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CONTENTS.

Modern Civilisation	157	Armley National Federation Pro-	
Norma—A Retrospect, Chapter III.	159	paganda Work	163
Was It a Vision?	160	The People's Letter Box	164
The Preacher of the Future	161	Platform Record	165
Old and New Dispensations	162	Prospective Arrangements	167
Women's Work and Wages	163	Passing Events and Comments	168

MODERN CIVILISATION.

BY THOS. HIGGINBOTHAM.

[This paper should be read in conjunction with the one on "Ancient Civilisation," by J. H. Fletcher, which we printed last week. Both were read at the Spiritualist Debating Society, Manchester, on March 8th, and led to a most interesting discussion.]

My position may best be defined in the following words: I come not to flatter Fletcher, but to foil him. It will be my aim to show that modern civilisations are superior to those of the ancients. Every one who has listened to Mr. Fletcher must have been struck by his ingenuity, but do not let us be unduly influenced by the enticing garb with which ancient civilisations have been so dexterously decked.

Of what civilisation is everybody has some conception, yet no one has been able to supply an accurate and an adequate definition. Like truth, and a host of other abstract ideas, it baffles definition. Civilisation is complex: it has many degrees, and is invariably reached by devious and difficult steps, and the last have not been taken. The fundamental ideas contained in the word are progress, development, the extension and expansion, the greatest activity and the best organisation of the social relations. It may be regarded as the means of giving strength, stability, and happiness to society. Considered as being accomplished, it is the progress from the rudest and most savage to the least rude and least savage state. Considered as relatively completed, it is the highest and furthest remove from savagery and rudeness reached by man. Both ideas are here borne in mind, both the progress and the attainment. M. Guizot tells us civilisation "subsists on two conditions, and manifests itself by two symptoms." The two conditions are social and individual activity—the two resulting symptoms are the progress of society and of the individual. Each civilised nation, besides its rich inheritance and its selections from the accumulations of past ages and peoples, has its own peculiar manifestation of, and makes its own special contribution to, civilisation. What a contrast there is between the Chinaman and the Englishman, the Spaniard and the Scotchman. Yet all these are civilised. The absence of clothing, language, literature, religion, arts, sciences, systems of philosophy, manufactures and commerce mark the barbarous people, and by implication their presence and relative perfection mark the most highly civilised people.

In a broad and general way a civilised man might be defined as one who had best adapted himself to his environment, with its fourfold order—physical, social, mental, and moral. In other words, the proper adjustment and relation of all the parts of his being to all externals which concern him.

The actions of an uncivilised man are simple, and but ill adapted to the simple end or ends to which they are directed. The actions of the civilised man are characterised by numerous and complex adjustments, to the end or ends desired, and numerous minor ends are served while still in subservience to major ends. In matters relating to food, clothing, and dwellings is this difference manifest. Compare the savage with the trader, the professional man, or the politician. Herbert Spencer says, "Intellectual progress is by no one trait so adequately characterised as by development of the idea of causation, since development of this idea involves development of so many other ideas." He goes on

to show that language must have made considerable advance before this is possible. Distinguish here, that there may be a relatively perfect language and even a literature without the idea of causation, but no idea of causation without a language. Is my opponent prepared to affirm that the ancients possessed this idea to the same extent as the moderns? The ancient Egyptian clearly did not; the Greek did not, for to him almost every tree, stone, and stream were the abode of divinity, or other existences of celestial or subterrestrial origin and order. Even Plato and Aristotle, the wisest of the Greeks, did not possess the idea clearly, as is evidenced by their making state-enactments the sources of right and wrong. The ancients who exalted Chance into a divinity manifestly had at best only a deficient, imperfect idea of causation. If there is, and we all believe there is, an all-wise, all-good Disposer of Events, then surely those who *perish* by shipwreck, those who are killed by railway accidents, those who suddenly meet death in dark cheerless coalpits, are, equally with those who escape, disposed of by that Divine Power not ourselves which makes for righteousness. A deficient idea of causation characterises those who recognise Divinity in the one set of events and not in the other. But I think it will be admitted that such persons are rapidly become fewer. The moderns can lay claim to the idea of natural law in a way which the ancients cannot. Consider how the idea permeates the science of to-day. Take astronomy for instance; the Copernican system has gone; Kepler's guardian angels of the planets have disappeared, and a natural explanation of the planetary movements has been reached. Consider how far-reaching in its influence has been the great discovery made by Sir Isaac Newton. Mr. Fletcher has alluded to the astronomy—perhaps he ought to have said the astrology—of the ancients. We claim superiority for the moderns along the following directions—ideas of space, of size and shape of the earth, in the ability to compute the weights and distances of some of the heavenly bodies and by means of the spectroscope to determine their composition, and in the knowledge of the different orders of stellar magnitude.

