Life is to be a beautiful part of nature's perfect whole."

CARDIFF. Psychological Hall.—Feb. 7, we were again privileged to listen to the guides of Mrs. Wallis, who discoursed in the morning upon "Soul Science," and in the evening upon "Real Life After Death." On Monday evening a number of written questions from the audience were replied to in an able and exhaustive manner, after which eight clairvoyant descriptions were given with great facility. The addresses were listened to with evident interest by good audiences, fair notices of the meetings appearing in the local press.—E. A.

CLOCKHEATON.—A good day with Mr. Wainwright's guides showed that Spiritualism had relieved many from priestly bondage by its facts. Mr. Schofield gave a few clairvoyant descriptions. Evening: A full hall. Subject, "Ministering Spirits." Orthodox adherents believed that spirits did return in the past, but only the evil ones could return now. They had had it grafted into them that there was a material heaven in the ascendant, and a hell in the descendant; but ministering spirits return now and prove immortality, and the hell that exists is a

men and women make it, and heaven the same. Each one should investigate. Mr. Wainwright gave excellent psychometry, and Mr. Schofield a few clairvoyant descriptions.—W. H. Nuttall, secretary.

FELLING. Hall of Progress.—The guides of Mr. W. Westgarth spoke on the subject chosen by the audience, viz: "What benefit do spirits derive by visiting the earth plane?" He gave illustrations of the mother's love to her family she has left behind, and how it lifted her soul up when she could commune with them. A highly respectable audience were well satisfied.—J. D.

GATESHEAD. No. 1, Team Valley Terrace, Askew Road West.—On Saturday, Feb. 13, we had a successful coffee supper and entertainment. All seemed to thoroughly enjoy themselves and spent a pleasant evening. The ladies of the society worked well together. On Sunday morning we had Mr. Bendelow, physical medium. A large number of people were present, most of them being non-spiritualists. Two spirit guides of the medium showed one of their hands on the luminous card, and lifted several other things. They showed the medium's head and hands with the luminous card, which was a large one, sitting in the chair, while the phenomena were going on. Very convincing to the strangers. The medium was tied by a rope to the chair by a total stranger to Spiritualism, and two other strangers examined the knots, which were found to be the same at the end as they were at the beginning. All were well satisfied. Sunday evening, Mr. Lashbrooke gave a very instructive lecture on "Spiritual Defence." He mentioned instances in the Bible where the angels had appeared to the people in the olden days, and gradually traced spirit-ministry down to the present day. A full hall. Mr. Stevenson, of Gateshead, presided. Our society is progressing very well. We commenced with fourteen members, and in fourteen weeks have increased to about sixty.—T. J. Middleton, fin. sec.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—We had a very large company last night, and one of the guides of Thos. R. Penman took for his subject "The Creation of Man according to the Bible." He showed that man existed thousands of years previous to Adam, the first man of the Bible. Good clairvoyance by Wm. H. Penman was well received.—G. C.

HALIFAX. Winding Road.—As each Sunday goes it shows us how much we are in need of a new church. On the occasion of the visit on Sunday of Miss Illingworth and Mr. J. Foulds, the room was densely packed, including the platform, which just left standing-room for the speakers. Rally round us, friends, and work together, and we will soon have our new building.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—We feel indebted to our esteemed friend, Mr. Pawson, who, although unwell, made a good impression on "What Spiritualism had done in the past, the work it is now doing, and the indubitable facts that it will present in the future." Mr. Pawson also related a few indisputable evidences he had received of spirit presence from childhood up to the present. Many striking and remarkable tests were given. Evening: Three subjects were handled in a very satisfactory manner, the audience listening very attentively. Very good clairvoyance at each service by Mrs. Thornton. After the evening service the half-yearly balance-sheet was read, showing the financial position of the society very satisfactory, although we are still burdened with a little debt.—W. H.

HEYWOOD.—Afternoon: Miss Jones spoke on "Does the planetary system influence the human race to any great degree?" Her doctrine was not sufficiently pronounced. She has a conversational style, though, I am sorry to say, not very effective. Her evening address was rather better, but even in that there was an absence of energy, pathos, or eloquence. As a psychometrist she is very good, rather above the average.—T. W. [We are not responsible for these opinions. Ed. T. W.]

HUDDERSFIELD. St. Peter's Rooms, St. Peter Street.—Sunday, Feb. 7: Mr. J. Swindlehurst has given capital addresses to fair audiences. Much enthusiasm at night, when the subject treated was "Socialism." Sunday, Feb. 14: Mr. Hepworth spoke very acceptably. Very fair audiences. Clairvoyance excellent, all recognized.—J. B.

LEEDS. Psychological Hall.—A good day with Mr. Metcalfe. Being his first visit he gave his experience, and stated how he became a Spiritualist. Evening: Very successful psychometry to a good audience. "Is there life beyond the grave?" was dealt with in a remarkable manner. Psychometry again successful. We hope we shall soon hear him again.—C. L.

LIVERPOOL. Daulby Hall.—Mr. E. W. Wallis. Morning subject: "Encouragement." Small attendance, in consequence of wet weather. Evening subject: "The Breadth and Beauty of the Spiritual Philosophy." Fair attendance. The addresses were highly appreciated.

