

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, MARCH 27, 1892.

Societies marked thus * are affiliated with the National Federation.

- * **Accrington**.—26, China St., Lyceum, 10-30; 2-30, 6-30.
Armley (near Leeds).—Temperance Hall, 2-30, 6: Mrs. Jarvis.
Ashington.—Memorial Hall, at 5: Mrs. Miller.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Circle.
Barrow-in-Furness.—82, Cavendish Street, at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10, 2; 6-30, Mr. Armitage.
Batley.—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mr. A. Walker.
Beeston.—Temperance Hall, 2-30 and 6: Mr. Parker.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30, Mr. R. White.
Bingley.—Wellington St., 2-30, 6: Mrs. Hoyle.
Birmingham.—Oozells St. Board School, 6-30.
Smethwick.—43, Hume Street, 6-30.
West End Chambers, Broad St. Corner.—11, 6-30. Monday, Members' Circle. Thursday, at 8, Clairvoyance and Psychometry.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn.—Old Grammar School, Freckleton St., 9-15, Lyceum; 11, Circle; 2-30, 6-30, Mrs. Sagar. Monday, 7-45.
Blackpool.—Mr. Milner's, 81, Albert Rd., 6-30. Wed, Private Circle, 7-30.
Bolton.—Bradford St., 2-30, 6-30: Mr. Sutcliffe & Miss Bailey. Monday.
Knowsley St., Central, Lyceum, 10; 2-30, 6-30, Miss Garside.
Bradford.—Walton St., Hall Lane, 2-30, 6: Mr. Galley. Mon., 7-45.
Otley Road, at 2-30 and 6: Mrs. Wade.
Little Horton Lane, 1, Spicer Street, 2-30 and 6: Miss Walton.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6, Mr. J. C. Macdonald.
St. James's Church, Lower Ernest Street, 2-30, 6-30: Mrs. Mercer.
448, Manchester Rd., 2-30, 6: Mrs. Bentley. Tuesday, 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6. Wednesday, at 7-30.
Birk Street, Leeds Rd., 2-30, 6: Mr. Hopwood.
Bowling.—Harker St., 11, 2-30, 6: Mrs. Place. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6. Tues., 8.
West Bowling.—Boynston Street, off St. Stephen's Road, at 10-30, Circle; 2-30, 6, Miss Calverley. Mon., 7-45. Thurs, 8, Circle.
Brighouse.—Oddfellows' Hall, Lyceum, at 10-15; 2-30 and 6, Mr. G. Featherstone.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6.
Robinson St., Lyceum, at 9-30; 2-30, 6, Miss Patefield.
102, Padiham Rd., 2-30, 6: Mrs. Davies. Tuesday and Thursday, Developing, 7-30, Locals. Wed., 7-30, Private Circle.
Guy St., Gannow Top, Lyceum, at 10; 2-30, 6, Mr. T. Cook.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6, Mr. Oliffe.
Oleckheaton.—Walker St., Lyceum, 10; 2-30, 6.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mrs. Green.
Cowms.—Spiritual Rooms, 2-30, 6: Mrs. Pawson. Wed., 8, Circle.
Darwen.—Church Bank St., Lyceum, 9-30; at 11, Circle; 2-30, 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6.
Derby.—51, Crosby Street, at 6-30.
Deusbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, 6: Mr. G. Forrester.
Foleshill.—Edgewick, 10-30, Circle; 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
1, Team Valley Ter., off Askew Rd., W., 11, 6-30: Mr. J. Wilkinson.
79, Taylor Terrace, at 6-30. Wednesdays, at 8.
Glasgow.—Bannockburn Hall, Main St., 11-30 and 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6. Monday, 7-30.
Hanley.—Hall, Marsh St., Lyceum, at 10-30; 2-30 and 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6, Mrs. Crossley. Thursday, at 7-30.
Blanket Hall St., Lyceum, at 10; at 2-30 and 6, Miss Harrison.
Monday, at 7-30. Public Circles, Mondays and Saturdays, at 7-30. Members', Tuesdays & Thursdays, at 7-30.
Heywood.—Moss Field, Lyceum, 10-30; 2-30 and 6. Wednesday, 7-30.
Huddersfield.—Assembly Rooms, St. Peter's St., Lyceum; 2-30, 6-30, Mr. G. Newton.
Institute, 8A, Station St., 2-30, 6-30: Mr. J. Brook.
Hunslet (Leeds).—Goodman Terrace, Hunslet Rd., at 2-30 and 6: Mrs. Beardshall. Monday, at 7-45, Members' Circle.
Idle.—2, Back Lane, Lyceum, 2-30, 6.
Keighley.—Lyceum, East Parade, 2-30 and 6.
Assembly Room, Brunswick St., at 2-30 and 6.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30, 6-30: Mrs. Wilkinson.
Institute, 25, Cookridge St., Lyceum, at 10-30; 2-30 and 6-30, Mrs. Craven. Service of Song.
Leicester.—Liberal Club, Town Hall Sq., 2-30, Lyceum; 10-45, Prof. Timson's Class; 11, 6-30, Prof. Timson, "How to Live Happy."
Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30.
Leigh.—Newton Street, at 2-30 and 6-15.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30, Mrs. Wallis. Monday, at 8.
London.—Camberwell Rd., 102.—At 7-30, Mr. H. Hunt, "Spiritual Gifts—their use and abuse." Wednesdays, at 7, Free Healing; at 8, Developing.
Camberwell.—311, Camberwell New Road (near the Green), at 3, Lyceum; at 7, Ladies' Night. Thursday, 8-30, Public Meeting.
Olapham Junction.—16, Queen's Parade, at 7.
Covent Garden.—17, Maiden Lane, Thursday, at 8, Séance, Mrs. Mason; inquirers welcome. Saturday, at 8, Mrs. Spring.
Forest Hill.—28, Devonshire Road, at 7: Mrs. Stanley. Thursday, at 8, Mrs. Bliss. March 31, Social.
Islington.—Wellington Hall, Upper Street, at 6-45.
Islington.—10, Park St, Monday, 8, Healing.

- Kentish Town**.—8, Wilkin Street, Grafton Road, Monday, at 6, Reception, Mrs. Spring; at 8, Dawn of Day open meeting.
Kentish Town Rd..—Mr. Warren's, 245, at 7: Séance, Mr. Hensman, and on Thursday, at 8. 1st Sun. in every month, Mrs. Spring.
Kilburn.—15, Victoria Road, High Road, Tuesday, at 6, Reception, Mrs. Rorke; at 8, Dawn of Day open meeting, Mrs. Spring.
King's Cross.—184, Copenhagen St., N., at 6-45: Mrs. Treadwell, "Why I Became a Spiritualist."
Manor Park, Essex.—14, Berkley Ter, White Post Lane, 11-30, Reception. Last Sun. in month, 7-15, experience meeting. Thurs., 11-30 a.m., inquirers' meeting. Fri., 8-15, p.m., for Spiritualists, mediums' conference. 1, Winifred Rd, White Post Lane. First Sunday in month, 7-15, reception. Tues., 8-15 p.m., experience. All meetings free.
Marylebone.—86, High Street, at 11: Mr. Pursey, "The Forces of Nature;" at 7, Rev. Dr. Young, "Experiences in Spiritualism" and Quarterly Meeting. Tuesday, at 7-45. Thursday, 7-45, Séance, Mrs. Spring. Sat., 7-45, Séance, Mrs. Hawkins.
Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Peckham.—Winchester Hall, 33, High St., 11 and 7, President and others, "Testimony." Thursday, at 8, Psychometry.
Shepherd's Bush.—14, Orchard Rd, Lyceum, 3; 7, Mr. Percy Smyth, "The Ideal of a Future State." Tues., 8, Séance, Mrs. Mason.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stockwell.—4, Sidney Rd., Tuesdays, at 6-30, Free Healing.
Stratford.—Workman's Hall, West Ham Lane, E., 7.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10; 2-30, 6-30, Miss Pimblott.
Manchester.—Temperance Hall, Tipping St., Lyceum, at 10; at 2-45 and 6-30, Miss Jones. Mondays, at 8, Public Circle. Thursdays, at 8, inquirers welcome; collection.
Collyhurst Road, Lyceum, 10-30; 2-30, 6-30, Mr. J. Moorey.
Edinburgh Hall, near Alexandra Park Gates, at 3 and 6-30: Mr. J. B. Tetlow; 8 to 9, Circle, Members and Friends.
23, Sewerby Street, Moss Side, Sundays, at 11 a.m.
Middlesbrough.—Spiritual Hall, Newport Rd., 2-30, 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St, Lyceum, 10 and 2; 2-30 and 6.
Nelson.—Bradley St., 2-30, 6.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30, Mr. J. J. Morse, and on Monday, at 7-30.
Newport (Mon.).—The Homestead, 60, William St., at 11 and 6-30.
North Shields.—6, Camden St., Lyceum, 11; 6-15, Mr. R. Rostron.
41, Borough Rd., at 6-30.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30, Mrs. Yeeles.
Nottingham.—Morley Hall, Shakespeare St, Lyceum, 2-30; 10-45, 6-30.
Masonic Lecture Hall, 10-45, 6-30.
Oldham.—Temple, Union St., Lyceum, at 9-45 and 2; 2-30 and 6-30 (see Prospectives).
Hall, Bartlam Place, Horsedgate St., Lyceum, 10 and 2; 3 and 6-30, Several Mediums. Thursday, 7-45, Public Reception Circle.
Openshaw.—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2-15; at 10-30 and 6-30.
Parkgate.—Bear Tree Road, 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30, Mr. E. W. Wallis.
Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
Rawtenstall.—10-30, Lyceum; 2-30, 6, Mr. W. Palmer.
Rochdale.—Regent Hall, 2-30, 6. Monday, 7-30.
Water Street, at 2-30 and 6. Tuesday, at 7-30.
Penn St., 2-30, 6: Circles. Wed., 7-30, Circle.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
Central Board School, Orchard Lane, 2-30, 6-30.
Shipley.—Liberal Club, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. J. Kitson.
South Shields.—16, Cambridge St., 6: Mr. Davison. Tuesday, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30, 2-15; at 6-30, Mr. A. Moulson.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Stockport.—Hall, Wellington Rd., nr. Heaton Lane, Lyceum 10; 2-30, 6-30, Mrs. Horrocks. Thursday, Private Circle, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High St., W., at 2-30, Lyceum; at 6-30, Mr. J. Rutherford; at 8, Members' Quarterly Meeting.
Monkwearmouth.—8, Ravensworth Terrace, 6-30.
Thornhill.—At 2-30 and 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11, Lyceum; 6, Mr. J. Stevenson.
Walsall.—Central Hall, Lyceum, at 10; at 11 and 6-30.
Westhoughton.—Wingates, at 6-30: Mr. Whittle.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30, 6: Mr. Rowling.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6.
Wibsey.—Hardy St., 2-30, 6. Thursday, at 7-30.
Wisbech.—Lecture Room, Public Hall, 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Windhill.—12, Cowling Road, 2-30, 6.
Yeadon.—Town Side, at 2-30 and 6.

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The Two Worlds.

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ANCIENT CIVILISATION SUPERIOR TO MODERN.

By J. H. FLETCHER, F.T.S.

No matter what part of the world we explore, we find amongst the various nations, however savage, traces of a former high civilisation. These traces, or evidences, are either philological, craniological, or archæological. The scattered Indian tribes of America are, in all probability, descendants of the ancient races who have left such remarkable traces of their civilisation in different parts of that great continent. Many of the Indian languages are even now superior to the Greek in some respects, and have been formed on a similar but enlarged model. Duponceau has remarked, "The termination of their verbs expressive of number, person, time, and other modifications of action, are richer in their extension than those of the Latin and Greek." Ruins and prehistoric remains have from time to time been discovered over an extensive area in Africa, often south of the equator. There can be no doubt of the existence of prosperous states in these parts in prehistoric times. The wandering African tribes are surely the remnants of the old and more perfect nations. We have undeniable testimony from missionaries and philologists of the high character of many of the languages spoken by these tribes.

The question, "Were the ancient civilisations superior to those of modern times," can, for many important reasons, be answered in the affirmative, and especially as regards intellectual perfection. There are great differences of opinion as to the essential criteria by which the position of a civilisation should be gauged. According to some moralists, that race or nation which possesses the most perfect ethical system, the principles of which are ground into the hearts and consciences of the people, is the most civilised. We gather from certain economists that a country which can boast of the largest number of people to the square mile is really the wealthiest and most civilised. Population may not be a measure of the extent of a nation's foreign commerce, but in general it indicates internal prosperity and good government. It is impossible to prove that the present population of the globe is greater than it was in ancient times. Where are now the teeming populations which dwelt in the Euphrates and the Tigris valleys, in Western China, and in the territory now known as the Gobi desert? Who knows the comparison the present and past populations of Polynesia, Australasia, and Africa bear to one another? One thing is certain, that if we accept the criterion of morality or populousness, we can hardly fail to award the palm to ancient India and to China. I refer to an individual case, because historical obtuseness prevents a broad comparative estimate.

We might pursue a certain line of reasoning on which, let it be understood, I do not exclusively rely. For instance, let us affirm that the ancients were in many respects superior to the moderns. In order to demonstrate this, I will adduce a series of arguments in logical sequence. The brain which conceives is superior to that which receives. The copyist may paint a picture which cannot be distinguished from the original, but the original painter is superior to the copyist. You may carry out scientific experiments quite as successfully as the discoverers, but they are superior. You may make better telescopes, microscopes, or other scientific instruments than even the inventors themselves, but they are

superior to you. The poetry of the imitator is often intrinsically as good as that of his master, but the latter is superior.

According to the great comparative philologists the ancients were the framers of the most perfect languages, and, according to the students of comparative jurisprudence, they were the givers of the most elaborate laws. The philosophy of their philosophers was bolder, purer, more original, more spiritual, and far wider than ours. They conceived and perfected the science of logic and grammar. They invented our system of figures and the whole basis of mathematics. They reared the largest, the most magnificent, and the most durable monuments and buildings which the world has ever seen. Their sculptors reached the very pinnacle of perfection, and the old writers say that their paintings excited the most overwhelming emotions. Most of the great English poets acknowledge the ancients to be their masters and originals in the poetic art. They excelled in pottery, in botany, and agriculture. We owe to them our knowledge of the metals—gold, silver, copper, iron, tin, and bronze, and even our bi-metallic currency.

DARWINISM DOES NOT COVER THE GROUND.

There may be people here who believe in the Darwinian theory, and who conclude that man must have gradually evolved from the lowest forms of organic life until he reached his present perfection. I believe myself in the man of neolithic and paleolithic times. It is also highly probable that the world was inhabited by human beings in the earliest post-pliocene times. I say the Darwinian theory of evolution does not cover the whole ground, and as yet there are no signs of the missing link. Not long ago the French Association discussed the question of ape-man, but their experimental process was unreliable and their datum was bad and solitary. I think I can show that the earliest men (as far as history and science can teach us) were in no rudimental stage. I agree with Max Müller that "as far as we can trace back the footsteps of man even on the lowest strata of history, we see the divine gift of a sound and sober intellect belonging to him from the very first, and the idea of humanity emerging slowly from the depth of an animal brutality can never be maintained again."