The revelations of the microscope are quite as astonishing as those of the telescope, but we cannot deal with them here. Our knowledge of the infinitely large and the incredibly small immeasurably transcends that of the ancients. Through the modern sciences of light, heat, and chemistry we are introduced to a world of atoms, molecules, and light waves of which the ancients knew next to nothing. Time falls us to tell of all the achievements, uses, and advantages of modern sciences, but it may truthfully be said that the moderns have reached unequalled distinction in their subjugation of Nature, in the sense of conquest of her secrets. She is, in large measure, "an open secret," and, as far as we know, her laws are now what they were on the earliest day, the only difference being that we interpret her better.

Mr. Fletcher has argued that language and architecture indicate the excellence and degree of superiority in any civilisation. We only regard them as factors of civilisation, and not the greatest or most enduring. No doubt Sanscrit and Greek had, as languages, their peculiar merits and subtleties. Still, the cosmopolitan English tongue, indebted as it is to so many sources, may be compared with Sanscrit or Greek without suffering much by the comparison.

It is not a great thing to say that the Sanscrit or Greek speakers had words and ideas that we have not. It is easy to retort that we have words and ideas which they had not. For instance, in Greek there is no equivalent for the word "honour." It does not appear clear that the language which requires most rules is the best. We should incline to the

opposite opinion. The language needing the fewest rules, like the people requiring the fewest laws, would, from some points of view, appear preferable. It must be remembered that we have numerous facilities for the study and acquirement of foreign languages which have clearly been embraced by many, or else how could the philologists, of whom Mr. Fletcher has so eloquently spoken, have entered into the subtleties and niceties in expression as well as the richnesses of ancient languages? Some Englishmen can read their Greek New Testament as easily as the English version. By acquiring the great languages of the past we may gain in one way what we lose in another, and if we cannot acquire Greek, for instance, we can easily procure reliable translations of the best Greek literature. As regards architecture, no doubt the Greeks in their conception and production of the various classic styles stand foremost. But development as well as conception occupies an important place. Gothic architecture, as to development, has characteristics which the Greek orders had not. The Gothic arch cannot be found in Greek architecture. Who does not prefer Gothic architecture to the more massive but less attractive Greek styles? Even the Corinthian order is not as pleasing as the graceful Gothic. Further, it has been shown that when literature revives, a revival of architecture and the fine arts follows. This would indicate that the major force is in literature and only the minor in architecture, hence we conclude that intellectual and literary progress are truer tests of civilisation than language and architecture.

The genius of moderns has been directed more into other channels than into the construction of languages and the perfecting of the building arts.

One characteristic feature of modern progress is, that we have come to look upon some of the factors of our high civilisation as commonplace. They are as accessible as air and as plentiful as water, and on that account receive from us inadequate and scant consideration. The mere mention of some of these will probably carry conviction of the truth of this statement. The printing press, the newspaper-press, and journalism in all its forms. Books of all shapes and qualities, in all sizes, at all prices, and on every conceivable subject. One German, indeed, professes to give us a "Philosophy of the Unconscious." The cheap and earth-engirdling postal service: telegraphy with all its adjuncts, systems, and codes. The marvellous telephone and wonder-moving phonograph, balloons, torpedoes, and big guns. The railway, tram, steamboat, and canal services with all their ramifications—all these and many other common benefits were unknown to the ancients. Would any sane man change places, if that were possible, with any old Egyptian, any philosophic and beauty-loving Greek, or subtle Sanscrit speaker, unless he could take these modern accessories with him? Observe too, how much Mr. Fletcher is indebted to the moderns in the compilation of his paper, in the names of writers he has cited, and the books he has consulted. We wonder how he would like to cross the Atlantic in an old African canoe. One fancies he would prefer an Inman or a White Star Liner. Let him answer whether the ancients ever had any exhibitions like those recently held in Manchester and Paris? Did they ever construct an Eiffel or a Watkin tower? Did they ever dream of, much less agitate, for a Channel tunnel? Was one of them able to make and ride anything comparable with a tricycle, bicycle or anicycle? Did the inventors of the ancients ever conceive and construct anything equal in marvellousness to the phonograph? About a year ago there was an account in the *Manchester City News* of a successful reproduction, by means of one of these wonderful instruments, of Robert Browning's voice, just a year after his death. And Edison, be it borne in mind, is a Yankee, and the Yankees have done nothing extraordinary in language and architecture. Must we on that account conclude that their civilisation is not of a superior order, if, indeed, we may go so far as to say they are civilised at all? The Yankees profess to lick creation, but Mr. Fletcher, presumably, is going to lick the Yankees.