LONDON. 311, Camberwell New Road, S.E.—An enjoyable social gathering was held on Tuesday, the 9th inst. The musical portion, devolving upon Mr. Walter Rayment, was well sustained, and added considerably to the enjoyment. Dancing was heartily carried on by the happy throng, who, after being regaled by light refreshment, separated at midnight, having thoroughly appreciated the social "fare" provided. On Sunday we had a good meeting. Mr. Kemmish kindly gave an instructive reading, followed by Mr. Ward, who read an interesting paper on "What do we know of the Spirit World?" which brought forth a few sharp questions. Mr. Coote gave a few psychometrical readings.

LONDON.—Forest Hill.—We had a splendid meeting, some friends from Norwood joining our select circle. After reading, singing and prayer, we had an inspirational address through Mr. Preyss. Many lofty and holy thoughts were expressed, and much good was done.—H. W. B.

LONDON. Forest Hill. 23, Devonshire Road.—A very successful social gathering was held on Thursday, February 11, when, thanks to the efforts of members and friends alike, a most enjoyable evening was spent. On Sunday evening an interested audience listened with marked attention to Mr. W. E. Long's address on "The Woman of Endor's séance." Despite the defection of some of our members, we are glad to report a good meeting and attendance. Recruits are joining our ranks daily, fully determined to maintain the public propaganda of our cause in Forest Hill.—W. H. Blackman, secretary.

LONDON. Marylebone, 86, High Street.—Evening: Mr. Veitch spoke on "The religious aspect of Spiritualism." A most earnest and elevating address, listened to with marked attention.—L. H.

OLDHAM. Temple.—Afternoon: Miss Walker spoke on "The Mighty Dead," followed by psychometry. Moderate audience. Even-

ing: "Spiritual Union," showing how angels are sad and sorrowful because poor humanity is suffering and groaning, owing to selfishness. Men and women ought to assert themselves, and be slaves no longer. Successful clairvoyance.—J. T. S.

LONDON. Winchester Hall, 33, High Street, Peckham.—Morning: Mr. Dales gave a very interesting address upon "The Planetary Influences." Evening: Our president based his remarks upon "How are the dead raised?" He referred to the orthodox version of resurrection, and contended that it was contrary to that clearly defined by Jesus—that they must be blind and truly not happy in their interpretation, as proven by their own words. The Rev. Brown, over the grave of Mr. Spurgeon, said, "Here for a little while shall rest thy precious dust—until the Resurrection Day—then Spirit, Soul, and Body shall magnify thy Lord's redemption; until then, beloved, sleep." Dr. Pierson also exhorted his brethren to "wipe the tears from their eyes... and think of their pastor as having been seven days in heaven. Why, he knows more to-day than all the philosophers... for now he stands face to face with Him (Christ) in glory. Our pastor's reward has seven days ago begun." Why this confusion? Do these two accounts agree? Spiritualism dispels all doubts. Brother Munns also told how he became a Spiritualist. Strange, the light was thrust upon him at a Salvationist meeting. Scatter the seed, brothers. Wednesday: over 80 present. Very good tests given by Mr. Veitch.—Audy.

LONDON. 14, Orchard Road, Shepherd's Bush, W.—Good meeting. Several strangers present. Mr. Dale gave us a beautiful Spiritual discourse upon the "Development of Mediumship." Mr. Francis and Mr. Ware also gave excellent addresses. Mrs. Mason's guides gave recognized clairvoyance to the evident satisfaction of all.

LONDON. King's Cross, 184, Copenhagen Street.—Experience meeting. Mr. Rodger, chairman. The Secretary read the new Spiritual Service, while the meeting sang the responses. After which the chairman spoke on the one principle of the society, that a man, no matter what form of belief he followed, if he believed in spirit communion, was a Spiritualist. Beyond this every person in the society could have perfect freedom in their individual opinions. The chairman had sat at sésances with Moslems, Christians, and Jews, all united in this one principle of Spiritualism. Mr. Sells asked some questions, to which the chairman replied. Mr. Mackenzie next spoke on "Power and Force; What the Power was behind Nature that moved the Universe." He believed it to be spirit. The speaker said we have it defined in the first chapter of Genesis, "And the Spirit of God moved upon the face of the waters." Spiritualists should not ignore the Bible, but remember that they are indebted to the past systems for their present state of knowledge. Spirits come back, not to teach us all knowledge, but to give us an impetus to mental inquiry. Spiritualism teaches the true definition of "Man, know thyself," by the higher knowledge of a future life. It lifts us to a higher pedestal. We look upon death as a bursting of the spirit from its earthly casement. Mr. Smythe and Mr. Ecol also addressed the meeting, which afterwards closed with general conversation.

MACCLESFIELD.—We deviated a little from our usual course last Sunday by giving the Service of Song, "Marching Onward," by Mr. W. H. Wheeler. The connectives were read very effectively by our president, Mr. Rogers. This song service is especially interesting and useful to Spiritualists, as the pith of the tale is centred on an investigation into Spiritualism. The solos, anthems, &c., were rendered by our choir in a praiseworthy manner, for which they have our best thanks.

MANCHESTER. Tipping Street.—Mrs. Green being unable to be with us owing to sickness at home, Mrs. Hyde, of Manchester, spoke on "Spiritualism, the light of the world," and "Mother's love." A beautiful chorus, entitled "Home, sweet home," was finely rendered by the choir. Our speaker had the pleasing duty of naming a baby, brought by a member. We are glad to say we had a good and attentive audience.—A. E.

MANCHESTER. Collyhurst Road.—Mrs. Smith spoke in the afternoon on "To give," the evening being devoted to questions from the audience, which were answered very satisfactorily. Successful clairvoyance at both meetings. Many persons who came were unable to get in, the hall being filled to its utmost capacity.—J. T.