Professor Rawlinson, of Oxford, is not alone in affirming an early epoch at the beginning of human history, of perfection and happiness and no barbarism. He points out that an early age of civilisation is reported in the Zendavesta, the sacred book of the ancient Persians, and the Vedas of the Hindoos. This corresponds with the first heaven and the age of innocence of the Chinese, and the Mexican golden age of Tezucó. Peruvian history and Greek mythology and traditions all refer to this early age of refinement and perfection, the idea of which seems to have been universal amongst the ancients.

After careful thought I have come to the conclusion that language stands foremost amongst the great factors which we must consider in determining the rank of a past civilisation, not only by its inherent indication but by reason of the fact that the attendant arts and other traces of the old nations have frequently been wholly or partially obliterated. It may be contended that architecture and the building art are equally as important criteria as language and literature, but they are only of secondary importance where the old languages can be grasped.

The most eminent European comparative philologist remarks that "We possess in language the richest and most wonderful museum of antiquities, older than any statues, sphinxes, or bulls. If you know how to treat these treasures, how to rub and polish them till they become

translucent again, how to arrange and read them, they will tell us marvels more marvellous than all the hieroglyphic and cuneiform inscriptions put together."

According to philologists, Sanscrit (the tongue of ancient India) occupies a unique position amongst languages, and we may say of it, as well as of Greek, that in copiousness, flexibility, simplicity, and variety, it is superior to any modern language. Sanscrit contains words for which our civilisation has neither experiences nor ideas, and this indicates a loftier intellectual position. Pānini was the father of Sanscrit grammar, and his great work on this subject, containing 4,000 condensed rules, is absolutely unequalled as an original and spontaneous production. To Pānini are attributed the succinct aphorisms of grammar. His system is grounded on a profound investigation of the analogies in both the regular and anomalous inflections of the language. He thus compressed an extremely copious etymology into a narrow compass. His precepts are numerous and have been framed with the greatest possible conciseness, and this brevity is the result of the most ingenious methods. All students are struck with surprise and admiration at the scientific literature of the Sanscrit speakers. They had six systems of philosophy. The study of the mind of man is superior to every science, and their metaphysical books cover more ground than the ancient Greeks or the modern Germans.

The prosody of Sanscrit is richer than that of any other known language in variations of metres, regulated either by quantity or the number of syllables both with and without rhyme, and subject to laws of strict restriction and reasonable latitude. Many authorities consider that the Sanscrit drama is inferior to that of no other language. The decimal system was first developed by the Hindoos, and from them came the figures used by us, as well as the scientific game of chess. The science of Algebra was known to the Hindoos long anterior to its first disclosure by the Arabians to modern Europe. If we had sooner been possessed of translations of the Hindoo mathematical treatises on Algebra, Mensuration, &c., it is certain that a most valuable addition would have been made to the resources of modern mathematicians for the solution of problems solved by the ancients. The interest of scholars in Sanscrit philosophy and literature is rapidly increasing. There is, in fact, a mine of wealth unequalled anywhere else. It is said that evolution and the indestructibility of matter, which we generally take credit for, were clearly expressed by Manu and other Indian philosophers of the highest antiquity.

FINE ART BUILDING.

No critics have as yet found fault with me for affirming that architecture and the building art are of secondary importance in gauging the rank of old civilisation. We have now no style, or combination of styles, not based on the Egyptian, Doric, Corinthian, Tuscan, or Roman. There are no modern buildings which for superb originality, for great beauty, for massive elegance of design, and for untold durability, can compare with, first and greatest, the splendid palace temples of Karnac and Luxor, and that wonderful building the Memnonium, all in Egypt, with the Parthenon at Athens, the Theatre of Marcellus, and the Pantheon at Rome. Grote says, "The ancient architecture of the world combines grandeur and simplicity with perfect adaptation to its ends." Fine art building and architecture first reached technic and æsthetic excellence in Egypt and (mind this) must necessarily, at the same time, have been accompanied by all the sister arts. The striking and original features of Egyptian architecture are the sculpture-formed alleys of approach, colonnaded courts, obelisks, colossi and other adjuncts of equal grandeur. The Caryatic and other courts of the palace temple of Karnac are the finest quadrangles in existence. The perspectives are unique, and it contains the greatest apartment ever made by man. We see in Egypt all the essential elements of architecture, such as the long-drawn Gothic aisle and the portico and peristyle of Greece. The moderns can lay claim to no new creation or addition to structural art. Egyptian art has left behind it a range of palaces, temples, and monuments in different parts of the country, which for stateliness and originality, for positive manifestations of artistic and handicraft skill, have never been equalled. Some of the most ancient tombs are embellished with decorations which are so far beyond the range of modern art, that all the copies which have so far been attempted do not give the faintest idea of the originals. The ancient Egyptians were skilled in the mechanical arts. They transported huge blocks of granite from the places where

they were quarried to others several hundred miles away. These enormous blocks were cut and polished with a precision which we cannot now surpass. Fergusson says, "They used them constructively with a degree of science unequalled from that day to this." Egyptologists admit that the religion of ancient Egypt was of a pure type. Only those who know nothing of the subject associate it with heathenism or Sabeanism. No traces, or beginnings, or evolutionary developments of Egyptian art have ever been discovered. It was in the flower of perfection at the beginning.

The vast series of engineering works accomplished by the ancient Egyptians excite surprise and admiration. In many branches the modern engineers admit their superiority.

By reason of the destruction of the Alexandrian Library we cannot deal fully with their literature. Recent research, however, tends to show that Egyptian civilisation attained maturity and remained intact during a longer epoch than any on record. Prosperity in this kingdom attained its height, the arts were perfected, astronomers predicted the eclipses and transits with correctness, their sculptors manipulated the most difficult stones as well as the hardest marble, their mechanicians raised into the air masses of astonishing weight, their chemists coloured glass and gave more finish to precious stones, and they dyed the soft fabrics with many colours in a manner unequalled in modern times.

BUDDHISM, ANCIENT AND MODERN.

There is no difference amongst European scholars and learned Orientals as to the old Indian religions. The Eastern Buddhism of to-day, compared with its ancient original, is as the daylight to the darkness. Ancient Buddhism was the repudiation of sacerdotal and ritualistic Brahmanism, just as Protestantism was a revolution against Romanism. The researches of Aryan scholars tend to show more clearly every day that this was the religion of, perhaps, the most spiritual, intellectual, and philosophical age recorded in history. Its stupendous power and influence is shown in the fact that even now, after thousands of years, the greater part of humanity accepts its tenets.

I hope Mr. Higginbotham will not parade the weak and worn out arguments that the great men of antiquity were rarities standing in a general mass of ignorance, and that the literature of the ancients was not widely diffused. Let us take one or two cases. Did the work of Pānini stand alone? No. His book was the most perfect of its kind; but there were hundreds of other Sanscrit works on grammar. No mathematician, I am convinced, would hold that Euclid stood alone. Euclid's work is, perhaps, the oldest and most remarkable scientific book in the world. All modern attempts to improve upon it have failed. There can be no doubt that the Egyptians, Hindoos, Babylonians, and Chinese were deeply versed in mathematics, including mechanics. Take another case. We all know the position of Homer as a poet. Such poetry as his I take to be a sign of the highest civilisation. He must have been the pinnacle of a long line or school of poets. We do not get our Shakespeares, Miltons, Leightons, Darwins, Herbert Spencers, without a crowd of earlier or contemporary poets, artists, and savants; therefore, depend upon it, that it is rank absurdity to look upon Pānini, Manu, Patanjali, Menes, Euclid, Homer, Plato, Pericles, Aristotle, Demosthenes, and Phidias as luminaries in the midst of darkness.

The destruction of the Alexandrian Library removed a key to the old civilisations which would have been of enormous value. It is unnecessary to say that few old books are extant. Books will not last for ever. History shows us the great extent of Egyptian literature. Where are the thousands of Sanscrit works which disappeared from India in the reign of Akbar? Where is now the vast, sacred, and occult literature of Babylon?

Mr. Gladstone says that "Greece had valour, policy, reason, genius, wisdom, wit—she had all the world could give her." It would be superfluous to dilate on the merits of the Greek poets, for we well know that the age produced all that is most perfect in the poetic art.

ASTRONOMY.

There are numerous signs that the ancients were well versed in astronomy. Many authorities have shown pretty clearly that the so-called wise men of the East, the ancient Maharishis, had travelled the realm of general cosmical phenomena. It is held by Pyramid students that its measurements are closely symbolical of the relations of the planets, the earth's mean distance from the sun, and a host of other important scientific facts.

The Aztecs knew the real cause of the eclipses, and they had sun-dials for determining the hour. They had instru-

ments for the solstices and equinoxes, and they had ascertained the globular form of the earth and the obliquity of the ecliptic. They displayed astonishing precision in their adjustment of civil to solar time. Their calendar was superior to any now in use in Europe, and the computations have even baffled us until a very recent period.

Paleologists give good reasons for believing in the early diffusion of astronomical learning. In later times such knowledge appears to have been withheld from the masses, and this perhaps accounts for the Eleusinian mysteries, the mysteries of Isis, the Society of the Essenes, the Rosicrucians, and, indeed, very much of Freemasonry itself.

I grant that we have surpassed the ancients in the application of steam, electricity, and a few physical sciences. But are these any set off to their superiority in language, literature, philosophy, sculpture, and architecture? Comparative philology and history alike seem to show that the masses of the people in ancient India, China, and Egypt did not labour under such gross economic inequalities as exist to-day. Looking round, what have we now? A system of prodigious wealth-creation which gives to the worker on an average one-fifth of the wealth he has produced; a system under which exist—whether as necessary concomitants or not—unexampled pauperism and monster workhouses. It is a system with which hardly a single independent political thinker is in accord. And where is this wealth—the boast of modern civilisation—produced? In towns where the workers reside in long, dreary, dirty rows of dingy cottages, where the atmosphere is surcharged with poisonous sulphur and carbon compounds, resulting in an ever-increasing phenomenally high death-rate. The force and dread of want, the struggle for existence, a rapid and ever developing use of narcotics and intoxicants, have all combined to cause a universal increase of nervous disease. This can be demonstrated by reference to medical nosology.

Undoubtedly Emerson was right when he said that our grandest examples of men and races come from Egypt, India, and the East. Unless Mr. Higginbotham can select from modern civilisations more striking personalities than those I have named, and unless he can prove absolutely that in the diverse material intellectual respects I have enumerated the ancients were our inferiors, then I confidently appeal to you to decide favourably for a motion which is not simply tenable, but thoroughly logical; not simply bold, but clearly demonstrable.

NORMA.—A RETROSPECT.

(Prize Story No. 2.)

By ANNIE E. FITTON.

CHAPTER II.

It was a brilliant day towards the end of July, this on which was to commence for me a new life. The heat was intense, and, dinner over, I retreated to the cool little breakfast parlour, the pleasantest in the house in my childish opinion, for the French casements opened straight into the garden, and the scent of mignonette stole in, mingled with that of a cluster of pinks, my own especial property, and planted by my own hands beneath the window. Furniture, carpet, and walls were alike tasteful in design and harmonious in colouring, and having considerably modified my taste for the sombre since our removal, the room was a favourite with me, and many were the pleasant hours I was destined to spend therein, for schoolroom study and sanctum did that pretty parlour successively become.

The hearthrug was my favourite lounge, and there I settled myself as comfortably as circumstances would permit, a cushion for my pillow, and an oft-read story book in my hand, whose illustrations never failed to charm. But this particular afternoon proved an exception. The book slipped from my listless fingers, and, overpowered by the heat, I was soon fast asleep.

Well do I remember my awakening. A murmur of voices was the first sound of which I became conscious, and then I felt rather than saw some one bending over me, and startled, I raised myself upon my elbow, and gazed with a sleepy, confused stare into the face regarding mine with a half-smiling, half-grave intentness.

"So this is my little pupil?" said the stranger, finding I still did not speak.

Was it possible this could be the governess, this young, sweet-faced lady the ugly tyrannical creature I had been

expecting? And I had been caught asleep, and on the floor too, the most undignified of positions! And still I gazed fascinated at the new comer, and then determined by a point blank question to ascertain the truth.

"Are you the governess?"

"Certainly; why do you look so puzzled, my dear? You knew I was coming, did you not?"

"Yes, I knew some one was coming, but I did not expect any one like you," I replied.

"Why, what did you expect I should be like?"

"I thought you would be old and ugly. Philip said all governesses were dragons," I replied, with more candour than politeness.

"And, pray, who is Philip who has such an unflattering opinion of governesses in general, and of me in particular?" she asked with an amused smile.

"He is my brother, and ever so much bigger than I am."

"And a little bit given to teasing, I fancy, brother like? And now tell me your name, my dear."

"Norma Beresford."

"And are we to be friends, little Norma?" she asked.

I could only slip my hand shyly into hers. It was grasped warmly, and drawing me to the couch, we were soon launched into conversation. All shyness on my part was forgotten as I answered her questions, and followed with a charmed and fascinated gaze the changes on the mobile countenance of my companion. And as I watched her I thought I had never seen so beautiful a face, something there was about it with which I had hitherto been unfamiliar. Then I could only feel my impressions. I have since been able to analyse them, and to find out what it was in Mrs. Hope which thus attracted me. But at the time of which I am writing, I only knew that she was vastly different to any one whom I had seen; that it was not merely her physical beauty to which I felt drawn so irresistibly, nor the delicate rose-hue of her complexion, nor even the winning gentleness of her manners, but a something behind all these and of which they were but the symbol and the expression. She was dressed in black, and though her attire was simple and far from costly, it was worn with a grace peculiar to herself, and which made it in seeming as much a part of herself as was the brown wavy hair upon which her bonnet rested.

During this our first conversation I was, for me, strangely communicative. I forgot for the time being my shyness, and answered her questions with a frank readiness at which I was myself surprised.

"I think you have not told me your age yet?"

"I was nine last birthday," I replied, with a dignity which I thought my advanced years warranted me in assuming.

"You are tiny for your age, Norma. My boy, Raymond, who is a few years older than you, was much taller at your age."

This was humiliating, and I drew up my slight figure with an unspoken aspiration for height, which has hitherto been denied me.

But Mrs. Hope's allusion to her son roused my interest, and I soon forgot my own diminutive person in my inquiries about him. I found that he was a tall, sturdy boy, strikingly like his dead father, at the mention of whom the sweet voice trembled slightly and the sensitive lips quivered, and as I found later, the two were dearer to each other than all the world besides. As I listened to the mother's description of her boy, the curly-haired Raymond, in whom I seemed already to take an almost personal interest, the natural question rose to my lips—

"Were you not sorry to part from him?"

The quick tears rose to her eyes as she replied—

"Very sorry—very grieved, dear—but there was no help for it. And now that our little talk is over, will you show me to my room?"

Taking her hand, I led her to the pretty bedroom provided for her—far too pretty, I had thought, for the coming unknown governess. But now, the polished maple-wood furniture, the green and gold wall-paper and hangings, the pretty service and dainty toilet accessories, all seemed fitting surroundings for my new friend, and I glanced eagerly in her face as we entered, and was delighted by the look of pleased admiration with which she glanced around.

"What a charming room!" was her quick exclamation.