It would only be a purblind estimate of the strength and height of civilisation that left out of its reckoning, Morality and Religion. Emerson says: "In strictness, the vital refinements are the moral and intellectual steps." Mr. Matthew Arnold, that great agnostic whom some of us so much admire, speaking in one of his books of the practical value of Christianity, apart from its theological dogmas, its prophecies, and apart from the gloss which theologian miracles have given it, has the following noteworthy passage: "Chris-

tianity is the greatest and happiest stroke ever yet made for human perfection." We have chosen from these two writers quotations on religion and morality, because we believe even Mr. Fletcher will admit that neither was bound by the trammels of Ecclesiasticism and Conventionality. We ask Mr. Fletcher to name the ancient religion which on its moral and regeneration side is superior to Christianity? We ask him to deny that morality is one of the greatest factors of civilisation, that conduct at least is three-fourths of life.

The monotheistic idea has received an expansion and an interpretation in recent times not known or gauged by the ancients. Polytheism has receded, while monotheism has advanced, and that surely is a great gain and an element of true civilisation, as well as of true religion. The abolition of slavery marks an advance of real religion, and is one of the main differences between modern and ancient civilisations. Slavery was a great factor in the social systems of most of the nations of antiquity, and where slavery did not exist, the equally baneful class distinctions, which we find exemplified in India, were in force. Every one knows now that caste in India has practically received its death-blow through the instrumentality of English rule.

Professor Rawlinson, for whom Mr. Fletcher appears to have a high regard, speaking of the Homeric age, states that slavery was everywhere established and considered to be right, and Professor Mahaffy, alluding to the same period, says the notion that might is right was practically carried out. Further, he says, "We find for example, in the ordinary life of Athens, cruelties and barbarities, so violently in conflict with the humanity of a Socrates, a Euripides, or a Plato as to astonish us, and make us doubt our estimate of Greek culture. These harsh contrasts," he adds, "would now exist but for two things—the invention of printing and the abolition of slavery—the latter the direct result of Christianity." Mr. Fletcher has given us the bright and elevating side of Greek life, and perhaps we may fairly dwell on its dark side. What has he told us about the Spartan helots, or slave population, or about the legalised system of assassination employed when these poor unfortunates became too numerous, and how at last in B.C. 464 they revolted? Has he mentioned the thirty tyrants who commenced to rule Athens in B.C. 404? Not he. Yet, had he carefully consulted his helper, Rawlinson, he would have known it. Professor Mahaffy further acquaints us in his book, "Social Life in Greece," that the Greeks were not properly courageous. They had a low sense of truth, a horror and hatred of old age, gloomy and hopeless views respecting a future life, and even in the Periclean or Attic epoch a certain contempt for women seems to have become the fashion. The uplifting of woman, then, as well as the abolition of slavery, has been accomplished by modern agents. Coupled with the monotheistic idea then, we may affirm that the idea of the "brotherhood of man" has clearly influenced man's actions more in modern than in ancient times. The most slender acquaintance with Greek literature, in so far as it deals with the social life of the Greeks, will make manifest the fact that woman was accounted little better than an animal in those times. True it is that in Homer, Euripides, and Æschylus for instance we find attractive portraits of women, but in general it is not too much to say she was held to be of a lower order than man. Some peoples of antiquity, in the days when might was another name for right, used to treat the aged, the crippled, and the malformed rather roughly. If a man could fight, and was strong and able-bodied, it was well with him; if not, so much the worse. In our times we acknowledge that the weakest will go to the wall, and people say the devil takes the hindmost in the struggle for life. If the weakest *must* go to the wall, we are minded in these days to make the passage as easy and painless as possible. One cannot pretend that the idea of an All-Father, and the consequent idea of the "brotherhood of man," have permeated the minds of men thoroughly yet, but we may say we have got farther on that road than the ancients. Not that we blame the ancients; probably they lived according to their light and state of civilisation. The fact is we have more light and more civilisation.