MANCHESTER. Edinboro' Hall.—Dr. Blackburn, who is a normal speaker, gave an interesting address on "What is man?" It is a matter of regret that only a small audience assembled. In the evening he related his remarkable experiences as a Wesleyan—Materialist and Spiritualist—and the arguments used were very lucid and conclusive. In the after circle Dr. Blackburn gave us his ideas as to the best way of developing mediums and forming circles, which were very acceptable. He also explained his powers as a healer, and was successful in taking away pains from several persons in the audience. We wish there were more such men on the Spiritualist platforms.—A. E. W.

NELSON. Bradley Fold.—Mr. Bailey discoursed upon "Light," stating that there were various lights, but the greatest was the light of knowledge. Evening: "Creation." He compared the biblical account with scientific facts, showing the fallacy of the six days' creation. Audiences large and well satisfied.—J. W.

NEWCASTLE-ON-TYNE.—Feb. 14 and 15: Mrs. Gregg gave three short addresses, followed by clairvoyant delineations and psychometry, which gave great satisfaction to good audiences.

NORTHAMPTON.—Mr. Ashby, of Leicester, again. We had large meetings both afternoon and night, giving good satisfaction to those present. His clairvoyant descriptions were also good, causing many outsiders surprise and no doubt set them thinking.

NOTTINGHAM. Masonic Hall.—Good address in the morning from Mr. J. C. Macdonald, who managed to rise above the discouraging influence of a poor attendance. At night a great improvement in the attendance. Nine questions were answered in a very satisfactory manner, eliciting general approval from the audience.—J. F. H.

NOTTINGHAM. Morley Hall.—A good lesson was read by the chairman from an article in *The Two Worlds*—"Making-up Accounts." Mrs. Barnes' control gave an able address on a subject from the audience, "What do Spiritualists think of the last day, resurrection, and judgment?" After showing how false was the teaching of the past, her controls explained that the judgment day was the time when the spirit left the body, and exhorted their listeners so to live that when the time came to make up their accounts they would not be found wanting. Very large attendance at the after circle, and good results.

OLDHAM. Bartlam Place.—No circle on Thursday. Saturday, tea party. A large number partook of the good things. A social evening followed. Out of the twenty members who solemnly pledged themselves to sing or pay a fine of sixpence, only a few kept their promise; a successful party. Sunday afternoon: Mr. Tetlow criticised Mr. Stead's "Ghost Stories," and imparted some useful information respecting spirit control. Evening: Three subjects from the audience: "Spiritualism, Materialism, and Astrology, what connection is there?" "Is not spirit matter of some sort or another?" and "Does God fill all space?" Mr. Tetlow gave satisfactory answers to the above questions. As a psychometrist he maintains his high reputation. Large audiences.—V. T.

OPENSRAW. Granville Hall.—Mr. Boardman lectured on subjects chosen by the audience. Morning: "Mutual Improvement." Evening, "Who are the world's great heroes?" Splendid lectures, showing how individual effort would bring about mutual improvement, and that all were heroes who manfully and bravely did unflinchingly what they conceived to be right.—W. P.

PARKGATE.—Moderate audience. Mr. W. C. Mason, of Sheffield, was our speaker. He gave a very good address in the evening from the subject, "The Gods Men Worship."—J. C.

PENDLETON.—Mrs. Wallis's guides spoke on "The Great Need of Sympathy," showing how, for want of a sympathetic feeling, families, masters, and men became estranged. At night she took written questions, and dealt with three to the satisfaction of the audience. Clairvoyance as usual after evening service. Mr. Johnson, of Hyde, Sunday next.

RAWTENSTALL.—Miss Patefield disappointed us, owing to illness. It would be better for societies if mediums would inform them of sickness in time to secure a substitute. We tender our best thanks to Mr. W. Buckley, who spoke on "The Philosophy of Prayer," and "The Composition of Man," with great eloquence. All seemed well satisfied. Questions invited, but none asked. Psychometry after each discourse. Moderate audiences.—T. C.

SHEFFIELD. Central Board School.—Feb. 7: A most delightful day with Mrs. France, of Huddersfield. After the discourses very good clairvoyant descriptions were given to strangers, and nearly all recognized. Every one satisfied. Feb. 14: Mr. Inman, our local medium, dealt with several subjects, giving clairvoyance afterwards. One very striking description was given to a lady and gentleman of a daughter who had recently passed into the spirit realm. Friends, please note, we have taken the large room upstairs for Sunday evenings, our old room for afternoons, as usual. We shall be glad to enrol new members, as we incur more expense, and need your help.—S. L.

STOCKPORT.—Mr. Pilkington spoke on "The Laws of Spirit," which no book could clearly demonstrate, and which exponents of non-progressive spirituality were incapable of comprehending. Spirit control was stated to be an absolute necessity, and there was nothing in animal or plant life which was not influenced by its higher spiritual counterpart. Mr. W. H. Rooke presided at night, and referred to the satisfactory progress made in Stockport since the society's formation, at which he assisted. Mr. Pilkington delivered a well-reasoned-out address on "God and the Soul." The chairman remarked at the close that it was the work of true Spiritualists to solve the problems of the inner side of nature, which learned societies shirked.—T. E.

SOUTH SHIELDS. 16, Cambridge Street.—Feb. 9, usual meeting. Sunday, the chairman gave a few appropriate remarks; afterwards, in the absence of Mr. J. G. Grey, the guides of Mr. Wright gave a short address on "Sin, its Consequences and Punishment;" the guides of Mrs. Young then gave some very striking and successful clairvoyance, nearly all recognized.—Cor.