"Do you like it? See, you can look into the garden"—and drawing aside the curtains, I displayed what to me was its greatest attraction—and though there was little to see, save a smooth lawn and a few old-fashioned flowers, it was a

rare treasure to me, and by a sort of instinct I felt that Mrs. Hope would admire it also. I was not disappointed, and well pleased by her appreciation, I left her to seek my brother and impart to him my opinion of our new acquaintance. I found him a rather unwilling listener to my warm eulogiums. My enthusiastic praises were received with a teasing incredulity which sorely tried my patience. Philip assured me I should soon find out my mistake, if I supposed that because the governess happened to be young and handsome she must, therefore, be as agreeable as I fondly imagined her to be. But my confidence was not shaken by his insinuations.

"She is as good as she is pretty, Phil; and when you have seen her you will say so too."

"We shall see; but I did *not* think you would be such a goose as to fall into her arms in this sudden fashion, Norma."

"Why, Philip, I did not. I never fell into her arms at all," I replied, in some amazement at the accusation.

He laughed. "Of course, you did not actually do it; I was speaking figuratively. What a little ignoramus you are, Norma!"

I felt puzzled; my practical mind failed to see the difference between the literal and the figurative; and I thought it, to say the least, unkind of Philip to call me an ignoramus for not knowing when he said a thing that he meant something totally different! But further argument was useless, and with a sigh—partly for Philip's want of sympathy, and partly for my own ignorance, which I felt sure must be almost incurable—I turned away. But my obstinate brother soon changed his tone. He fell in love with Mrs. Hope at first sight, and laughingly assured me the she-dragon had been changed by some magic spell into a veritable angel of light. He only wished his tutors were as amiable, a fellow would have an easier time of it!

Nor were my expectations disappointed. My first impressions of Mrs. Hope were borne out by further acquaintance with her, and I felt that now—though never before—I had found a friend who would neither misunderstand nor snub me: one on whom my childish heart could confidently lean. I do not mean to say that my thoughts thus clothed themselves in words, they were too crude and indefinite to take form at all, but I could *feel*, aye, and did feel acutely, though I was too young to define my sensations or to explain the hopes and fears, longings and aspirations, which make up the complex machinery of a child's heart-life. I now received as well as gave; loving caresses, mother-like in their tenderness, were freely lavished upon me, and I clung to my new friend with a depth of affection which every day but served to deepen and intensify. And at last I was happy; the childish yearning of some one to love me was answered, and even to myself I seemed transformed.

I have faintly tried to picture her—my good angel, who came as a gleam of heaven-sent sunshine into my life, but how faint, how imperfect is the attempt! As well might the sculptor try to breathe into his marble creation the breath of life, and set heart throbbing and pulses bounding in the inanimate form which his own hands have chiselled, as for me to present an adequate conception of my best friend, Annie Hope. Do her justice I cannot. I may tell of the patience with which she endured my passionate outbursts; of the gentle firmness with which she compelled obedience—though I seldom tried to disobey her; of the sweet earnestness with which she instilled into my mind the principles of right and wrong which guided and influenced her own life; of the readiness with which she comprehended the strange unchildlike fancies surging in my busy brain, and of the sympathy which my little confidences never failed to receive at her hands. I can do no more. The delicate perfume must be enjoyed to be appreciated, and the subtle charm which pervaded her words and actions was a part of her which all who came within the sphere of her influence felt and acknowledged.

(To be continued.)

I say to my fellow-workers, "Up, my brothers! and put that power which our forefathers got for us into the quickest and best way of practice, and recognise that which is our right," for I consider that all men are made of dust, and to dust they will have to return, and if a man don't recognise us to be as good as himself, let us get a power to put others in those places that have got us thoroughly at heart, and not outside their waistcoats.—*An Oxfordshire Labourer.*

THE USES OF ADVERSITY.

BY PETER LEE.

No one can go backwards and realise the starting point of his own existence. The very place and time of his birth he is bound to take on trust; he could not even distinguish his own mother from any other woman, if he had been taken away at the time of his birth and brought up by a foster mother. From the very moment of our entrance upon the earthly sphere of existence we are the creatures of circumstances, and we are just what our peculiar environments make us—physiologically and psychologically. One individual is born under, and into, circumstances of poverty, ignorance, wretchedness, and misery, with everything that tends to mental and spiritual degradation; while another is favoured apparently with everything in the opposite direction—wealth, intelligence, happiness, and luxury. Each of these is apt to take an erroneous view of their respective situations, and more especially so if they happen to have had their minds impregnated with the religious idea that each position must be ascribed to the will of God. Under such an idea the one born into so-called inferior conditions has a tendency to recognise as superior the one who has entered life under what are apparently superior conditions. But, independently of these considerations, there is in many minds a sort of unrest which becomes the motive to ambition, and ambition in its turn becomes the motive to action. Now, as ambition may be of various kinds, blameable and blameless, as the case may be, they necessarily point to different modes of action, and just in accordance as each individual realises the aim of his ambition, so is he prone to estimate himself.

But beyond this, owing to the habitual recognition by the supposed inferior of the superiority of the imagined superior, so the latter is liable to be led to give himself credit for more than he is justly entitled to, and to assume by reason thereof a false position. Pride and arrogance follow on as a perfectly natural result, and the individual becomes blinded by self-conceit.

Another view that must be taken is that of the man who has set out with an ambition to amass wealth, and to share such worldly adulation as money worshippers are disposed to bestow upon him. Without discussing the question of worthiness, or otherwise, as to the methods adopted to achieve success, we know that some men are very successful to the end, while on the other hand, the sun of prosperity of some is beclouded, and in the temporary darkness their ruin is accomplished.

Now we come to consider the question of WHAT USE IS ADVERSITY? The answer may be stated in one or two general propositions. It extends our sympathy towards our suffering brethren, because it has made us personally acquainted with sorrow and disappointment; it teaches what may happen to those in high places; it tempers pride and creates a humble state of mind; it is the force that wears away our angularities and causes us to move about with greater smoothness among the rest of mankind.

But to make the lesson still plainer, we may liken the great human family to

ONE STUPENDOUS PYRAMID

of which any one member might be the apex stone; or we might divide it into a vast number of lesser pyramids, representing the many sections or castes into which the various races of mankind are divided. In either case the apex stone represents some person, who for no other reason than that he happens to be in a similar position in society to the topmost stone of the pyramid, imagines himself really superior and of more importance than those lower down in the social structure. Now the base stone of any pyramid is just of as much importance as the apex, for both are equally necessary to its completeness and perfection. Throughout the whole structure, each stone is of as much necessity as any other stone, consequently from this illustration we learn that no one should "think of himself more highly than he ought to think."

Applying the foregoing illustrations in a spiritual sense, we see that all our misconceptions of superiority can only be removed by such personal experiences as will prove to us that in the divine order of things each individual is environed by immutable laws, the observance of which is essential to his eternal happiness in this or any other sphere of being. The dethroned monarch, deprived of his crown and glory, exiled and reduced to a state of dependence, finds by actual experience that he was only a creature of circumstances. It is from such a standpoint that he may take

cognisance of any one in a similar position to that from which he had fallen; and know that he by force of circumstances may be reduced to the same level.

PROSPERITY DECEPTIVE.

There is, perhaps, in human experience nothing so deceptive as the sun of prosperity, nothing so alluring as its midday blaze. The aspiring youth never dreams of the dark cloud by which sooner or later it shall be overcast. The man of middle life who for the first time has beheld its brightness, thinks not that for him the darkness may come again. It is only by actual experience that he sees the dark cloud come and go, and come and go again; that he learns that human pleasures and enjoyments are of a transitory nature; that rank, fortune, honour, preferment, and temporal power vanish in the darkness of adversity, and he discovers in the light of spirit that he is but a man.

It is when this light dawns upon him that he learns for the first time the uses of adversity, and just in proportion as he has struggled with and overcome the various trials and difficulties that have beset his path, so will he realise how essential they have been to the building of a wise and true personality. The fleeting things of time are seen to be valueless, and henceforth he finds lasting pleasure in noble deeds and virtuous thoughts. Selfishness gives place to sympathy with those who are struggling from darkness to light, from the dire pangs of affliction and distress to a state of happiness and joy, when the remembrance of his own experience impels him to hold out the helping hand to the distressed one, thereby securing a mutual blessing.

Such, then, are the uses of adversity—wisdom, humility, charity, unselfishness, and love follow in its train, and what seemed at times a loss turns out the greatest gain.

A CATECHISM.

WITH ANSWERS BY A CHRISTIAN AND A SPIRITUALIST
RESPECTIVELY.

QUESTION: What do you consider as your first duty?

Christian: To serve God with all my heart, to attend communion, and to visit Church twice on Sundays.

Spiritualist: To heed the appeal of the suffering, and to apply myself to the relief of pain.

QUESTION: What is dissent?

Christian: Dissent is a grievous sin, inasmuch as it denies the traditions of the Church, and sets up standards of belief contrary to the word of God and the teachings of the Father. It is an unpardonable offence, and will be visited by terrible retribution.

Spiritualist: Dissent is a vindication of man's reason over mere dogma. It repudiates the claims of antiquity, and strives to conform to the teachings of a more developed intelligence. It is an epoch in the evolution of man, and as such, marks the advances made by him. Dissent implies progress to all that is highest and noblest in our nature, and should therefore be encouraged.

QUESTION: Which is the true Church?

Christian: The English Established Church, inasmuch as it is directly descended from Christ Himself.

Spiritualist: The true Church underlies all churches. It is found in nature, wherein man learns to love, honour, and cherish whatsoever is noble and pure, and to detest whatsoever is evil.

QUESTION: What is a creed?

Christian: A creed is an attempt to define the duties of a Christian in relation to the Church and to the State.

Spiritualist: Creeds are pernicious, inasmuch as they endeavour to constrain humanity to obey those things which conscience and reason reject. Creeds are the curse of the age. They are unworthy of our nature.

QUESTION: What is death?

Christian: Death is the end of this life, as St. Paul saith; it is the putting away of the corruptible and the putting on of the incorruptible. Death is the bridge which connects them.

Spiritualist: Death is an incident in the chain of existence, an inevitable stage in the life of the body. It is the connecting link between higher and lower conditions—a station on the railway of time.

QUESTION: What is heaven?

Christian: Heaven is the place appointed for those who have believed in Jesus Christ, and whose sins have been purged away. It is the home of the blessed, where nothing is heard but the carols of angels and the sweet tones of the lyre.

Spiritualist: Heaven is a condition of the soul rendered harmonious by the doing of good deeds. It does not depend on artificial supports, as trumpets, &c., but is common to our nature. It belongs to no particular country, but is diffused throughout the universe. It is in the cottage as well as in the palace, in the mine as well as in the hall. It enters wherever it is needed. It comforts the lowly and soothes the scornful. Whoever seeks its aid becomes doubly blessed.

QUESTION: What is hell?

Christian: Hell is a place appointed for the reception of the wicked—those who did not accept Christ—and where they will be for ever tormented by a terrible fire.

Spiritualist: Hell is another condition of the soul, the result of evil-doing. It is the consequence of unworthy passions. Yet it is not wholly a bad state, for oftentimes does it quicken the poor wretch to better things, again to experience the joys of heaven.

QUESTION: What is meant by immortality?

Christian: Immortality means that our souls live for ever—some in hell, the blessed in heaven.

Spiritualist: Immortality is the great law of the universe. It is the great fact of continuity of life. It is in everything and everywhere, a check to despair and a hope to humanity; a perpetual stream, sweeping dynastic empires and nations before its ruthless sway. It is the birthright of all men.

QUESTION: Who was Jesus?

Christian: Jesus was the Son of God, who descended from heaven and assumed our flesh in order that He might die for us, and so redeem the world from its sin. By His death, those who believe in Him shall gain life eternal; they who refuse Him shall perish everlastingly.

Spiritualist: Jesus was the Son of a carpenter of Judea, in Palestine. When he grew in years his tender nature was touched to the quick at the misery of the people, and the cruelty and indifference of their rulers. Boldly entering the lists against these men he fell a victim to their fury, and expiated his virtues on the cross. After his death the few followers, whom his zeal had gathered around him, redoubled their exertions to propound their master's teachings, and so impassioned did they become that their work often suffered for the want of discretion amongst a credulous people. It were easy to impose the belief that Christ was God, which belief grew to such vast proportions that all Europe and many other parts of the world became afflicted by this idea. But this belief is dying fast, and Jesus is appearing in his true proportions to the people of this age.

QUESTION: Who is the Devil?

Christian: The Devil is a fallen angel, expelled by God from heaven for his disobedience, and who goes about like a roaring lion, interrupting the work of Christ. He is the father of lies and is the king of Hell.

Spiritualist: The Devil is a figurative expression—the impersonation of presumed evil force. As evil is common to the whole race of man, so is the evil force common to all religions, being represented after the manner and intelligence of the people. It is not a fallen angel, such as the Christians aver; if that were true, then God was very foolish to allow the Devil 4,000 years' start wherein to play havoc with the virtues of man. Such an assumption is an affront to God, inasmuch as it implies negligence and indifference.

QUESTION: What is repentance?

Christian: Repentance is the first stage in the sinner's conversion to Christ. It is the repudiation of the past and a determination to live better in the future. It is a coming to Jesus.

Spiritualist: Repentance is a pause in life's career—a pang; a mood; an artificial state, extremely fragile and easily dispelled. Its sustenance is derived from excitement; when this fails, the original character re-appears. Some conversions have borne good fruit, but when the tempest of revivalism has passed the greatest number lapse into their former state. It is a poor foundation upon which to support character. A good character needs no repentance.

QUESTION: How can man best serve God?

Christian: Doing the will of Jesus Christ.

Spiritualist: Using time wisely, and by doing good.

JAMES CLARE.

[We should incline to define repentance as the consciousness of short-coming or wrong-doing, rising into active self-condemnation, stinging the moral nature into revolt against the weakness or wickedness of the past; or in other words, the uprising of the spirit in its diviner nature in protest against the slavery of sin and the throwing off the yoke of past misconduct. It is a right-about-face, a forsaking of wrong, and winning the way to purer and higher conditions.]

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E. W. WALLIS.

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TERMS TO SOCIETIES.

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A SIGNIFICANT GATHERING.

OUR FORTY-FOURTH ANNIVERSARY.

THE weather on Saturday last was all that could be desired, and evidently tempted people to attend the "grand demonstration" at the Co-operative Hall, Downing Street, Manchester, for we were surprised and delighted to meet old friends from quite long distances. Mr. and Mrs. A. Smedley and Mrs. G. Adshead, from Belper, Mr. J. Venables (Walsall), Mr. G. E. Aldridge (Wolverhampton), Mr. Judd (Hanley), Mr. and Mrs. Walker (Burslem), Miss Pimblott (Macclesfield) and a party of friends, also a good muster from Stockport, Ashton, Oldham, Rochdale, Bolton, including Mr. Knight; the veteran Mr. Lee and daughter (Bacup) and other friends; Mesdames Chiswell, Morse, and friends (Liverpool), Mr. Craven (Leeds), Mr. Lomax (Darwen), Mr. Green (Heywood), were all noticed, besides many friends whose faces were familiar but whose names escape our memory, in addition to the various workers, mediums, and speakers who participated in the proceedings; indeed it was a thoroughly *representative* assemblage.

The use of the words "grand demonstration" was amply justified by the event. In every sense of the word it was "grand." The purpose of the meeting was fully exemplified in the spirit manifested, for we never attended a heartier, happier, or more good-naturedly fraternal meeting. One and all seemed animated by hope, rejoicing, enthusiasm, and goodwill—a happy augury for the future of our glorious cause.