Before concluding, it may be permitted us to mention some of the great names of modern times. Mr. Fletcher has allowed me to date the modern epoch from the Christian era. The advantage thus gained is great. Among reformers, then, we may mention: The Divine Man of Judæa, Mohammed, St. Paul, and Luther; among painters—Titian, Raphael, Correggio, Da Vinci, Murillo, Rubens, Vandyke, Reynolds, Lawrence, Opie, Turner, and Claude Lorraine. Michael

Angelo was both a great painter and a great architect. He it was who said, "Trifles make perfection, but perfection is no trifle." In philosophy, the following names will suffice: Bacon, Kant, Hobbes, Locke, Hume, Descartes, Schopenhauer, and Herbert Spencer. In poetry, Shakespeare, the loveliest of souls; a high austere Dante; Goethe, Germany's sagest head; Milton, the inimitable epic poet; and Chaucer, the early English singer of renown.

It would be easy to lengthen this list by including warriors, mechanics, merchants, musicians, inventors, and scientists, &c., but it is not necessary. Will the annals of the ancients supply a list as rich, as extensive, as varied?

No doubt Mr. Fletcher will tell us the ancients excelled in originality. We admit that the brain which conceives is superior to that which receives. Modern brains not only receive but conceive, and the brain that both receives and conceives is surely better than one that does the one or the other solely, even though efficiently. Suppose all brains conceived and none received, or *vice versa*, would not their relative values be changed? Suppose a man conceived something which not one of his fellow-men could receive or use, wherein would be the practical value of the conception? The valuable conception, then, would seem to be that which can be received and used. Many ancient sages had conceptions which were never utilised or put into tangible shape. Plato, for instance, and his republic. Socrates became at last unbearable to the Greeks, and they gave him poison to drink. He was too high and good for them. The moderns at least have insight enough to appreciate him. We are not discussing whether we excel the ancients in originality, or *vice versa*, much less are we singling out two factors, such as architecture and language, to represent the totality of civilisation. The question is whether the *sum* of our civilisation is superior to that of ancient times, apart from originality, apart from special factors, and apart from methods of attainment? How in the name of reason are we to be expected to take up *all* the details of civilisation as left by the ancients and carry them to still greater perfection? It is more reasonable and more in accordance with facts to say that every nation has its own particular bequest to make, and its own particular genius to follow, in order that an all-round development, progress, and perfection, may be secured.

To gauge the height civilisation has reached in a nation it will not be wise to take either the lowest or criminal classes, or the greatest men of that nation. The *via media* will lead to a juster estimate, as civilisation, to be anything, must include the respectable masses and the serious middle classes. From this point of view I think you will find no difficulty in awarding the palm for superior civilisation to the moderns, especially when regard is had to the weighty significance of democratic government and instincts.

We have tried to indicate in brief outline in what the moderns excel the ancients—viz., intellectually, in the physical sciences, in time and labour-saving appliances, in inventions of every kind, in literature, the drama, poetry, music, philosophy, in morality and religion, in the abolition of slavery, the status of woman, the treatment of the aged and the crippled, and lastly, and very briefly, politically.

In conclusion, I cannot do better than quote two lines from the "Locksley Hall" of Tennyson—

Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns.

NORMA.—A RETROSPECT.

(Prize Story No. 2.)

By ANNIE E. FITTON.

CHAPTER III.

I WAS particularly impressed by the way in which Mrs. Hope listened to my clairvoyant experiences. Incredulity would not have surprised me—I was too accustomed to having my word doubted—and ridicule I should have been quick to detect; but I was relieved and delighted to find that what seemed visionary and strange to myself, though so familiar as never to alarm me, and absurd and impossible to others, were to her beautiful and well-understood facts; and as she explained to her eager pupil the reality of the unseen and its nearness to those gifted, as it seemed I was, with a vision subtle enough to pierce through the physical environment, and come in touch with the angel world, I listened fascinated with the novelty of the theme, and quick to seize upon the ideas so simply and forcibly put before me.