WIBSEY. Hardy Street.—Mrs. Mercer's guides spoke on "There is no Death in God's Wide World," and "Is Spiritualism of God or of the Devil?" Clairvoyance at each service.

WISBECH. Public Hall.—A stirring address by Mr. Ward, on "Heroes of Integrity," to an appreciative audience of about 200, who listened with rapt attention. Clairvoyance very good, several tests being given. Miss Florence Weaver sang a sweet solo "The Chorister," (Sullivan). Mr. J. T. Dales, of London, next Sunday, 6-45 p.m.

RECEIVED LATE.—Leicester: People's Hall, Milstone Lane. Mr. Harrison lectured on "Does Spiritualism Agree with Christianity?" in an excellent manner. Good clairvoyance by Mr. Swinfield. Out of 14 12 were recognized.—Thornhill: Mrs. France spoke well on "Come, let us reason together," and "Spirit Return is True." Clairvoyance very good.—J. H.—Burnley: Robinson Street. Lyceum. Very successful session. Invocation by Mr. W. Dean. Marching and calisthenics led by Mr. Dean. Liberty group discussed "Anatomy." Mr. Dean explained our construction, our nervous system, digestive functions, &c., which filled us with wonder. How little do we know ourselves. With such lessons we shall undoubtedly make progress. Prayer by Mrs. Marshall's guides. Attendance 46, visitors 2.—J. Dent, sec.—Leeds: Institute. Mr. Armitage, as is his usual custom, dealt with subjects from the audience with his customary marked ability.—Knightcote, Leamington: We are holding public and private meetings nearly every night. Sunday, Feb. 14, we held three meetings, all well attended. Evening, crowded. Many strangers from a neighbouring village stayed for the after meeting. Some felt the power, and it was 10 o'clock before we closed. Mrs. Barradale will be with us till after next Sunday.—J. L.—Bradford. Westgate Central Spiritualists Lyceum. A free tea of ham, meat, buns, and bread and butter, was given to about 300 poor children on Monday, Feb. 15, which was very much enjoyed. Songs and recitations were afterwards given by members of the Lyceum and some by the children. Three cheers were given for all who had helped at the tables. Each boy and girl on going home received an orange.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Colbeck. Invocations by Mr. Brook. Usual programme creditably performed. Several of our officers and members were assisting Bingley friends, who are commencing a Lyceum. We wish them every success. Recitations by Master F. Robinson and Miss N. Hart. Readings by Misses M. Nicholson, C. Pickersgill, and Master G. Chamberlain. Attendance moderate.

BLACKBURN.—Present, 43 scholars and 9 officers. Marching, calis-

thenics, and wand drill exercises were gone through admirably. Conductor, Mr. M. Brindle. A grand session.—G. E. H.

BOLTON. Old Spinners' Hall.—Usual programme. Marching and calisthenics in capital style. Recitations by Miss Polly Turnbridge James, Albert, Ellis, and Maria Turnbridge; and our worthy friend Miss Esther Bagshaw, recently elected leader of the Fountain Group. This we consider is a most important yet honourable position, and trust she will use every endeavour to unfold the minds of the young children intellectually and morally, and teach them to cultivate wisdom, purity, and love. Mr. H. Hatton conducted. Election of officers for the next six months. Conductor, Mr. Rigby; guardian of groups, Mr. H. Hatton; treasurer, Miss Mort; secretary, Mr. H. Hatton; musical director, Mr. Henry Garrett; assistant musical director, Miss Mort; captain of guards, Mr. Robert Bacon; assistants, Miss Polly Turnbridge, Miss Ellen Hatton, Miss Annie Bagshaw; leaders of groups: Miss L. Mort, Miss Esther Bagshaw, Mrs. Ellis. I would ask officers and members to attend as regularly and punctually as possible, to give our new conductor a clear course.

HECKMONDWIKE. Blanket Hall Street.—A very pleasant morning, Mr. Burdin conducting. Recitations by Misses Ogram, Whitehead, Flathers, and Master Whitehead; solos by Mr. Burdin and Miss Annie Powell. Four visitors. Calisthenics led by Master Hodgson. Our musical director has been ill this last two Sundays. We earnestly hope he will soon be with us again.—J. F.

LIVERPOOL. Daulby Hall.—Attendance: Officers 12, visitors 2, children 46. Calisthenics directed by Mr. E. J. Davies. Recitations by Harry Keeling, Frank O'Keeffe, Isabella Blyth and Agnes Owen.

MANCHESTER. Collyhurst Road.—Moderate attendance. Invocation by Mr. Haggitt. Sorry our conductor was not in a position to be present. Recitations by Misses Lottie Whitehead, Jessie Warburton, Annie Pollock. A. Pollock, and Masters Dicky Haggitt and Harold Hayes. Usual course gone through admirably. Calisthenics led by Mr. J. Parkinson. Miss McCredie closed with invocation.—G. H.

OLDHAM. Bartlam Place.—Fair attendance. Conductor, Miss Halkyard. Recitations by Maggie Worthington, Frank Shaw, and James Howarth. Marching and calisthenics fair. Closed by Miss Saxon.—M. F.

OLDHAM. Temple.—Good session, conducted by C. Garforth. Usual series well performed. Recitations by Louisa Calverley, Lily Platt, Mary E. Hagity, Mary Broadbent, Edward Calverley, and Wilfred Berry; song by Mr. Davenport. Marching and calisthenics. An enjoyable morning.—J. T. Standish, sec.