Such a gathering of mediums and workers, by invitation and voluntary attendance, has never before been witnessed in Manchester, if not in England—most certainly *never* in the history of our movement have so many public workers addressed *one* meeting, and even then (solely owing to the lack of time), against the will of the promoters, some were not called upon, whose words would have been heartily welcomed. As it was, the meeting lasted continuously for *over three hours*, and the interest and enthusiasm were maintained to the very end. The spacious hall was filled with tables, at which, at 5 p.m., were seated about 500 people, who made the room look quite gay and festive. A number of others came afterwards, and it is estimated that 700 persons were present.

At 7 p.m., the bright little daughter of Mrs. Green commenced the proceedings with a thoroughly well-executed pianoforte solo, which evidenced good ability, and was loudly applauded.

The Chairman, Mr. S. S. Chiswell, said he felt honoured by being privileged to preside over that splendid meeting. Modern Spiritualism was the sublimest fact of the nineteenth century. It ennobles and elevates humanity. Its watchword is "Progress," and in its forty-four years it has set the whole world thinking. Everywhere there is increasing sympathy and inquiry; people were wanting to know. A lady who had heard Rev. Aked preach against Spiritualism had expressed her desire to hear the other side. Thus, even our foes are fighting for us, and helping to bring about a mighty revolution in religious thought.

[Only five minutes were allowed to each speaker.]

Mr. Swindlehurst (Preston) made a racy speech. 1848 was an important year. The Pope fled from Rome. Mazzini planted his standard for freedom. The Chartists were proclaiming brotherhood, and Spiritualism made it an ever-memorable year. The meeting was a "birthday party" in a double sense, for "in 1848, on March 8th, a child was born, and 'that was me,' and I thank you for celebrating my forty-fourth birthday." He felt glad that the meeting had

been held, for it marked a turning point in the history of Spiritualism. Iconoclasm had been needed in the past, but the time had come for us to be "builders." We must lay the foundations and erect the Church of Humanity. A friend of his in the old days was once praying, and in his earnestness got rather mixed, and said, "Lord, bless thy people *down* in the garrets and *up* in the cellar! Lord, bless thy people!" The people need blessing and saving from the garrets and cellars, and we must help in the great work of social redemption. More fire, more energy were needed. An old lady used to shout "Hallelujah." But the congregation became respectable and objected. The parson promised her if she would not disturb the services for a month he would give her a pair of boots. On the third Sunday she could hold out no longer, and exclaimed, "Boots or no boots, Hallelujah!" We must be more enthusiastic and energetic, and let the world know that we are the working man's church.

Master Bert Aldridge (Wolverhampton) sang a solo, which gave great pleasure; his clear and ringing voice was a treat to hear.

Miss Jones (Liverpool) said it was an anniversary in more than one sense, and although the first meeting of the kind she trusted not the last. We were joining hands, mortals and immortals, in unity, harmony, and sympathy, and she hoped we should feel as brothers and sisters, and go on sowing the good seeds of truth, that the words spoken would sink into hearts and lives and the star of progress guide us ever onward. She rejoiced to meet friends from all parts of the country, and had just come from a similar large gathering at Sheffield, where many strangers and inquirers had been enlightened. We wanted more mediums, and then there would soon be more Spiritualists. The spirit world charges us to "go on working," and leave results to the higher powers. We must try to bind the chain of love more firmly, and thus be linked together for good.

Mrs. Green (Heywood) sang a sweet song which was much enjoyed.

Mr. W. Walker (High Peak) said some might have come out of curiosity, but he hoped they would investigate and obtain conviction. A rev. gentleman, accompanied by a friend, accosted him a few days ago, and informed his friend that Mr. Walker had been a member of his congregation but he had now lost him. He replied, "I feel better, happier, and see more clearly, and understand life more fully; how am I any the worse, and in what sense have you 'lost' me?" "You have gone from the Church, which teaches all that is necessary for man's salvation." He failed to see that he was any worse, and felt it was a waste of time and effort to educate men to read and expound the old, old story from the old book. He had watched men making bricks and marvelled at their dexterity, and he feared that men were merely "moulded" in a similar way when they were made into parsons. If they picked up a pebble and studied it they could tell us more useful information. If they would read the open books of Nature they would preach more sensibly. Pedigree and heredity were studied by gamblers in regard to race-horses but human beings were kept in ignorance of these important facts as regards themselves. Spiritualism set men thinking and taught them to gather knowledge, to reverence truth and employ it in daily life. His vicar had declared when informed of the way in which he (Mr. Walker) was controlled to speak every Sunday for years, on subjects proposed by the audience, "You must be controlled by God to do that." He replied to the vicar, "Go and let God control you then; let your congregation choose your subject." "No," he "could not do that." The fact is, the *people* are *leading* the Churches. Spiritualism is a kind companion to walk with day and night. Remember heaven is habitable to people who go from here. Sow seeds of harmony in this life, Spiritualism will teach you the way of right.

Mrs. J. M. Smith (Leeds) was pleased to see so many familiar and unfamiliar friendly faces. She felt the time was past when we should be ashamed to own our Spiritualism, "if worth having it was worth owning." She was proud to be a Spiritualist, and would stand alone if need be. She was overjoyed to know what a beautiful gathering there was on "the other side." Truly Spiritualism is growing. We feel we have something to do, a purpose in view—viz., to be minding our Father's business. Let us try to live worthy and acceptable lives, to speak and act the truth, and we shall not have laboured in vain. It is essential that the children be brought up truly in Spiritualism, and she hoped we should all meet where the light of love will light up every face.

Miss Boys (Pendleton) sang in splendid voice and style; an encore was desired, but time did not permit.

Mr. J. Armitage (Dewsbury): This is a birthday party. Spiritualism is a little child as yet. The spirit came knocking 44 years ago and opened our hearts to new light and life. We had been called fools, fanatics, conjurors, necromancers, and insane, and we might be thankful we had kept outside the asylums up to now, for there were many who would like to put us there. A man once heard of a conjuror turning water into wine, and exclaimed, "That was nothing. I saw a man coming down the street with a load of coals and he turned it into a coal cellar!" He had been taught, "As it was in the beginning, is now, and ever shall be, world without end, amen." His revised version is "As it was in the beginning is *not* now, and *never* will be again, amen." Nineteen years ago he carried a table through the streets to attend his first séance, and it knocked out the truth about the future life. Fourteen years ago, when he put up for the School Board, a minister said he would not sit with him, but he had done so for thirteen years, and for the next three years the board would have a Spiritualist for chairman, and he hoped to live many years to proclaim the truth of immortal life revealed by Spiritualism.

Mrs. Craven (Leeds): "Last Wednesday I, in company with Mrs. Gregg and others, addressed a meeting in reply to Rev. Ashcroft, and stated that Spiritualism had taught 'progression.' This meeting is one of the greatest evidences of the fact, for such a gathering was undreamed of when I commenced. Even the first National Conference, two years ago, was not as good as this, and I feel I want to shake hands with you all. To all sister and brother workers I would say, God speed you in your work." She referred to the efforts put forth by speakers who leave home and friends, often with heavy hearts, to try to benefit mankind, and asked all to band closer together, to let love be more manifest, and extend sympathy. "The field is truly white to harvest, enquirers with anxious hearts are asking for the truth, the labourers are all too few. There is no room for envy and uncharitableness, there is work for all. No need for drones and sluggards—look at the mourners, look at the creed-bound prisoners, they need help. Let this be a birthday of real Spiritualism; let every one be determined to do their utmost and we shall indeed make progress."

Mr. Hepworth sang a humorous song, in character, which convulsed the audience with laughter. We regretted he could not appear again, and that by an oversight he was not called upon to speak.

Mr. A. Kitson (Batley) was pleased to participate in this memorable meeting. "Time was when we should have been in personal danger—sticks, stones, and mud have been hurled at us for the truth's sake; but we are becoming a power in the land, and our philosophy is permeating all the world with its spirit of freedom and progress. This meeting marks a new departure. Spiritualists are beginning to see more than phenomena in Spiritualism, and are uniting to rear the beautiful superstructure of its religio-philosophy of life. When we know how many are for us, how misconceptions have been cleared away, and truth is prevailing, we may well feel we can go forward, for Spiritualism has given us facts instead of fiction. Instead of being single-handed, we may now feel we are *banded* together as brothers and sisters, and with renewed hope and energy proclaim our principles. We are truly awakening to our responsibilities, and nowhere more than in regard to our children, who look to us for guidance." He was pleased to find so many fully alive to their duty, who were determined to make the world ring with these truths, and raise up a better man and womanhood.

Master F. Chiswell (Liverpool) sang in very sweet tones, and the chorus of his song was heartily taken up by the audience.

Mrs. Wallis (Manchester): "How close the word 'friends' came to our hearts, how pleasant to feel the warm grasp of so many friendly hands, to hear so many cheery voices, and to know that so many are doing their utmost by unity of action to make the truth of Spiritualism known to the world." Before she became a Spiritualist she had said that "if not true *it ought* to be," because "it satisfies the longing of our hearts, it reveals continued existence and the survival of love, and proclaims the glorious gospel that after death every one will be *certain* of living out the best and truest that is in them. It is indeed a gospel of hope and comfort to the downcast and downtrodden. To all sufferers and strugglers alike it cries, 'Hope on, strive ever, victory awaits.' What a glorious thought, *every one* is able to overcome sooner

or later; the Divine germ only needs favourable conditions to gain supremacy over evil. It is a great satisfaction while hearing of past struggles, of scorn and condemnation, to find men and women squaring their shoulders, and flinging their heads erect in the determination to succeed in the future. May all go on strengthened and ennobled, may you feel there is work to be done in *your* way; not one can be spared, all are needed to present our truths to a waiting and needing humanity."

Mr. J. B. Tetlow (Pendleton) referred to the co-operative movement which was started some fifty years ago by working men, not merely for "divi," but to help humanity intellectually and morally. That movement had grown mightily. "We are in a co-op. hall to-night, which, when our history is written, will be a cherished spot, for within two years it has witnessed two birth celebrations—that of the National Federation, and now of the advent of the movement. As the co-op. movement was an effort by working men to fight monopoly, privilege, and individualism, so Modern Spiritualism aims to link mankind together under the glorious banner of brotherhood, not caste, class, tyranny, or hero worship, for we are co-equal. Spiritualism is a working movement. Each one should use his qualities and employ his talents wisely and well to develop his highest powers. Spiritualism will lead to the elevation of womanhood. It teaches that husband and wife are partners, co-equal, and should live and labour for each other's welfare, and no serfdom exist. Spiritualism is charged with being free-lovism, but it is not true unless free-love means the love of the pure and good, which knits us together in aspiration and effort, and leads to the highest manhood and womanhood."

Miss Moseley (Manchester) rendered a solo in a very pleasing and efficient manner.

Mr. J. J. Morse (Liverpool) said "You will now have five minutes with a 'morsal.'" Like friend Swindlehurst, 1848 was an important year to him, for he was only six months younger and first caused trouble in the world in October, 1848, and hoped to be able to make more trouble as the years rolled on. He felt it to be an especial duty to help the children, and wanted the old people to "remember that the children are our hope. Unless Lyceums are established and thoroughly managed we shall run short of the raw material from which to recruit our ranks." He felt "we older children needed a little more child likeness. However anxious we might be to leave this world with its cares and trials, it is our duty to work here, and the field of education is a large one. It is most significant that brother Armitage (a Spiritualist) is chairman of the School Board, and that an avowed Spiritualist, Mr. Boys, should be elected councillor shows that we are winning recognition. We must go to the springs of action, must take active interest in social and political and educational affairs." He was an aggressive Spiritualist, and trusted to live for many years to fight against wrong for truth, and go hence feeling he had "done his duty and never spared an error."

Mrs. Bailey (Southport) made an interesting speech. She hoped we should know each other better, and be drawn closer together and learn to co-operate with and trust each other more. Such meetings ought to be held every year. "All can do something, and people will soon see that Spiritualism possesses the greatest good the world needs." She regretted there was no meeting place in Southport. She was sure earnest work would result in great good, and would do her best.

Mr. Johnson (Hyde) was reminded of the commencement of public work in Manchester. There were very few of the pioneers left, but he rejoiced to see increase on all sides. They had stuck to the motto "Onward." "Ours is not the old-fashioned exclusive religion which reserved heaven for the few and sent hosts to hell, but it is a new and democratic religion which would be a puller down of the false and uprooter of the old stump of orthodoxy, and until that was accomplished he would be a fighter." Every one must think for themselves. This celebration was not the only birthday, for in that room two years ago the National Federation had been born, and it was growing stronger every month, and the country was beginning to feel that we are a united force. "We have a great conflict before us, we cannot fight it singly. In the past we have fought man to man, but now we must array combination against combination." Individual workers bore the burden while the general body have received the benefit. "You have had the comfort, we have done the work and have had all sorts of hard things said about us. We ask you to help us. Not to make us into priests or

tyrants; the more you gather round and co-operate the more power you will have, and the less danger of tyranny there will be. We intend to build the church of humanity." He wished to stop in this world as long as possible, so as to fight poverty, priests, and creeds; to persuade people to be brothers, and build up heaven on earth. He invited friends to enrol themselves as associate members of the National Federation.

Mrs. Green (Heywood) in a neat little speech expressed her pleasure in being present. Spiritualism is a religion which satisfies and enlightens. Every one is enquiring, "What does it teach?" They were surprised when they learned its principles of responsibility and progress. Though not told in the cause, she remembered the time when neighbours refused to lend chairs "for spirits to sit on" in Heywood. But now they had a flourishing society and Lyceum. Her sympathies were with Lyceum work. She hoped to be spared to carry on the work of the religion of freedom. Public thought was broadening, Christians were teaching the larger hope—no matter who took credit, we *knew* it came from the angels. We ought to be good because it is right. "There is no room for jealousy, no two are alike, all have work to do." She hoped great blessings would be received as a result of the meeting.

Mr. E. W. Wallis called it "our Easter" when we celebrated with joyous hearts not only "He is risen, He is risen," but "*they* [our loved ones] have risen," and have returned and comforted us amidst the trials of life. Spiritualism was the comforter and teacher. He hoped all would so live that they would be "remembered for the good they had done."

Mr. Rooke (Levenshulme) found it difficult to part from old orthodoxy. By the irony of fate he denounced Spiritualism almost the last time he spoke in the orthodox ranks, and after he became a Spiritualist his first lecture in its defence was delivered from the platform on which he had opposed it. He had not tried the spirits, for they had tried him. As a Christian he had not dared to think outside the ordinary grooves, but Spiritualism brought him light, and encouraged higher aspiration, and a wish to realise the Kingdom of Heaven within.

Mr. Howarth (Pendleton) sang with good effect. He has a good baritone voice, of which he makes excellent use.

Mr. H. B. Boardman (Openshaw) hoped this would be a birthplace of *energy* in the hearts of Spiritualists. Societies need only *one* thing; workers may plod on and do their best; speakers may come, but to no purpose, unless Spiritualists sustain the meetings. Hardships and trouble will not deter the workers, but *inanition* puts them in the dumps. He asked that there might be a determination on the part of all to make Spiritualism a greater power, and to attend and support the public meetings.

Master Aldridge sang another solo, giving manifest pleasure.