And thus I became a learner in the philosophy of Spiritualism. At an age when the mind is most open to impressions, I was taught much which lies outside the ordinary teacher's vocation, which moulded my character and, as I grew older, opened before me a wide expanse of thought, leading with true directness into a still vaster field of practical utility.

I was too young then to fully grasp the significance of much which she impressed upon me, but seeds were sown of which the fruitage-time would follow.

Physically, too, I benefited by Mrs. Hope's practical common sense. Hers was truly a religion of health; "to be the best that we can be" her motto; and an all-round cultivation of body, mind, and spirit—the outcome of her belief. Finding me languid, round-shouldered, and narrow-chested, she organised a daily drill, which gradually remedied the defects in my figure, expanded my chest, and, thus widening the avenues by which health may pour into the system, laid the foundation of a robuster physique than I should otherwise have enjoyed.

She was a woman of much originality, but with a fund of sound common sense, which saved her from extravagance, and prevented her contempt for mere conventionality from leading her into imprudence or mere eccentricity. I believe my father credited her with a touch of the latter, though he was too polite to say so, and gave her full permission to act as she thought best in my behalf. I think she opened his eyes somewhat to certain defects in my training, for he seemed to notice me more than formerly, and to become alive to the fact that his daughter needed supervision equally with his son, and for whom regular exercise and outdoor recreations were equally essential.

I hope I shall not be accused of a tendency to abolish the distinctions existing between the sexes, to turn girls into coarse imitations of their brothers and women into amazons, when I express my conviction that physical training is as indispensable for girls as for boys if health and strength are to be secured; and without these, how can they successfully fill the place and perform the duties for which a higher Power has destined them? I do not deny that some have struggled successfully against weakness and disease; that, bravely and heroically, they have surmounted difficulties at which others would have succumbed; and that, for keenness of intellect and nobility of soul, they have been unrivalled. These are but the exceptions which prove the rule. Where one has come off victor in the struggle, twenty have been vanquished. And I maintain if children are rightly to fulfil their destiny, and leave the world better than they found it, they must be endowed not only with right principles, but with pure blood and healthy organism. They then possess the materials with which they may obtain the highest of which human nature is capable. Disease is *not* man's lawful heritage. The sooner this fact is realised the better. It is a foe to be fought with, conquered, exterminated, and the weapons of victory are within our reach. If we fail with ourselves we may succeed with our children. Duty commands us, love and pity impel us, and future generations cry imploringly, "Do each your part to free us from this curse of humanity—this *man-imposed* weight—which will drag us down, fetter our noblest aspirations, dwarf our progress, and finally remove us from a life but half-improved, its purpose but imperfectly fulfilled." It is only by bringing each organ into regular exercise, and by maintaining a right balance in every part of Nature's complex machinery, that she can perfect a being with every faculty prompt and active, every passion restrained within due limits, and every noble impulse free to act, unfettered by the weight which disease too surely imposes.

Mrs. Hope, as I afterwards learnt from her, was the daughter and only child of a hard-working Nonconformist clergyman in the West of England—one of those men who, combining a fine intellect with a broad and generous heart, are respected and loved alike by friends and parishioners. His death was a severe blow to his wife and daughter, and one which the fragile health of the former made her powerless to resist. She gradually sank, and the widow of a year passed away to rejoin her husband, leaving the son of her dearest friend to console her daughter, then a girl of some seventeen years.

Friends from childhood, Harold Hope and Adeline Braemar found the childish affection, with which they had hitherto been fully satisfied, giving place to a warmer feeling; and Harold, who was some years his quondam play-fellow's senior, lost no time in obtaining Mr. Braemar's

consent to their betrothal, which was yielded on the condition that marriage was deferred, Adeline's extreme youth rendering such a decision advisable. But the illness and death of Mr. Braemar, followed by that of his wife, left poor Adeline comparatively alone, and it needed little persuasion on her lover's part to induce her to share his home, and, six months after Mrs. Braemar's death, the church in which Adeline's father had so long laboured, and with whom it was so intimately associated, witnessed the marriage of his dearly loved child, and the memory of the parents so lately removed dimmed the bride's eyes and cast a shadow over the sweet face which would otherwise have been so radiant.