OPENSHAW.—Invocation by conductor, Mr. H. Boardman. Recitations by Misses E. Savage, M. H. Barlow, D. Waller, and Master W. H. Orme. Chain recitation and marching very good, calisthenics being taught. Fair attendance.—W. H. O.

PENDLETON. Cobden Street.—Morning: Opened by Mrs. Wood. Usual programme. Recitations by E. Clarke, A. Hurst, and R. Poole. Reading by E. Barnes. Marching was done moderately well. The rest of the morning was devoted to questions. "Is Life worth Living?" well answered by Mr. Crompton. "What causes Insanity?" was also partly answered, but as time was short Mr. Crompton will answer more fully at some future time. Closed by Mr. Crompton. Afternoon: Opened by Mr. Moulding. Usual programme. Recitations by Maggie Hayes, Annie Winder, and Alfred Winder. Marching and the new exercise were done in moderate style. A very good attendance of scholars and officers.—E. Barnes, assistant secretary, 15, Pimblott St.

STOCKPORT.—Conducted by writer. Chain recitations taken by Misses Cox, Rowbottom, and McLeod, the latter reading from *The Two Worlds*, and Mr. Halsall from *The Medium*. Miss Cox gracefully led the marching and calisthenics. Singing lessons by the musical director.—T. E.

PROSPECTIVE ARRANGEMENTS.

A GENTLEMAN residing in the neighbourhood of Taunton and Wellington, Somerset, would be glad to know some educated investigators whom he could meet occasionally, for the purpose of investigating the science of Spiritualism.—Address, F. W., *The Two Worlds* Office, 73A, Corporation Street, Manchester.

BELPER. Park Mount.—Feb. 21, Local; 23, Mrs. Stansfield.

BOLTON. Bradford Street.—A Magic Lantern Entertainment, Saturday, Feb. 20.

BRADFORD. Bentley Yard, Bankfoot.—Feb. 27: A Tea and Entertainment will be given to the aged and needy of any sect or denomination. Friends wishing to come will be welcome, the price to them will be, Tea, &c. 6d. Entertainment only, 2d.

BRADFORD. Walton Street, Hall Lane.—A grand miscellaneous entertainment on Saturday, Feb. 20, at 7 p.m.. Songs, recitations, dialogues, negro sketches, quartets, and glees. A most enjoyable evening. Adults 3d., children 1d. Thanking friends for past support.

BRADFORD. Walton Street, Hall Lane.—Feb. 22: At 7-45, Mrs. Bentley will give clairvoyance, psychometry, and delineations of character. A crowded house on the 15th. Come where you can glean knowledge. All welcome.—T. R.

BURNLEY. Robinson Street.—Public Tea on Saturday, Feb. 20, at 4-30.

BURSLEM. Newcastle Street.—Feb. 21: Mrs. Horrocks, Clairvoyant and Psychometrist, at 2-45 and 6-30.

CHANGE OF ADDRESS.—Mr. and Mrs. Hargreaves from 18, Archer Street to 909, South View Terrace, Thornbury, Bradford.

HALIFAX.—Feb. 20: The choir will give their first grand concert in aid of the new Organ Fund, which promises to be a splendid treat, they having already secured the services of Professor Denison, the celebrated illusionist. Admission: adults, 6d.; children under 12, 3d.

HECKMONDWIKE. Blanket Hall Street.—A Public Tea at 4-30 and Entertainment at 7, on Saturday, Feb. 20, consisting of songs, recitations, and dialogues, given by members and friends of the Bank Foot Society, Bradford, who kindly give us their services. Tea and Entertainment: Adults, 6d.; children under 12, 4d. Entertainment only, 2d.

LEEDS SPIRITUAL INSTITUTE. Cookridge Street.—The committee have arranged for a "Social" to be held every Wednesday, at 8 o'clock. The amusements will consist of singing, games, dancing, &c. It is hoped the members will strive, by their presence and mutual effort, to make these "Socials" a big success. For members, their children, and lyceumists only.—F. H., cor. sec.

LEEDS. Psychological Hall.—Tea and Entertainment on Shrove Tuesday, through the instrumentality of our ladies committee, who we hope will not petition in vain to friends and neighbours for assistance. Contributions of any kind however small will be kindly appreciated and acknowledged.—C. L.

LIVERPOOL. Daulby Hall.—Feb. 21, Mr. J. J. Morse, at 11, "Sin, Spiritually considered." At 6-30, "The Prince, the Prelate, and the Preacher—Where are they?" Monday, same hall, Mr. Morse, at 8 p.m.

LONDON. Marylebone. 86, High Street.—Mrs. C. Spring will hold a séance every Thursday during February and March, at 8 p.m.; also at Kentish Town Road (245), Mr. Warren's, on Sunday, March 7, and first Sunday in every month after above date.

LONDON. 16, Queen's Parade, Clapham Junction.—Feb. 21: Mr. J. Burns, "Man, an Epitome of the Universe," with phrenological delineations.—G. D. W.

LONDON. Stratford. Workman's Hall, West Ham Lane.—Monday, February 29: A soirée dansante at 8 p.m. Admission 6d.

LONGTON.—Feb. 21, Mr. G. A. Wright, "Do Christians believe in Christ?" Night, subjects from the audience.

MACOLESFIELD.—Feb. 21, Mrs. Wallis, at 2-30, "The Graces of the Spirit." 6-30: "Tendencies of the Times." The reformed Sunday service will be rendered. Feb. 28, Mr. W. Johnson, of Hyde.