Mr. J. C. Macdonald (Patricroft) referred to the excitement at Accrington resulting from Rev. Ashcroft's visit. He was to go on Sunday to defend the truth, and the Methodists were putting forward a Materialistic atheist as their champion. He anticipated a hard time, but would be stimulated and inspired by the enthusiasm of the meeting. He proposed a hearty vote of thanks to the Chairman.

Mr. W. H. Wheeler (Oldham) said that Spiritualism, although an infant, needed strong food—not namby-pambyism, and although barely recovered from illness, the meeting had been a splendid tonic to make him a whole man. He thought, that after such a meeting, on the morrow, the greeting ought to be, "Good morning. Have you heard of Spiritualism?" He pleasantly seconded the vote to the Chairman, which was supported by Miss Walker (Rochdale), who felt greatly encouraged, and would go forth with greater enthusiasm to advocate the cause. Spiritualism is the reformer, it teaches us to grasp inspiration and work for emancipation. "Spiritualists, arouse the powers of your being; use your gifts. Where are your talents? Search for and appreciate the truth, and fill your place in the world."

The Chairman suitably responded; and a very hearty vote of thanks was accorded to Miss Rotherham, who, at a moment's notice, so ably accompanied the singers, owing to the disappointment by a friend who promised to officiate. We regret that a friend, who had promised a banjo solo, was disappointed; and we should have been glad to hear a few words from Mr. Lomax, but the time had rolled along so swiftly and pleasantly that the meeting had to be terminated, as many friends had long distances to go.

We have endeavoured, in this hasty and brief sketch, to do justice to this remarkable gathering—one, worthy alike of the occasion, the cause, and the country. May we do still better next year. So mote it be!

Mr. W. V. Wyldes sent a note of sympathy expressing his regret at being unable to attend. Mrs. Gregg and Mr. R. A. Brown were invited, but could not be present.

The thanks of the promoters and the audience are due to Mr. Lamb and his staff of ladies and gentlemen who so admirably catered for the tea and carried out the arrangements so successfully, as also to the singers and speakers, many of whom came long distances at considerable inconvenience. It was truly "a happy evening."

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.]

THE COMING TRIUMPH OF SPIRITUALISM.

Brethren,—In the former part of my message, published last week, reference was made to the widespread and ever-deepening revival of public interest awakened in the minds and hearts of men with regard to spiritual questions during the last decade; and mention was made also of the signs of political and social changes which loom upon the horizon. By these considerations was presented to our minds a necessity and an opportunity for the spread of our holy religion, such as neither we nor our forefathers have witnessed before. To-day we are conscious witnesses of a heavenly review. Myriads upon myriads of angelic hosts are pressing forward into the earth sphere, clouds and darkness disappear, the day breaks, and the shadows flee away, "While the heavenly music sounds sweetly through the air." The advance guard of unnumbered battalions of immortals from the spheres of light has already appeared amongst us, comforting us by their presence, and strengthening us with the assurance that "they that be with us are more than they that be against us." The curtain has been drawn aside and our eyes have seen, "and, behold, the mountain was full of horses and chariots of fire round about." Talk about "twelve legions of angels." Why, truly, "thousand thousands minister unto us, and ten thousand times ten thousand stand before us," as it is written. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Well, brethren, herein we discover the source of our confidence and strength—the earnest and promise of the ultimate triumph of our cause. But should this knowledge incline us to abate our diligence and zeal in the work of our high calling? Nay, but rather it should be a stimulant and an incentive to the better cultivation and exercise of spiritual gifts. For truly we know that the spiritual powers are made manifest by mediums; that we are instruments in the hands of the immortals for the accomplishment of eternal purposes—weapons wielded "against wicked spirits in high places." The everlasting Spirit of power, of wisdom, and of love works by instruments, makes use of means, as it is written, "For it is God which worketh in you both to will and to do of his good pleasure." Therefore we must not neglect, but stir up the gift that is in us. The gift of prophecy is, perhaps, the most important just now, for "how shall they believe in him (or that) of whom (or which) they have not heard? And how shall they hear without a preacher? . . . Faith cometh by hearing, and hearing by the word of God (or truth)." It is then by inspirational speaking that the glorious, saving light and truth is to be applied to the hearts and consciences of men, for the purpose of improving their moral, social, and spiritual conditions and environments. Of the cultivation and exercise of other spiritual gifts, many hints may be gathered from the ancient scriptures. See 1 Cor., chaps. 12, 13, and 14. Having thus arrived at a clear understanding of our position, and calling, and work, let us endeavour to fix upon a plan of operations, based not only upon ancient revelations and traditions, but also upon the better, because more familiar, modern revelations of our own, and our forefathers' practical everyday experiences. 1st. Let us inaugurate a new and more enthusiastic departure in earnest, aggressive missionary propaganda. Let us carry the glad tidings of immortality and eternal progression wherever the need appears or opportunity presents itself. 2nd. Let us redouble our efforts to increase the circulation of our journals, and the all-embracing literature of our movement. 3rd. Let us unite ourselves together, and provoke into love and to good works. To this end, perhaps, it would be advisable to form ourselves into enrolled circles or societies, somewhat after the Methodist plan. Each circle to meet together weekly for mutual edification. The roll to be called, and a collection made to provide for the maintenance and extension of the cause at every such meeting. A card of membership to be supplied to each and every member. 4th. Mission bands and visiting committees to be organised and appointed to a systematic course of house-to-house visitation, tract distribution, open-air and village missioning, &c. Every member to be visited at his or her home once a month, if possible, for the purpose of ascertaining the spiritual and temporal wellbeing or otherwise of each. 5th. Monthly society meetings of all the circles of a town or division of a town to be established for social intercourse and society business and conference. 6th. Quarterly district meetings and annual national (or international) movable conferences, to be founded upon a strictly representative or Democratic basis. Delegates to be elected by ballot, and every enrolled member (male or female) to be entitled to a vote. Doubtless if these or similar tactics should be adopted and generally carried out, we should speedily see an ever-increasing tendency to numerical, financial, and spiritual development and prosperity. Brethren, the time is ripe. A great door, and effectual, is opened unto us.—JOHN H. OWEN, Missionary Lecturer.

PLATFORM RECORD.

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. We disclaim responsibility for the statements made by our correspondents.

ARMLEY. Temperance Hall.—March 20, Mrs. Dickenson, though not in the best of health, gave her services, giving good advice. Evening subject, "The Shepherd and his Sheep." While the sheep are starving and living in unhealthy houses on the poorest food, and going half-clad, the shepherds are rolling in riches and living off the best of the land. She contrasted it with Spiritual teachings. Good clairvoyance at each service. Our committee wish to return their thanks to the Federation and the speakers for their assistance on the 16th. It has been seed sown in good ground. Signed on behalf of the Armley Spiritualists, R. Peel, 40, Town Street.

ASHINGTON. Memorial Hall.—March 12, we had a tea at which there was a good attendance. In the evening Mr. James lectured on various subjects and recited a poem. Mr. Grey lectured, after which his guides gave two poems on subjects chosen by the audience. A very pleasant evening. On Sunday evening Mr. Grey's guides gave a good lecture on "God in man, or man in God, which?" There was a good attendance. Our old friend Mr. Grieves presided at the harmonium.

BIRMINGHAM. Oozells Street.—Thursday: Members' circle at Broad Street Coffee Room. Sunday: 6-30, Our old and esteemed friend Mr. C. Gray, owing to ill-health, was unable to attend. He has the sympathy of many, and our members wish him a speedy and thorough recovery. Thanks to the mediums who took part in the meeting a pleasant evening was enjoyed. Brief and bright controls through Mesdames Burton, Manton, and Oaks. Clairvoyant descriptions, all recognised.

BLACKBURN.—Afternoon: Mrs. Craven delivered a most instructive and impressive address on "The Providence of God." Evening: She answered questions in her usual eloquent and lucid manner, giving great satisfaction to the crowded audience. The choir sang "Vital Spark" by desire, in reference to the passing on of Mr. George Booth, a late member of this society.—T. S.

BOLTON. Bradford Street.—We have had four doses of Ashcroftism during the week, and are to have two more this week. We have found him a really good advertiser, a healer of wounded feelings, broken ranks, and the worst of all society diseases—indifference. For all this we have taken this opportunity, as Mr. Ashcroft is a constant reader of your paper, to thank him. He has given us a great lift, and we have been foolish enough to assist him largely by doing our best to bring home his unusually large stock of inaccurate statements as they rolled out of his capacious storerooms. On Sunday we had meetings. The kind, motherly voice and the pure spiritual teachings that Mrs. Hyde gave took a wonderful hold of her audience, and I am pleased to say the usual rowdy audience following Mr. Thos. Ashcroft's visit has not yet put in an appearance. Monday night: Mrs. Green kindly gave us her services, and I wish I could send you a *verbatim* report of her address—it was grand. We had again a large and attentive audience.—J. K.

BOLTON. Knowsley Street.—Afternoon: Mr. E. Verity, of Oldham, spoke on "Christianity up to date—an impeachment of the Churches." He proved himself up to date, being a complete master of his subject, speaking two hours, and half an hour's discussion. Evening: "How Parsons treat Spiritualists, and Why: a Reply to the Rev. T. Ashcroft." He has Ashcroft off at at his finger ends, and touched almost every particular mentioned in his four lectures, although he was not there. He is a speaker much to be admired, and an excellent critic.—J. B. B., sec.

BONNYRIGG. 13, Durham Bank.—"Spiritualism v. Christianity" was handled by Mr. Jennings, in his usual masterly style, quoting from the Bible. He pointed out numerous inconsistencies and absurdities. Our meetings are well attended.—J. G.

BRADFORD. 448, Manchester Road.—Morning: circle, 45 present. Mrs. George Marshall spoke on "How to serve God," and "God has the beauty." Very good discourses, followed by excellent clairvoyance to good audiences.

BRADFORD. Milton Rooms.—The evening service last Sunday was enlivened by musical accompaniment to the singing by a group of little ones playing on concertinas and violins, Master Hoyle (the bookstall keeper and agent for "our paper") played the bass viol, under the direction of Mr. Widdop, the earnest conductor of the Lyceum, who has trained his little band admirably, and has also established a phrenological class which is well attended. We wish the friends of Spiritualism in Bradford felt it their duty to attend these meetings, and show their appreciation of the workers by rallying round them at both services each Sunday.

BRADFORD. St. James's.—Afternoon: Mr. Todd, on "The Social Evils of the Age," gave an earnest address, appealing to Spiritualists to live exemplary lives and help to stamp out the social evils. Evening: "What is God, and what is Man's relation to God?" God is a spirit, and must be comprehended through the spirit becoming in harmony with God. The relation of God to man is that of the sun's relation to the earth. A most interesting discourse, well received. Very successful clairvoyance and psychometry by Mrs. Webster.

BRADFORD. West Bowling, Boynton Street.—Mr. John Lund's controls gave able discourses on "What has Spiritualism done?" and "Let us learn then Lessons of Wisdom," in an intelligent manner. He gave practical advice to the new society, and was highly appreciated. Psychometry very good.

BRIGHOUSE. Oddfellows' Hall.—Our tea party and entertainment on March 19 was well attended, and those who witnessed our entertainment were well repaid. No doubt we shall give a repetition on Easter Tuesday, as all were highly satisfied. Mr. Halstead (president) was chairman, and gave a short address. He called upon our friend, Mr. G. Wright, to move a vote of thanks to the ladies and all who had helped to make it a success. There will be a nice balance to hand to the treasurer towards clearing our organ. Mr. Hanson Haley presided at the piano very efficiently. Press on, friends, and victory shall be yours. March 20: Afternoon, Mr. G. A. Wright's inspirers replied to Archdeacon Farrar on "The Resurrection" very pointedly. Evening:

Five subjects from the moderate audience were handled in a most satisfactory manner. Several successful psychometric delineations at each meeting. Many strangers. Our president and committee are anxious to see more interest taken by the members, more self-denial and enthusiasm displayed, that they may be encouraged by seeing the hall filled to hear the truths of Spiritualism. Rally up, friends, and by your presence show your love for truth and for those who sacrifice time and talent for its furtherance. Truth is worth a sacrifice. Make it.

BURNLEY. Hammerton Street.—A good day with Mrs. J. M. Smith. She spoke on "Spiritualism," and in the evening took questions from the audience, her answers giving general satisfaction, finishing with a public circle.—J. A.

BURNLEY. Guy Street, Gannow Top.—Mr. J. Wilson's guides gave short discourses, followed by clairvoyance, all recognised at night. It was his first time alone on the platform. On Saturday, potato pie supper for benefit of building fund, tickets 6d.

BURNLEY. 102, Padiham Road.—Mrs. Hayes's guides gave very instructive addresses on questions from the audience, "Is the abolition of slavery a fact?" "What is Spiritualism?" Both were eloquently dealt with, showing the grand truths Spiritualism had discovered and the misconceptions of orthodoxy. Phrenology at afternoon service. All pleased.—J. W.

CARDIFF. Psychological Hall.—March 13, Mr. J. J. Morse delivered addresses of the usual high standard of excellence upon "The Philosophy of Death," and "A Search for the Soul." Both subjects were keenly analysed and listened to with deep interest. Monday evening a number of questions from the audience were replied to in a masterly and felicitous manner. On Tuesday evening Mr. Morse delivered an able lecture at the Lesser Park Hall upon "Theosophical Fallacies in the light of Spiritualistic Facts, an answer to Mrs. Besant." He keenly criticised the various teachings and claims of Theosophy, and showed that it had brought nothing new to the religious thought of the age; it had simply annexed the metaphysical speculations of ancient Hindoos and other philosophies which gave to it a glamour of superior culture and authority but which had nothing in the nature of demonstrable evidence to support it. The audience, though very select, was small, owing no doubt to the inclement weather.—E. A.

COLNE.—Mr. Galley, of Bradford, delivered good addresses. Afternoon, "Why do Spiritualists reject Jesus as Lord and Saviour?" He gave his own opinions, which will recommend themselves to any thinking person. Evening, "The Needs of the Age." He explained very ably why we need something different to old orthodoxy. His lectures were highly appreciated.—J. W. C.

FOLESHILL.—Evening: Mr. W. H. Grant, a member of the local society, under inspirational control, delivered an address upon "Spiritualism, and its teachings," in which he assailed the position of the materialists. A social meeting for young people is held on Wednesday evenings. Last week an interesting scientific lecture, with experiments, was given by Mr. Grant.—J. W.

GATESHEAD-ON-TYNE. 1, Team Valley Terrace.—Evening: We were pleased to listen to Mrs. Peter's guides, who gave clairvoyant tests. Out of twenty-eight forms described only two were not recognised. The hall was well filled. One visitor said he had never in all his twenty years' experience seen a more successful meeting.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—A very good meeting on Wednesday with some strange mediums. Sunday: A good company. Mr. Thos. R. Penman's guide spoke on "The Judgment Day according to the Bible; and the destruction of this world by fire." Old teachings are now being destroyed by the purifying fire, and the new teachings are being accepted. This world will not be destroyed for countless ages. Good clairvoyance by Mr. W. H. Penman.—G. C.