MANCHESTER. Debating Society, Vegetarian Restaurant, 5, Fountain St.—List of Speakers to the close of session: Feb. 23, Mr. Rickards, "Eating, Drinking and Smoking, How they affect Mediumship"; March 1, Mr. J. B. Tetlow, "Shelley's 'Queen Mab'"; 8, Messrs. J. H. Fletcher and Thos. Higginbotham, "Were the Ancient Civilizations Superior to the Modern?" 15, Mr. Morse, "What Position should Spiritualists take on Capital Punishment?" 22, Mr. E. W. Wallis, "Mind and Matter."

MANCHESTER. Tipping Street.—Every Monday, at 8 p.m., a public circle will be held at Tipping Street, conducted by Mr. Wm. Lamb. Admission 2d. A public reception meeting will also be held at Tipping Street every Thursday, at 8 p.m., to which all enquirers into Spiritual phenomena are cordially invited. Collection to defray expenses of room only.—A. Eckersley, cor. sec., 102, Upper Brook Street.

MIDDLESBROUGH. Spiritual Hall.—Feb. 21: A new medium, trance and clairvoyant.

MORLEY.—Saturday, March 5, public tea at 5 p.m. Tickets, 8d., 6d., and 4d. After tea Mr. Jas. Burns, London, will give information and instructions on Phrenology, also public examinations, and will speak on Sunday, the 6th, at 2-30 and 6 p.m. Tea will be provided between the services, at 6d. Friends from neighbouring towns welcome.—W. H. Bradbury.

NATIONAL FEDERATION. SPECIAL NOTICE.—All societies who have affiliated with the Federation, and have not paid any affiliation fees, will oblige by doing so prior to March 31. Any society not having affiliated, will oblige by doing so at once, so as to secure their vote for the coming Conference at Burnley in July next.—T. B. Tetlow, hon. sec., 140, Fitzwarren Street, Pendleton.

NEWCASTLE-ON-TYNE.—On March 14 and 15 the ladies of the Spiritual Evidence Society, on the occasion of the visit of our esteemed friend, Mrs. J. A. Green, of Heywood, clairvoyant, purpose holding their annual Sale of Work for the benefit of the society's funds. Any friends wishing to assist us, the following ladies will be glad to receive contributions towards same either in the shape of money or goods, which will be thankfully acknowledged: Mrs. Hammarbom, 155, Northumberland Street, Newcastle; Mrs. Moore, Northbourne Street, Newcastle; Mrs. Ellison, 14, Alexandra Terrace, Gateshead.

NOTTINGHAM. Masonic Hall.—Feb. 28, Mr. E. W. Wallis, at 11, "Man's Nature and Needs." At 6-30, "The Gracious Spirit of Love." Monday, at 8, "Some Needed Reforms."

OLDHAM. Temple.—Feb. 21, Mr. E. W. Wallis, at 2-30, "Health and Holiness." 6-30: Six subjects from the audience. Feb. 28, Ladies' day. Mrs. Wallis, speaker.

OLDHAM. Temple.—Saturday, February 27, a public tea party. Particulars later.

OPENSHAW. Granville Hall.—Feb. 27, a tea party, entertainment, and ball. Tickets 1s., may be had from members of society. We intend holding a series of week-night meetings for the benefit of the society. Speakers willing to give their services please correspond with W. Pierce, 36, Neden Street, Openshaw, cor. sec.

PLEASE NOTE.—Mrs. BERRY has cancelled all engagements for 1892, owing to family bereavement.

PENDLETON. Cobden Street.—Lyceum tea party and concert, Saturday, Feb. 20. Tea for lyceumists at 4-30 p.m., and for friends at 5-30 p.m. The concert will consist of songs, comic songs, duets, violin solos, readings, recitations, and Mr. Lenard Galloway will also give his celebrated ventriloquial entertainment. Prices: Lyceumists under 12, 4d.; over 12, 6d. Friends, 9d.; after tea, 3d. All welcome.—J. Jackson, secretary.

RAWENSTALL.—Saturday, Feb. 20, a potato-pie supper at 5 p.m. Tickets 6d. and 4d. Miscellaneous entertainment at 7-30, in aid of the building fund. All welcome.—T. C.

ROCHDALE. Regent Hall.—Saturday, February 27: Young Men's tea party, at 4-30. Tickets: Adults, 8d.; children under 12, 6d.; after tea, 6d. A hearty invitation to all.

SALFORD. Woodbine Street, Cross Lane.—Bible Christian Church School. Men's Class. Discussion on March 13, at 2 p.m., opened by Mr. E. W. Wallis. "Spirit Revelations regarding Life after Death."

SHEFFIELD.—Second annual conversazione and ball in the Outlers' Hall, Monday, March 13. Experiments in mesmerism, psychometry, and clairvoyance. Refreshments for sale. Songs, recitations, and games. Open at 7-30. Drncing at 9. Tickets, 2s.; double, 3s. 6d.

STOCKPORT.—Feb. 28, Mr. Rooke, 2-30, "Physical life the result of Spiritual influence." 6-30, questions from the audience.

WANTED GOOD GENERAL SERVANT at once.—Address, Mrs. Wallis, 10, Petworth Street, Cheetham. [ADVT.]

TO SPEAKERS, &c.—The corresponding secretary to the Halifax Society wishes to intimate that he has changed his address, which now is Mr. F. A. Moore, 23, Colin Street, Pellon Lane, Halifax.

BACK numbers containing the opening chapters of the prize story can be obtained. It was commenced in No. 216. Apply to Mr. Wallis, manager, 73A, Corporation Street, Manchester.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

WALTER HOWELL's address will no doubt be read with much pleasure by his many friends.

THE REPLY TO REV. ASHCROFT should be useful, and will, we trust, be widely distributed where that lecturer has been holding forth.

RATIONAL RELIGION, by Mr. Keir Hardie, strikes the keynote of the spirit of the age.

THE PRIZE STORY will run for a few weeks longer, and will be followed by another written by Miss Fitton, who contributes the sweet little article in this number, "Look towards the horizon."

THE SOUL AND ITS ATTRIBUTES is the title of an excellent address by Mr. J. J. Morse, which he has kindly placed at our disposal. We shall present it to our readers next week.

BOLTON Spiritualists are actively and successfully engaged in the work of promoting a knowledge of the great truths of the Spiritual philosophy, and have inaugurated a Lyceum under the able direction of Mr. A. Kitson. We trust they will continue to prosper.

MANCHESTER SOCIETY.—*The Two Worlds* will be delivered in future at Mr. Paddock's, 11, Selby Street, Tipping Street. Members and friends wishing to have it before Sunday can obtain it by calling at Mr. Paddock's. Miss Hyde is giving up the agency.

SECLARISM.—Mr. Standing's definition of Secularism was interesting, but it lacked vitality. Spiritualism is Secularism with a soul in it. The knowledge of continuity of individual consciousness and of consequences gives strength and direction to the hopes and efforts of humanity.

LYCEUM WORKERS, ATTENTION!—Read the letter by *Tempus* in our "People's letter box" column. We should be pleased to have brief letters from all parts of the country on the important subject referred to. What do the ladies think? Conductors and others, what say you?

BINDING VOL. IV.—We have received a good number of volumes to bind and shall put them in hand at once. Due notice will be given when they are ready to be forwarded to customers. Send in *at once* or you will be too late. Address, *Two Worlds* Publishing Company, Limited, E. W. Wallis, Manager, 73a, Corporation Street, Manchester.

WALSALL.—We are pleased to learn that the society is on the up-grade. Mr. Aldridge, of Wolverhampton, was elected president, and a number of new members have been added. The New Hall is valued at £1,600. The only debt owing, besides the mortgage of £1,000, is a small one of £85, which it is hoped will be entirely cleared off this year. A net profit of £151 3s. has been made during sixteen months from sub-letting. You have our heartiest good wishes, friends.

MRS. JOANNA GREEN, of 13, High Street, South Wingate, writes: "I suffered from liver complaint over ten years, and paid many pounds for medicine from doctors and botanists which did me very little good, if any, and I was instructed to try Mr. Ralph Foster, a Spiritualistic healer in this district. I am not a Spiritualist, yet am convinced he has great healing power, for in less than three months he has cured me. I am now able to do my work as well as ever I could, and my earnest prayer is that he may live long to continue his good work."

THE QUAKERS are busy gathering funds for the destitute and starving people in Russia. Might we suggest that they also turn their attention to the starving and worthy population of Workington, in Cumberland, who are out of employment, and have been for months, owing to the heavy royalties demanded by the owners of the land from which the iron ore has to be obtained? It is a *little* nearer home, and the money *might* be more wisely expended and *really* reach those for whom it was intended.

THE NATIONAL FEDERATION Propaganda Committee have been doing good work in opening up Ashton-under-Lyne, and after several meetings have drawn Ashcroft, who will visit that town, and still further advertise the subject. At Macclesfield, too, good work was done, as will be seen by the report in this issue. At Openshaw a meeting was held on Wednesday, the 17th inst., and other meetings are being arranged elsewhere. The Yorkshire friends are asked to co-operate with the committee to arrange some meetings at Armley and other places, when Mr. Wallis and other speakers will assist in the good work.

CASES OF HEALING.—Mr. Ward, of 36, Gorton Lane, Openshaw, writes reporting remarkably good work done by a Mr. Reed, as a healer. Mr. Reed cured Mr. Ward's child of Russian influenza. He gives the names of Mrs. Wilson, Mr. Wilkins, and Mrs. Price as having been cured of serious complaints. He affirms that Mr. Reed can tell people what ails them the moment he takes hold of their hands. He will be glad to answer inquiries and give full particulars, and Mr. Reed can be seen any evening, except Thursdays, at Mr. Ward's home, at the above address.

THE DAWN OF DAY SPIRITUAL SOCIETY is formed for the purpose of instructing and developing persons who are mediumistic; also to help those who are anxious inquirers into the science of Spiritual communion. Its object is also to arrange meetings of investigators, separate from those who are already convinced of the truth of Spiritual communion, thereby insuring a harmonious condition for both classes. Special attention will be given to the development of clairvoyance to those who may possess that valuable gift. The society's medium is Mrs. Charles Spring. For further information and Rules, address Mrs. Rorke, 15, Victoria Road, Kilburn, London, N.W.

SECLARISM DEFINED AND DEFENDED by Mr. S. Standing at the Manchester Spiritualists' Debating Society, at the Vegetarian Restaurant, Fountain Street. Secularists disagreed among themselves as to the meaning of the word "secular." Originally it meant "age" or "generation" (about 30 years). Consequently, Secularism, the present time or "generation." A Secularist confined his attention to this world. The good husbandman pruned trees the fruit of which he could never see, so the Secularist planted seeds which would benefit future generations. He then proceeded to deal with the necessity for Secularism, the reason for it, and its benefits. The necessity was apparent, owing to the existence of the widespread suffering and evils which men and women endure. He could not understand or believe in a God from whom evil and good alike proceed, as the Bible declares. He felt there was a necessity for something else besides the Bible God.