HECKMONDWIKE. Blanket Hall Street.—Mr. Dawson's inspirers gave addresses on "Come, let us reason together." The addresses were records of what has transpired in different parts of our land, including trades agitation, religious difficulties, and the ideas of preachers regarding reason had not been taught. Brain was the throne, and reason was the monarch which should act thereon. Accidents and calamities, in many cases, could be averted if reason predominated. Angels are daily inspiring us, but we neglect to use reason in obeying them. Mr. Dawson said, that although he was ridiculed in the belief, yet he dared to be a Daniel, and affirmed he was a true Spiritualist, according to light and reason. Mrs. Levitt, who for five years has been a prominent Salvationist, and one whom Mr. Dawson is bringing out as a medium, gave clairvoyance, all but one recognised, this being her third time on a public platform.

HUDDERSFIELD. St. Peter Street.—Sunday, March 20: Mrs. France, local speaker, has spoken earnestly and well to good audiences. Clairvoyance, to strangers only, remarkably successful.—J. B.

LEEDS. Psychological Hall.—In consequence of a misfortune at our Shrovetide entertainment, one of the negro troupe (who kindly gave us their services), who fell from the platform, has been under medical treatment ever since, which we all deplore. Mr. Metcalf, of Bradford, came to our aid on the 8th instant, giving excellent psychometry and clairvoyance to a full audience, for which we all, especially the widowed mother of the boy, tender him sincere thanks. About 10s. were realised, which we at once forwarded, as they were in direst need. What makes us feel it most is the fact that they are not Spiritualists, which no doubt the wiseacre will pronounce a judgment from the Most High. Mrs. Beanland, of Leeds, kindly volunteered her services on the 15th for the aforesaid charitable object, with similar results, for which we feel indebted to her, and thus acknowledge the same. We intend to follow it up as long as we deem it prudent and necessary. We have visited the boy repeatedly, thus showing that we sympathise deeply with them in their hour of need. We trow not that the Church people and superintendent of the Sunday school can do more. They slighted us at first, but now we get the encomium of well done. March 20: Mrs. Mercer's guides spoke ably on "Where are the so-called Dead?" and "Past and Present Religions." Good and intelligent audiences. Clairvoyance remarkably convincing at both services.

LEICESTER. Liberal Club, Townhall Square.—March 20: We were disappointed by Mrs. Barr, through illness, for which we were very sorry. Morning: Mr. Ashby gave an address. Subject, "More light," closing with clairvoyant descriptions. Evening: Mr. Clark gave his services, and addressed a good audience on "Does Spiritualism increase or decrease our reverence for God?" He very earnestly explained that

we were surrounded by an invisible power that ennobled the life of a true Spiritualist; that we were guided and assisted in our everyday life by our spirit friends, and so our reverence for and towards God is increased. March 17: Election of officers for ensuing nine months. President and treasurer, Mr. J. Bent; vice-president, Mr. Chaplin; secretary, Mrs. S. A. Shepherd; assistant secretary, Mr. J. Moody. General committee: Mr. Riley, Mr. Ashby, Mr. Moody, Mrs. Pound, Mrs. J. Bent, Mrs. E. Smith. Ladies' Committee: Mrs. Mancell, Mrs. T. Mancell, Mrs. Barson, Mrs. Smith, Miss Morriss, Mrs. Marsh.

LEICESTER. High Street.—Our much esteemed brother and co-worker, Mr. F. S. Sainsbury, is an ardent worker, ever ready to help forward the glorious cause he has so much at heart. His subject was "Spiritualism from the Bible." The discourse was listened to with keen interest. He dwelt at some length on spirit manifestation in both the Old and New Testament, and compared it with present day Spiritism. He did not approve of Spiritualists hiding their belief from the world, though he was compelled to say that such was often the case. The after meeting closed a very pleasant evening.—J. H. A.

LONDON. 311, Camberwell New Road, S.E.—On Thursday, Mr. Ward conducted a small but profitable meeting, and on Sunday a pleasant evening with our Lyceum conductor (Mr. Coleman) and children, who rendered the touching and pathetic Service of Song entitled "Ministering Spirits," which was much appreciated and did great credit to all who took part. The principle set forth is "Do unto others as you would to yourself." We hope to hear Mr. Coleman and his pupils again shortly.—W. G. Coote, assistant secretary.

LONDON. Canning Town, 28, Trinity Street.—Our friend Miss Marsh gave interesting and instructive tests, her guides describing spirit friends to total strangers, in many instances giving full names and remarkable events occurring in their past life. This gifted lady must make many converts, her clairvoyant descriptions are so clear and striking. We look forward with pleasure to her next visit.—W. J. S.

LONDON. Clapham Junction, 16, Queen's Parade.—Very successful clairvoyance has been elicited here these two Sundays. I wish the friends around would awake from the sleep that has apparently overtaken them and come and help. Many hands make light work.

LONDON. Forest Hill.—Very pleasant evening with Mr. Humphries. Thursday last, a paper read on astrology.—A.

LONDON. King's Cross Society, 184, Copenhagen Street.—A small audience showed great interest in Mr. E. Long's lecture upon "How Spirits control Mediums," which was clearly and definitely explained. Several questions were asked and answered.—T. R.

LONDON. Marylebone, 86, High Street.—Sunday evening, Mr. T. Everitt gave an interesting and instructive lecture on "Remarkable Spiritual Phenomena" to a full audience. Dr. Britten, chairman, whom we were all pleased to see. Mr. Everitt spoke of the great mesmerists, Chadwick, Kennedy, &c., giving a graphic account of a séance the first-named had with Mrs. Everitt twenty-five years ago, and of other startling phenomena, which no theory could explain, save that spirit-people lived, loved, and communed with earthly friends.—C. I. H.

LONDON. Peckham.—Morning: Mrs. Bell opened the discussion on the "Origin of Life." The able manner in which she held her own proved how well the subject was studied. Evening, Rev. Young expressed pleasure in being with us; reading a sermon which he considered inspirational, he said: "I sat in my study to prepare for my Sunday work; as usual I took notes; when in the pulpit a black shadow came over them and I became a perfect blank. A verbatim account was taken. Though I agree with every word, the method was entirely foreign to my preconceived idea and intention." The compact audience fully appreciated the masterly interpretation and deductions from "The handwriting on the wall," and gladly accepted the services of our friend for May 1st.—Audy.

LONDON. Shepherd's Bush, 14, Orchard Road.—Good meeting. Mr. Brake and Mr. Wayatt gave good addresses on the "Life of Jesus as a Great Spirit Medium." Mrs. Mason's guides concluding with recognised clairvoyance. Mr. Horatio Hunt, inspirational medium, of Halifax, on April 10 and 12, and May 1 and 3. Tickets to either seance 1s. The number is limited. To be had of Mr. Mason, 14, Orchard Road.—J. H. B.

MANCHESTER. Collyhurst Road.—Mr. Lomax's controls gave good discourses on "The pure in heart shall see God" and "Democracy in Earth Life." Clairvoyance at both meetings.

MANCHESTER. Edinboro' Hall.—Dr. Blackburn gave very interesting and instructive addresses on "The Mystery of Evil" and "The Higher Aspects of Man." Discussion followed. Mr. Wheeler, of Oldham, kindly officiated as chairman. Good audiences.

MANCHESTER. Tipping Street.—Mr. Ormrod, of Bolton, gave excellent discourses. Evening: "The Handwriting on the Wall." He showed that Spiritualism is in keeping with the Bible, contradicting the priests, who assert that it is not. Our friend's Biblical criticisms were very clear, and his arguments beyond contradiction. Good audiences.

MIDDLESBROUGH. Spiritual Hall.—The inspirers of Mr. J. Eales dealt with "The Mission of Spiritualism," and "The Progression of Man." Though clothed in simple language, the truths of Spiritualism were told in a manner that could not fail to carry conviction. A very interesting ceremony took place at the Monday night's service, when Mr. Eales was presented by the society with a handsome silver-mounted walking-stick and silk muffler, as a token of esteem and a mark of respect for his unwearied and unselfish efforts in the cause of progress.

NEWCASTLE-ON-TYNE.—March 13: Mrs. J. A. Green, of Heywood, gave short addresses, followed by remarkably successful clairvoyant delineations. On March 14 and 15, the ladies of our society held their annual sale of work for the benefit of the society's funds. This was opened very pleasantly by Mrs. Green, and has proved eminently successful, and the ladies beg to tender to their friends and sympathisers their best thanks for their support. March 20: Mr. J. H. Lashbrooke, of Newcastle, delivered an address entitled, "Dante Alighieri, Poet, Prophet, and Mystic," which gave great satisfaction.

NORTHAMPTON.—We held a public séance instead of the usual service; Mrs. Jacobs, medium. Night, Mrs. Walker delivered an earnest and interesting discourse, which gave every satisfaction. March 27, Mrs. Yeeles.

NOTTINGHAM.—Masonic Hall.—Mr. T. Timson, of Leicester, gave a capital entertainment on Saturday, composed of phrenology, psychometry

and palmistry. He showed considerable ability in each branch, and was remarkably correct. He also gave a very convincing test in clairvoyance, describing a spirit of immense size, who, he said, died a sudden and violent death, age about 25, &c.; this was recognised by many as a Mr. Burrill, who was killed by a tram, after falling from his horse recently. His addresses on Sunday gave promise of considerable improvement and excellence in the future. In fact, it is not flattery to say that by self-improvement and by the assistance of his spirit guides Mr. Timson is likely to make a very fine speaker and be of considerable value to the cause of Spiritualism.—J. F. H.

NOTTINGHAM. Morley Hall.—Fair attendance at morning circle. The writer read from Mrs. Britten's work on the "Knockings in the Fox Family." Mrs. Barnes was controlled by Whitfield. He being a co-worker with Wesley related some of the incidents of spirit manifestations which occurred in their day, and how little they understood them. Evening, good attendance. The chairman made special reference to the anniversary of Spiritualism. The subject selected for Mrs. Barnes's controls was "The Evolution of Spirit." They gave some interesting remarks respecting the bursting forth of Spiritualism. A very large and interesting after-meeting; a stranger receiving some striking proof of spirit presence by Mrs. Ashworth's control "Tilly."

OLDHAM. Temple.—Thursday, good attendance at the circle. One gentleman had been to the door many times, but this time ventured inside and was pleased. He had his spirit friends described to him by "Daisy," the control of Mrs. Howarth, the conductor. Sunday, Mrs. Bailey's control spoke on "Spirit return," and "Spiritualism, the great reformer of the age," in a pleasing manner, showing that Spiritualism was a religion of love, a mighty science, as well as a reformer in all spheres of normal as well as Spiritual life. Clairvoyance exceptionally good.—W. A. M.

OLDHAM. Bartlam Place.—Thursday: Public circle. Mr. Wilde, of Rochdale, a great favourite, paid his third visit. Very large attendance. Saturday night: Penny reading—the first of the series. Sunday: Miss Walker disappointed us for the second time, but we were fortunate in securing so agreeable a substitute as Miss Jones. Good addresses, followed by successful psychometry. Good audiences.

PARGATE.—A good day with Mrs. Wallis. The afternoon subject was "Children in the spirit world." In the evening a crowded audience came to hear the lecture on "Tendencies of modern thought," which was given with great eloquence, followed by several clairvoyant descriptions.—J. C.

PENDLETON.—Mr. R. White gave good inspirational lectures. "Guardian angels" was a very interesting and highly-edifying theme, urging all to strive to do good, and so live angelic lives. Evening, "Buddha, Mohammed, and Christ." Buddhism places woman on an equality with man. Buddhists are commanded not to drink intoxicating drinks, and not to take any life purposely. There are five hundred million followers of Buddha. Mohammed retired into a cave where the Archangel Gabriel brought him the Koran. The Christian church says he was an impostor. Jesus was no higher or better than Buddha or Mohammed—these were all men, not gods. The most critical could not fail to appreciate the interesting and comprehensive lecture.

RAWTENSTALL.—Mrs. Frank Taylor occupied our platform in the evening. In the afternoon we had a circle. Very small audiences.

ROCHDALE. Penn Street.—Mr. G. F. Manning lectured on "Dreams" to a crowded and deeply interested audience. Successful clairvoyance.

SOUTH SHIELDS. 16, Cambridge Street.—March 15: A very enjoyable evening; 30 present. March 20: Mr. Foster's guides spoke on "The Tree of Life and its Progress," followed by some remarkable and pleasing psychometric tests, the guides preferring strangers, many being present.—J. G., cor. sec.

SOWERBY BRIDGE.—A very nice service with Miss Patefield, and a moderate audience. Her efforts were appreciated. Next Sunday election of officers. Members, please note and attend.—Mrs. Greenwood.

STOCKPORT.—Mr. Armitage recited two fine poems, and dealt with ten selected subjects during the day in the usual drastic manner peculiar to his guides. Much valuable information was drawn out, it is to be hoped to the satisfaction of the inquirers. The attendance was good at night.—T. E.

WISBECH. Public Hall.—Mr. Ward gave a very instructive address on "Spiritualism as a Pioneer to all Classes of Men." There was a good audience—number about 300. Clairvoyance excellent, as usual.—F. W.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Webster. Usual programme gone through well. Dialogue by Misses Pawson and Moore. Readings by Master G. Chamberlain and Miss E. Pickersgill. Marching and calisthenics very good. Attendances moderate. Visitors 3.

BLACKBURN.—Present, 68 scholars and 13 officers. The various teachers took their respective positions, and a very good session resulted. Mr. T. Tyrrell closed with invocation.—G. E. H., sec.

HACKMONDWICK. Blanket Hall Street.—We are steadily making headway. Four young women came to witness our movements, and were invited to take part. They were so delighted that they gave their names as members. Prayers by Mr. Ogram. Chain readings conducted by Mr. J. Dawson and the writer. Marching and calisthenics led by Miss Whitehead. Mr. Ogram read from an old book dated from 1500 to 1700, proving the return of spirits after murders had been perpetrated, divulging the secret through mediums. In one case the witness, when giving evidence, saw the murdered man, and described him under control. On this evidence he was condemned to death.

MANCHESTER. Collyhurst Road.—Mr. Haggitt opened with invocation. Recitations by Misses Annie and Emily Pollock, Polly Whitehead, and Masters Frank Warburton and Dicky Haggitt, also a dialogue by Miss Lottie and Bertie Whitehead. Usual course gone through. Mr. J. Parkinson, leader of marching and calisthenics.—Cor.

MANCHESTER. Tipping Street.—We have on our books 20 girls, 13 boys, 13 officers. Present on Sunday morning, March 13, 2 officers, 4 girls, 1 boy, on Sunday, March 20; 3 officers, 5 girls, 1 boy, 1 visitor. The attendance has been very bad since Christmas. Who is to blame? We appeal to the parents to alter this, and to those who have the welfare of the rising generation at heart to come and help to give them

some of our philosophy and knowledge. Next Sunday morning is the election of officers, we hope workers will come forward or else the Manchester Lyceum will be a thing of the past. For the children's sake and the sake of the cause, workers, come forward.—J. Jones.

OLDHAM. Bartlam Place.—Morning: Good attendance. Recitation by Emma Fielden. Marching and calisthenics well done. Closed by Mr. Wheeler. Afternoon, usual programme. Miss Halkyard conducted throughout.

OLDHAM. Temple.—Conducted by C. Garforth. Usual programme gone through well. Recitations by Louisa Calverley, Maud Runacres, Mary H. Gould, and Edward Calverley; song by Nelly Papworth; reading, C. Garforth. Attendance, 48, three visitors.—J. T. S.

OPENSHAW.—At 2 p.m., invocation by conductor. Recitations and musical readings by Lyceum. Very good recitations by William and Alice Lewis, L. Wilshaw, and A. Johnson. Marching and calisthenics gone through nicely. First Lyceum open session at Granville Hall, Sunday next. We hope to have a good attendance.

PENDLETON. Cobden Street.—Morning: Conductor, Mr. Crompton. Mr. W. Buckley gave an instructive lesson on "Phrenology," and examined a gentleman's head. Afternoon: Recitations by Annie and Alfred Winder. Mr. R. White related his experiences of life and its surroundings in Australia, which were very amusing and instructive. Usual programme, including marching at both sessions, well done. Closed by Mr. Moulding.—E. Barnes, assistant, secretary, 15, Pimblott Street, Pendleton.

STOCKPORT. The beautiful weather drew many little ones out, and had an inspiring effect on the work of the session. The chain recitation were well led by Misses Cox, Kenyon, and A. Bolton. Sunday next, Mr. T. Halsall will give an account of "Life in Canada" from personal experience.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR APRIL, 1892.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY. Temperance Hall.—3, Mr. J. Kitson; 10, Mr. Hopwood; 17, Mr. Pawson.

BATLEY CARR. Town Street.—10, Mrs. Hoyle; 17, Mr. Newton; 24, Mr. Armitage.

BATLEY. Wellington Street.—3, Mr. Hopwood; 10, Mr. Armitage; 17, Mr. and Mrs. Hargreaves; 24, Mr. Metcalfe.

BINGLEY.—3, Quarterly Conference; 10, Mr. Campion; 24, Mr. and Mrs. Hargreaves.

BRADFORD. Birk Street.—3 and 4, Mrs. Hellier; 10, Mr. Walker.

BRADFORD. Little Horton Lane.—3, Mr. Campion; 10, Mr. Boocock; 17, Mr. Walker; 24, Mrs. H. Saville.

BRADFORD. Milton Rooms.—3, Miss Patefield; 10, Local; 17, Mr. Johnson; 24, Mr. Rowling.

BRADFORD. Otley Road.—3, Mrs. Burchell; 10, Mrs. Craven; 17, Mr. Boocock; 24, Mr. Parker.

CLECKHEATON. Walker Street.—10, Mrs. Hellier; 17, Mr. J. Kitson.

HALIFAX. Winding Road.—3, Mr. Johnson; 10 and 11, Mr. J. C. MacDonald; 17, Mr. Galley; 24 and 25, Mrs. Midgley.

HECKMONDWIKE. Thomas Street.—3, Miss Harrison; 10, Mr. Peel; 17, Mrs. Mercer; 24, Mrs. Jarvis.

HUNSLY. Goodman Terrace.—3, Mr. Bradbury; 10, Mr. and Mrs. Clegg; 17, Mr. Long; 24, Mrs. Hellier.

LEEDS. Institute.—3, Mr. Moulson; 10, Mr. Hepworth; 17, Mr. Hopwood; 24, Mrs. Hoyle.

SHIPLEY. Liberal Club.—3, Mr. Lund; 10, Mrs. Jarvis; 17, Mr. and Mrs. Clegg; 24, Mr. W. Hopwood.

WEST VALE. Green Lane.—3, Mr. Newton; 10, Mr. J. Kitson; 24, Dr. Blackburn.

Next meeting of Yorkshire Federation will be held at the rooms of the Bingley Society, on Sunday, April 3, at 10-30, 2-30, and 6.

ASHTON-UNDER-LYNE.—March 28, Mrs. Hyde; April 3, Mrs. Horrocks; 10, Mr. W. Buckley; 17, Mr. Sutcliffe; 24, Mrs. Stansfield.

BACUP.—3, Mr. Plant; 10, Miss Cotterill, Lyceum Services; 17, Mrs. Johnstone; 24, Public Circle.

BELPER. Park Mount.—March 27, Mr. R. White; April 3, Mrs. Barr; 10, Mr. G. Featherstone; 17, Mr. A. Kitson; 24, Mr. T. Timson.

BRADFORD. Bankfoot, Bentley Yard.—3, Mesdames Jarvis and Galley; 10, Miss Myers; 17, Mrs. Woolley; 24, Mr. Walker.

BRADFORD. 448, Manchester Road.—3, Mrs. Russell; 10, Mrs. Webster and Mr. Todd; 17, Mrs. Marshall; 24, Mrs. Thornton.

BRADFORD. West Bowling, Boynton Street.—3, Mrs. Menmuir; 10, Mr. J. Bloomfield; 17, Mrs. Wilkinson; 24, Mr. Boocock.

BURNLEY. Guy Street.—3, Miss Gartside; 10, Mrs. Johnstone; 17, Mr. J. Long; 24, Mrs. Russell.

COWMS.—3, Mr. Brook; 10, Mrs. France; 17, Mrs. Hoyle; 24, Mr. Newton.

HECKMONDWIKE. Blanket Hall Street.—3, Mrs. Beardshall; 10, Mrs. Burchell; 17, Mrs. Bentley; 24, Mrs. Whiteoak.

HUDDERSFIELD. St. Peter's Street.—3, Mrs. Wallis; 10, Mr. Morse; 17, Mrs. Craven; 24, Mrs. Gregg.

MORLEY.—2, Mr. Galley; 10, Mr. Barrowclough; 17, Mr. Oliffe; 24, Misses Tetley and Parker.

OLDHAM. Bartlam Place.—April 3 and 4, Mrs. M. Hellier; 10 and 11, Mr. J. Hopcroft; 17, Easter services; 24 and 25, Mrs. Crossley.

ROCHDALE. Regent Hall.—3, circle; 10, Miss A. Walker; 17, Mr. B. Plant; 24, Mrs. Craven. The Lyceum Anniversary.

SOWERBY BRIDGE.—3, Mrs. Crossley; 10, Mr. Wm. Galley; 17, Mrs. Yeeles; 24, Mr. Bloomfield.

SUNDERLAND. Centre House.—3, Mr. J. J. Morse; 10, Mr. W. Murray; 17, Mr. J. H. Lashbrook (Anniversary); 24, Mrs. Davison. Committee April 10 and 24, at 11 a.m.

BACUP. Princess Street.—The Lyceum will give a grand tea party and entertainment on Saturday, March 26th, consisting of a cantata, "White Garland," songs, recitations, distribution of prizes, and a dialogue by five persons. Adults, 9d.; children under 12, 6d.; entertainment only, 6d.—J. Taylor, musical director.

BATLEY. Wellington Street.—March 26: Public Tea at 4-30; Entertainment at 7-30 prompt, by the Heckmondwike (Thomas Street) Amateur Dramatic Society, consisting of dialogue, readings, recitations, songs, and Christy minstrels. Old friends and new, help us to make it a success. Tickets for tea and entertainment, 6d. and 4d. After tea, 3d.

BOLTON. Knowsley Street Central.—A public tea party on March 26, in aid of furnishing our new hall. All provisions freely given by members. Tickets for tea and entertainment, 8d.; children, 4d. A humorous and interesting entertainment by the Lyceum members, concluding with dancing and various games. Everybody welcome.—H. H.

BRADFORD. St. James's.—Wednesday, March 30, at 7-45, Mr. Webster has kindly consented to devote the evening to psychometry and the diagnosis of disease with herbal remedies.

BRADFORD. Walton Street, Hall Lane.—Saturday, March 26: A grand concert by the choir and a number of friends who have volunteered. Songs, glees, recitations, and stump speeches; also a laughable dialogue. Commence at 7. Admission 3d. each.—T. R.

BRADFORD. Walton Street, Hall Lane.—As the gift of healing is so much needed, Mrs. Russell has kindly promised to give diagnosis of disease and prescription free. Many can testify to the power of the spirit through her mediumship. All are welcome. We realise over 100 at all our Monday night meetings, thus showing that the philosophy and the phenomena of Spiritualism are taking root.—T. R., Sec.

BURNLEY. Guy Street.—Saturday, March 26, a potato pie supper will be held in aid of the debt on the building.

HALIFAX. Winding Road.—Preliminary announcement. A grand bazaar and sale of work on Good Friday, April 15, at 2 p.m., opened by Mr. and Mrs. Goldsbrough, of Bradford, and on Saturday by Mr. J. Armitage, of Batley, to be continued on Easter Monday and Tuesday. High class entertainments will be given in the rooms adjoining. A refreshment stall will be provided. Admission: season tickets, 1s. 6d.; Good Friday, all day, 1s.; Saturday, all day, 6d.; Easter Monday, 2 until 6, 6d., after 6 p.m., 3d.; Easter Tuesday, open at 6 p.m., 3d.

LONDON. King's Cross, 184, Copenhagen Street, London, N.—April 17 and 24: 10-45 a.m., a private séance will be held on each date in the above hall. Medium, Mr. Horatio Hunt. Intending sitters will please apply for tickets, 1s. each, to the secretary, Mr. T. Reynolds, by post or at the meetings, as the number is limited to ten sitters at each séance. April 17, at 6-45, Mr. H. Hunt will lecture on "The Limits of Human Responsibility." Admission free. April 24, séance, 10-45 a.m. At 5 p.m., reception and tea party. Tickets 6d. We hope members will make this meeting a success. At 7 p.m. Mr. H. Hunt will lecture on "Different orders of Ghosts." Admission free.

MACCLESFIELD.—March 27: 6-30, Miss Pimblott. April 3, choir anniversary services. Thorough musical services. Solos, quartettes, anthems, &c. will be rendered by members of the choir both afternoon and evening, accompanied by five or six instrumentalists. Miss Pimblott will give short addresses, and Miss Janet Bailey clairvoyance.

MANCHESTER. Collyhurst Road.—Dramatic entertainment April 2nd and 4th, at 7-30 for 8, for the benefit of Mrs. Kelly, of Salford. Admission by programme, 3d., children, 2d.

MANCHESTER. Edinboro' Hall.—March 27, at 3 and 6-30, Mr. Tetlow. 8 to 9, circle. Wednesday, March 30, quarterly tea party at 6-30, and soirée and dancing at 8. Tickets, 1s.—A. E. W.

LONDON. Mile End, 218, Jubilee Street.—Miss Marsh will give a course of séances at the above address on April 3, and every Sunday at seven o'clock, until further notice.

LONDON. Marylebone, 86, High Street.—Mrs. Wilkins on Thursdays, and Mrs. Hawkins on Saturdays at 7-45.

MR. J. HOPCROFT writes: I am booked for Oldham on the 17th of April, and Burnley on April 24th, and having open dates from 14th to 24th shall be pleased to arrange for a few séances in private homes. All letters hereon to be sent to the care of Mr. E. W. Wallis, Editor of *The Two Worlds*, 73A, Corporation Street, Manchester.

MR. JOHN MOOREY has removed to 3, Albert Street, Clifford Street, C.-on-M., Manchester.

NEWCASTLE-ON-TYNE. Cordwainers' Hall, Nelson Street.—March 27, Mr. J. J. Morse at 10-45, "Man's Warfare with Nature;" at 6-30, "Before and After Life;" 28, same place at 7-30 p.m., "Industrial progress as affecting women."

NORTH SHIELDS.—Annual tea and dramatic entertainment on Good Friday, April 15.

NOTTINGHAM.—Wholesale Agent.—Mr. Barnham, of Alferton Road, has undertaken the agency for *The Two Worlds*.

NOTICE TO MEDIUMS.—In aid of the building fund, Mr. T. Cook, cor. sec., will be glad to correspond with all mediums who are willing to give one date, viz., for 1893, for railway fare, Rawtenstall.

OLDHAM. Temple.—A treat; a treat. Come and see. Sunday, 27, at 2-30 and 6-30. Special. April 3, Lyceum Open Session at 2-30, special programme, including calisthenics with the hand bells. 6-30, Service of Song, "Little Minnie." Reader, Mr. C. Thorpe, of Oldham.

PENDLETON.—March 27, Mr. E. W. Wallis, at 2-30, will deal with questions put last Sunday at the Cross Lane Bible Christian Class. At 6-30 questions from the audience answered.

ROYTON.—Lectures in the Conservative Club, Sunday, April 3, by Mr. E. A. Verity, of Oldham. Afternoon: "Who are the Christians, and how do they practice Christ's commands?" Evening: "Was John Wesley a Spiritualist?"

SPIRITUALISTS IN DUNDEE, please communicate with Mr. James, 29, Union Place, Perth Road.

STOCKPORT.—Saturday, April 2, quarterly social, with special entertainment by the Lyceum; ham tea at 5-0 p.m. Adults 9d., children 6d., entertainment only, 4d.—T. E.

SUNDERLAND. Centre House.—Anniversary Celebrations on Good Friday and Easter Sunday. Tea on Friday at 5 p.m. The report of the trustees will be given at 7 o'clock. Dancing at 8. On Sunday, Mr. J. H. Lashbrooke, speaker, and special music by choir and orchestra.

WALSALL.—Speakers please note change of address from Whitehall Road, Palfrey, to Dale Street, Palfrey, Walsall.—A. B. Mason, hon. sec.

WANTED to exchange for any occult books Vol. IV, unbound, of the *Two Worlds*; "Curious Life of P. B. Randolph," paper cover; "A Taemar Sewing Machine," cost 10s. 6d. What offers?—Address, A. L., Henbury, Bristol. (Advt.)

PASSING EVENTS AND COMMENTS.

OWING TO THE FULL REPORT of the Demonstration, which we give in this issue, we are compelled to hold over a number of interesting articles till next week.

NOTICE OF REMOVAL.—The private address of Mr. and Mrs. E. W. Wallis in future will be 12, Grosvenor Square, Lower Broughton, Manchester.

TOO LATE.—Stratford.—Leicester (Lyceum).—Ashton—Corresponding Society. W. Rooke. Next week.—W. Cowley, Coventry. Thanks. Printed in our columns some weeks ago.

"THE KEY."—Dear sir,—There is yet another "omission" in your leaderette. A journal that has a larger circulation in London than the *Medium* and *Light* put together.—Yours truly, ALAN MONTGOMERY, Editor of *The Key*.

THE "ARMLEY AND WORTLEY NEWS" for March 18 devoted almost a column to a very fair and on the whole accurate report of the Federation meeting on the 16th. We prefer to give our own report next week, it has been crowded out of this issue.

MR. CLARE'S Catechism does not state the case quite satisfactorily in our opinion for either side, but it may serve the purpose of provoking thought. We do not necessarily endorse all the views of our contributors. We prefer to let every one state their own case.

THE DISCUSSION OF SPIRITUALISM at the Cross Lane Bible Christian Class was continued on Sunday afternoon. We regret that only Mr. Crutchley turned up to defend the truth. Mr. Crutchley has our best thanks for his efforts.

OUTSIDE WORK.—Mr. E. Adams has been invited to and will give a paper to the Cardiff Impartial Society on "Spiritualism; its relation to science and religion." We trust he will be well supported. It is good work.

MR. J. J. MORSE was greeted by a large company on Tuesday when he read his paper on "Capital Punishment," &c., and a very good discussion ensued, quite a number of friends taking part. Mr. Morse has very kindly placed his paper at our disposal, and we shall print it in an early issue. A considerable number of signatures were taken to a petition for the abolition of capital punishment.

A PRINTER'S ERROR was overlooked last week in the announcement of Mrs. Britten's new monthly to be devoted to Spiritism and Occultism. The word Spiritualism was given in error. Spiritism is the word formerly used to designate the French Spiritists, who are re-incarnationists. As Mrs. Britten does not accept the doctrine of re-incarnation, she will probably give a new meaning to the word.