Christianity, he contended, was a failure, hence the "necessity" for Secularism. He had firmly believed in Christianity, and made up his mind to enter the Church of England ministry, but on reading and thinking more fully he found he was unable to justify his position and belief, and finally cast in his lot with the Secular Society. He read the "principles" of that body, and contended that if they were followed up people would not be any worse citizens than under Christian rule. Referring to loving God with all his mind, soul, and strength, and loving his neighbour, he preferred to love his neighbour with nine-tenths of his powers than to love God with one-tenth, because his neighbour could understand and appreciate his love and service. Secularism was not theory, but practice; it was work, life. As a free-thought lecturer he had worked to free men, and had been stoned for declaring the truth, but he had often seen at his open-air meetings the eyes of Christians who listened to him brighten on being told that they could live quite happily without the Bible, God, and Hell, and without such horrible hymns as were to be found in Wesley's hymn book. Secularists believed in trying to do good, to make this world better than they found it. Messrs. Nicholls, Shaw (Mrs.), Williams, Leech, Wallis, and Lowe, took part in the discussion, which was extremely interesting. A good audience.

REMARKABLE CLAIRVOYANCE.—Having attended a séance given by Miss Marsh, at Mrs. Ayres', 45, Jubilee Street, Mile End, on Tuesday, Jan. 19, I cannot let it pass without a word concerning it. Being only an investigator I cannot boast of an extensive knowledge in Spiritualism, but was very much struck with the manner in which tests were given. There did not seem to be any doubt about them. Names were given and duly recognized, of which there were about 24, and all correct. She recalled an incident that occurred about 20 years ago of a little girl being drowned, described the manner and dress of the child, who was recognized by a gentleman who, by the way, had only been to two or three séances altogether. There was an attendance of 28 ladies and gentlemen, and never was there more satisfaction displayed. The control took possession at 8-45 and stayed until 10-50. There being such a large muster it was almost impossible for the control to enter into minute details with every visitor. I have not seen clairvoyance more to perfection than in Miss Marsh.—Yours truly, BREVETTE.

PLAIN TRUTH.—Mr. Stead, in a discourse the other day to some students, said that if he had to preach for six months like an ordinary minister, with no one to say "No, no," or "Hear, hear," or to talk back to him; if he had to pour out his thoughts like pouring water on a duck's back, and it all ran off, he would be driven mad. He *must* have some response from his hearers. In giving them advice he warned them against "putting on side." Some ministers were too fond of assuming the air of superiority. "If clergymen would be *men*, disestablishment might be postponed indefinitely. It is a great mistake, in fact, it is the very devil for a minister to put on side. Don't become too parsonic, talk like a human being. Don't be afraid of those who don't agree with you, the person who sees things differently from you will teach you more than those who see eye to eye with you."

"THE CHURCH OF THE LIVING GOD," said Mr. Stead, "consists of all people—believers or not-believers; it is not what they say, but what they do—who give time and trouble to make others better, and help relieve the suffering of the world." "The influence of parsons was too often paralyzed, because their heads were wrapped up in cotton-wool." What was wanted was "a truly National Church, composed of the people who believe that what they do, and live here, they will go on doing and living hereafter;" "composed of the people who show their faith *by their works*." "These people, no matter *what* their belief, constitute the real Church of the Living God; whoever works to aid in establishing the kingdom of God on earth is a member." Surely, Spiritualists are members of that Church of the Divine Humanity?

TO CORRESPONDENTS.—J. S. G.: Many thanks. It is just about what we expected.

"As round and round we run
Ever the truth comes uppermost,
And ever is justice done."

Xmas: Your society cannot hold money; it is not a legally constituted body, in fact, *no* Spiritualist society is. You can only appoint trustees. A limited liability company is a legally recognised body, and *can* hold property or money. The Post Office Savings' Bank cannot recognize your society as a society. We will send you a copy of some rules.—J. R.: Yours received. *Audi alteram partem*.—A. F. T.: Many thanks. We shall do our utmost. Shall be pleased to co-operate with all who are trying to do good.—J. H. Fletcher: No answers. Very busy. Glad you have succeeded in scattering some seed and awakening interest. Persevere, patient work is the best.

IN MEMORIAM.

Our dear sister, Mary Brook, of Draughton Street, Bankfoot, Wibsey, passed to the higher life, on Jan. 21, aged 50, firm in the belief of being able to return to her friends.

A light from our chapel is gone,
A voice we loved is still,
A place is vacant at our home
Which never can be filled.

A. E.

GRAND CELEBRATION OF THE

FORTY-FOURTH ANNIVERSARY

OF

MODERN SPIRITUALISM IN MANCHESTER.

On Saturday, March 19, in the Co-operative Large Hall, Downing Street, a Tea Party will be held at 4-30 p.m., to be followed, at 7 p.m., by a Conversazione, at which a large number of the principal speakers and mediums in the movement have promised to be present and take part. Short speeches, interspersed with songs, &c. Brief, bright, and brotherly. This meeting is expected to be a grand success, and the largest of the kind ever held in this country. Tickets 1/-. Early application is requested. The societies in Manchester and district have cordially co-operated to make this a thoroughly representative demonstration. Names of speakers and other particulars next week.

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