ASHCROFT is determined to take advantage of the free advertisement he obtained through Mr. Grocott's blunder and apology, for he will deliver four lectures in Burnley, from March 28 to April 1, inclusive, and will be supported by local church and dissenting ministers. He will pave the way nicely for the Federation Conference. Mr. Stead will preach the annual sermons for the Brunswick Sunday School, on April 10. Could he not be secured to lecture on Ghosts in reply to Ashcroft?

CONVERSAZIONE AT SHEFFIELD.—The *Independent* for March 15 gives a good report. From 600 to 700 persons were present and took part in a varied round of enjoyments. Mesmerism was practised by Mr. W. Keyon (president), psychometry by Miss Jones, ventriloquism by Professor de Gaunt, and clairvoyance, at midnight, by Mr. W. E. Inman. An exhibition of literature, spirit photos, drawings, paintings, &c., was extremely interesting. Song and dance filled up the intervals, and a very enjoyable evening was spent.

A "CHICAGO SUNDAY TRIBUNE" (what a huge paper it is, 40 pages as large as the *Times*) for Feb. 28 has reached us. It contains an account of the capture, exposure, and confession of a fraud masquerading as a medium. The scoundrel admits his mercenary motives. Would that every impostor who steals the cloak of Spiritualism to cover nefarious schemes could be punished. Genuine mediums would then have a better chance of fair treatment. Colonel Bundy, of the *Religio-Philosophical Journal*, deserves thanks for his efforts to root out fraud.

IS THIS AS IT SHOULD BE?—Complaints reach us from many quarters of the apathy and indifference of Spiritualists who absent themselves from the public meetings on the smallest pretext, and do not aid the work as they might do. Many private circles are held at the same time as the services, thus drawing away those who could and should support the public propaganda. We are requested to urge upon Spiritualists that they recognise their duty to their principles and the workers, lay aside their objections, and make some sacrifice, if need be, to publicly support the cause.

ACKNOWLEDGMENT.—Mr. J. H. Allen, of 20, Robicus Lane, Langley Green, near Birmingham, writes requesting the publication of the following list of donations towards paying a heavy doctor's bill incurred by the last illness of his late lamented mother (Mrs. C. Allen, of West Bromwich and Birmingham). He is deeply grateful for such expressions of practical sympathy and esteem. All her energies were centred in the Spiritualistic faith, and if honesty of purpose counts for anything she has made easy her passage to the other world. Mr. Anson 10s., Miss Powers 10s., Mr. Robert George 3s., Mr. Sunderland 3s., Mrs. Groom 2s. 6d., Mr. Findlay 2s. 6d., Mr. H. Ellis 2s. 6d., Mr. Richard George 2s. 6d., S. S. Society 2s. 9d., Mr. Shrieves 2s. 6d., Mr. Harris 2s., Mr. Morrall 2s., Mr. Carlile 1s., Mr. H. Williams 1s., Mr. Eddie 1s., Mrs. Hadley 1s., Mr. T. Hands 8s., Mr. Turner (through Mr. Mahoney) 5s., Mr. Crichton 2s. 6d.; total £3 4s. 9d.

A SEVERE INDICTMENT.—A correspondent writes: "I am sorry to say a large number of our members seem to have but a very meagre appreciation of the importance of sustaining public meetings. Many of them have not yet broken their 'shell of selfishness,' and prefer sitting at home for private gratification—are, in fact, 'phenomena hunters'—do not, and apparently cannot, realise the import of past results obtained, but are everlastingly on the hunt for fresh tests, TESTS, and TESTS!! Result: Lukewarmness as regards society work, and consequent weakening of the hands of those who are left to struggle on against it, and who have often, in addition, to hear their efforts depreciated and their motives impugned. I have been asked by the secretary of the Cardiff Impartial Society to give them a paper upon Spiritualism on Monday next, and I have consented to give them 'Spiritualism; Its Relation to Science and Religion.'"

CURIOSITY.—"A prolonged course of trifling with mediumship and open-mouthed gaping at wonders—some real, some lying, all profitless if indulged in from idle curiosity—has gone far to familiarize some of us with a type of Spiritualism that can do us no good, and is perilously likely to do us harm. We cannot wholly separate tares and wheat—the evil and the good will be always with us. But the time has fully come to choose the good and refuse the evil, even though the choice be difficult, and we incur some risk in making it. M.A. (Oxon)."—*Light*.

TO CORRESPONDENTS.—A. A. Elder, Salford: The question will be dealt with on Sunday afternoon at Pendleton (see Prospective Announcements). F. A. Moore, Halifax: Thanks for paper. Will refer to it as soon as possible. Very crowded just now. Mr. J. W. James, Aberdeen: We hope your paper to the Unitarians on Spiritualism will do good. Dora Moss, W. Wallace, received with thanks, next week. S. W. Cash, Birmingham, re Mr. Owen, crowded out, next week.

IS SPIRITUALISM A FRAUD?—Rev. Ashcroft purports to be able to prove its fallacies and sophistries. Though some of his arguments are certainly telling, we must admit that we don't admire the spirit in he goes to work! He seems quite devoid of any reverence for his opponents' feelings and sentiments, and delights in raising laughter at their expense. Now, no one can accuse us of a leaning towards Spiritualism, but we love justice and fairness, and above all we have a deep respect for those with whom we do not agree so long as they conduct themselves as they should. If Mr. Ashcroft had a little more 'charity' about him, we should appreciate his lectures better."—*Bolton Star*, March 19.

BURIAL ARRANGEMENTS.—Concerning "Hopeful's" letter in *The Two Worlds*, 18th inst., it is a little curious that "Hopeful" was unable to obtain the services of a speaker to conduct the interment of the remains of his daughter. I was under the idea that there was a Spiritual "Institution" in Sheffield, and a society as well. Surely, a suitable person ought to have been obtainable through one or other of such agencies? The writer of this would have cheerfully attended if he had been communicated with, as he has in scores of similar instances. But if, as too often happens, friends delay communicating with speakers until the day of the funeral, or, as is sometimes the case, desire the funeral for Saturday or Sunday, it is a little ungracious to complain that a particular speaker, or speakers, cannot be obtained, as on these days it is frequently impossible. The need of systematisation is plainly indicated by "Hopeful's" experience, and if our ensuing National Conference meeting can deal with the grouping of districts, and so do away with the expensive working of our disorganised cause, a good thing will be done. Our present individual and non-united plan benefits the railways more than it does the speakers, for if any of us entirely depended upon our "fees," life would be nearly insupportable—to those who have families, at least.

IN MEMORIAM.

We regret to announce the passing on to spirit-life of Mrs. Cropper, wife of Mr. John Cropper, the well-known Spiritualist, of Smallbridge. Her mortal remains were interred at the Rochdale Cemetery, March 16. Mrs. J. M. Smith, of Leeds, conducted a most impressive service. About 100 friends and relatives assembled to pay their last tribute of respect to the earthly form of our sister. Mr. J. Cropper thankfully received the wreaths presented by the members and friends of the Rochdale Society of Spiritualists, Regent Street, as tokens of their respect.

Mrs. Hitchcock, of Belper, late of Nottingham, has gone to her reward. We cannot say we are sorry. On the contrary, we rejoice. She has left the frail, feeble, old body, with its pains, which she bore with such fortitude, and is growing young and strong again "over there." She has joined the husband she loved devotedly, and will be welcomed by hosts of people whom she enlightened and comforted. Brave, faithful, and earnest, truly it is well. To die is gain! For many years she worked hard for Spiritualism, unselfishly and uncomplainingly. In Nottingham she and her husband had a long record of service and suffering in the days when, to be a Spiritualist, meant persecution and scorn, which few can understand now. Dear sister, take with you the hearty God-speed of your earth-friends and co-workers. We shall meet again.

Christina ("Tina") Collinson, daughter of Mr. and Mrs. W. H. Collinson, and grand-daughter of Mrs. Yeeles, passed to a higher life on the 11th instant. She was a very precocious child, and seemed to entwine herself in the affections of all with whom she came in contact. Beautiful floral wreaths as tributes of affection were given by the following: Her father and mother, Mr. and Mrs. Collinson and family, Mr. and Mrs. John Miller, Mr. and Mrs. Hancock, Miss Daines, Mr. and Mrs. Yeeles and family, Mr. and Mrs. John Collinson, Mr. and Mrs. Overton, Mr. James Collinson, and by the employees of the Birch Street Branch of the Jarrow and Hebburn Co-operative Society. Prayer was offered up at the house by Mr. Forrester before leaving for the cemetery. At the graveside Mr. Wilkinson, Tyne Dock, gave a stirring address, followed by an invocation by Mr. Forrester. Both gentlemen brought home to their hearers grand and appropriate lessons, containing the consolation so much desired.

Mary Jane Moffatt, of Middlesbrough, passed to the higher life March 12, aged 36 years. Nearly three years ago a prominent notice appeared of the interesting accompaniments of the funeral of Mrs. Martha Peacock, Mrs. Moffatt's mother. Both these good friends belonged to a family connection constituting a large section of the original local society. Mrs. Moffatt had been a confirmed invalid for many years, but her cheerful optimism, her clairvoyant gift, and her long-proved realisation of "death as gate of life" kept up the wavering hold on mortality, when, over and over again it seemed as if each succeeding acute spell of sickness would be fatal. She once said to her sorrowing partner, Mr. John Moffatt, "If I could only just manage to lose heart, I could pass away so easily!" An old and esteemed friend of the family, Mr. Edmund Gallettie, who, at our sister's special request, impressively conducted the service in Linthorpe Cemetery, on March 16, said he never saw such a death, such glad anticipation of the nearness and absolute certainty of eternal life and satisfaction, such calm courage in making her own funeral arrangements. About sixty friends attended, some at no small inconvenience, and Mrs. J. Stansfield, of Oldham, touchingly closed the graveside service, at which several hymns were sung. Some beautiful floral wreaths were contributed.—Cor.

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 Mr. O. Pearson, Medical Clairvoyant and Psychometrist. Private sittings by appointment. Address, 9, Selby St., Ardwick, Manchester.
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NOTICE.

Mrs. E. Gavan, Medical Psychometrist, 18, Clowes Street, West Gorton, Manchester, gives State of Health, Ailments, time to Cure, Advice, &c., from lock of hair, sex, whether married or single, for 1s., stamp for reply. Incurables preferred.

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TESTIMONIAL No. 3.

Moldgreen, near Huddersfield, July 4th, 1891.

Dear Mrs. Goldsbrough,—I feel, dear madam, that I cannot find words to express my thanks for the cure you have succeeded in effecting in my case. I have suffered, for many years, with an *Ulcerated Stomach, Weak Heart, and a very bad Liver*. I despaired of ever being made right again. When I came to you at first (nearly two years since) I was reduced, through long suffering, to nothing but skin and bone (as the saying goes), and *scarcely able to walk about*, and if I had not persevered with your treatment, which I felt from the commencement to be slowly but surely *restoring* me, there would have been no cure, but to-day, I am happy to say, I am *completely cured* of the above ailments, and in the enjoyment of *excellent health*. Life to me is now *worth living*; I feel I could spend the remainder of my life in spreading your name and fame throughout the wide world.

Your very grateful friend,

MISS J. BEDFORD.

No. 4.

11, Russell Street, Carr Lane, Windhill, June 1st, 1891.

Madam,—It is with much gratitude that I inform you that my cough has entirely gone, through your skilful treatment and the efficiency of your Cough Mixture that you gave me last Saturday. In three days I was liberated, but this cough seemed to irritate the old wound a little, where the enlargement has been, as it was not entirely well, but all the humming noise has gone, and I believe through your skill and the efficient power of your medicine in due time shall be restored to my wonted health and strength. From experience I have every confidence in your treatment, so you may prescribe as you think best, as you know my complaint. I return many thanks for benefits received at your hands already.

Yours truly,

W. BARNETT.

No. 5.

George Street, Ravensthorpe.

Dear Madam,—Please find enclosed an expression of thankfulness for the skilful and effective cure you have made upon me, having previously been under three doctors, and all failed to do me any good (one a most eminent doctor), but after being under him nine months, he came to my house to examine me the second Sunday in August, 1889, and the result was this, he told my wife that he may be able to prop me for a short time, but I could not get better again. After hearing my wife say that he used the word "prop" I began to think it was time to try some one else, and I tried your treatment and you have cured me of liver and stomach complaint and also a bad ankle, thanks to Mrs. Goldbrough, and I hope you will live to a very long age to do good to suffering humanity.—I am, yours faithfully,

A. BILTCLIFFE.

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[SEE BACK PAGE.]

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Mr. A. CROCKER, 7, Blenheim Square, Marlborough Hill, Kingsdown, Bristol, states:—"My daughter for some time suffered greatly with indigestion and sickness after meals, as well as other affections, but since using your Embrocation and taking your Compound Tincture she can take her food without feeling any pain after, and the hand that has been useless for many years and the stiff joints in other parts are giving way. I cannot sufficiently express my gratitude to you for the benefit she has received."

Mrs. STEPHENS, 13, Shaftesbury Terrace, Ashley Road, Bristol, writes:—"After years of suffering and after exhausting my credulity in medicine, I was persuaded to try your ALOFAS FEMALE TINCTURE, and, simply as an act of justice to yourselves, I am pleased to write and say that I have never had cause to be so grateful to any remedy as yours for benefits derived, which I can only describe as marvellous."

Mr. H. J. NORTH, Bible reader, St. Luke's, writes:—"Many of those in our district to whom you gave Medicine have been much benefited thereby."

Rev. W. C. MOUNSEY, late senior curate of Bedminster, writes:—"I have much pleasure in saying that your remedies have proved very beneficial to the poor of our large parish."

Rev. WILLIAM DAVIES, senior curate of St. Paul's, Bedminster, writes:—"I thank you very sincerely for so kindly and so freely giving your oils and medicines to the persons I have recommended. I have to-day made personal inquiries from a number of them, and the testimony is unanimous that they have been benefited by your treatment."

W. TERRETT, Esq., town councillor, Bedminster, writes: "In every case you gave the medicine to the poor people I sent you, I find it did them great good."

Mr. EDWARD WILLIS, Brewer's Place, East Street Bedminster, writes: "I have received from your remedies great relief. I have been suffering from a severe rheumatism this last twelve months; this last three months I have scarcely been able to move until a fortnight ago I began to try your remedies and found immediate relief."

From LADY HALL.

Dunoon, Argyllshire, July, 1888.

Dear Mr. Younger,—I have been taking your ALOFAS for a severe cold accompanied with pains in my chest. It has acted like a CHARM, relieving my chest within a few hours, producing perspiration, and taking away all painful tightness, and the next day I was nearly free of my cold. It certainly arrested what might have proved a serious illness.

Yours very truly,

(Lady) L. C. HALL.

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The Manager of Alofas Company. December, 1890.

Sir,—I pen these few lines to you, thanking you for sending on pamphlets and medicine, which I received all safe. I also bless the day that I got your medicine for my daughter, as it has made a new child of her, besides removing a nasty cough of twelve months' standing, and a heavy heaving at the chest; but she is hale and well now. Where ALOFAS remedies are once used, they will be their own testimonials. I shall do all that lies in my power to spread the medicines of ALOFAS.—I remain, yours truly,

(Signed) THOMAS FOGGON.

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