A love purer and more devoted than each felt for the other it would have been impossible to find, and the few brief years of married life to which their happiness was limited but served to deepen and intensify it, and then, a sudden illness, a week of horrible suspense, a few days of cruel certainty ushered in the parting, and the poor young wife, her cup of happiness hitherto brimming over dashed from her lips, was left to face the bitter heart-hunger which such a bereavement entails, and with her three years' old child, a living reminder of her lost love. She quitted the home which had been the scene of so much happiness, and joined her second mother, as she had now long regarded Mrs. Hope, whose grief for her son's death was as great as her own.

With her young Mrs. Hope spent the first year of her widowhood, but circumstances compelled a separation. Mrs. Harold Hope was but partially provided for, and some effort on her part she felt was imperative. Her father had given her an excellent education, and she had not failed to cultivate her gifts. As a teacher, therefore, she felt she could best succeed, and her expectations had been fully realised. To separate from her son was a terrible wrench, but she had the relief of knowing he was in good hands, and that from the elder Mrs. Hope he would receive a mother's care.

Of the chain of events which led her to us I need not speak; sufficient for myself and my reader that she became one of our family, a circumstance for which I have ever had reason to be supremely thankful.

Five quiet uneventful years succeeded her arrival amongst us, during which I developed from a shy unattractive little person of nine years into a warmhearted girl of fourteen, still reserved, and prompt as ever to like and dislike with all the force of which I was capable, though more guarded in my expression of the latter than formerly. Nor was I any longer the little ignoramus I had once believed myself. Without undue conceit, I think I may say I had profited largely by Mrs. Hope's method of instruction. Taught by one I loved, learning became delightful to me, and I had proved an apt scholar. But it was less intellectually than morally. I felt myself indebted to Mrs. Hope less for education of the head than of the heart. A child of impulse, I had had none to guide or control, no kind hand to lead me from the wrong into the right path, no loving voice to win my confidence, and thus, thrown back upon myself through lacking sympathy from without, I was in a fair way to become in time self-centred, viewing the little world in which I moved with morbid and distrustful gaze, a child with none of a child's frankness and abandon, none of the effervescing gaiety and incapacity for prolonged suffering which should constitute childhood's charm and privilege. In short, I had grown in the shade instead of in the sunshine, and, poor little plant that I was, reflected little credit upon the training, such as it was, I had received. But, transferred to wiser hands, doomed no longer to a sunless existence, the vitality lying dormant within speedily asserted itself, and I wondered many times at my new-found happiness, and no thought of change, no dream of separation, ever haunted my mind. But the time was approaching, and at last confronted me, when the even tenor of my life was again to be disturbed.

The years which I have lightly touched upon had left their impress on my brother as well as on myself. He was now a tall youth of twenty, handsomer, I thought, than when a boy, but then my partiality was the joke of the family. He was still my hero, and though I could see faults now which before had been unobserved, I could never bear to hear him blamed; it hurt me more than if I had been the censured one. I suppose I spoiled him as sisters will sometimes. He was a universal favourite and won his way without apparent effort, his sparkling vivacity, sunny temper, and irrepressible gaiety being so much more attractive than my own quieter and more undemonstrative moods. How much of

firm principle and depth of character lay beneath I was unable then to determine, though proofs were not wanting that an intense love of pleasure and a vein of instability might some day bring him disaster.

My father was a solicitor with a good practice, and a reputation for integrity and shrewdness which ensured him the confidence and respect of his clients, and it was his wish and intention that his son should share in and finally succeed to the business of the firm, as the senior partner was an old man, childless, and looking forward to retirement at no distant date. But Philip always declared that he had no vocation for the law, that he hated their musty parchments, and that he was more likely to lead his clients into difficulties than out of them. My father, in disappointment and strongly expressed disgust, yielded the point, and Philip was placed with a mercantile firm in the City, where he had every prospect of future advancement.

(To be continued.)

WAS IT A VISION?

A STRANGE OCCULT EXPERIENCE.

FROM boyhood upwards I have ever been the subject of strange fancies and singular impressions. Ghostly narratives have had a weird fascination for my mind. I have read them by the hundred—nay thousand, and always took up a new one with fresh feelings of expectancy. As I grew older and my reading became of a more solid character, mesmerism and the occult took the place of the infantile story. Thus I came to read with pleasure the writings of Captain Hudson, Dr. Dodds, and Professor Gregory. "Art Magic," "Ghostland," "Zanoni," and "A Strange Story," had especial charms for me, and I read them again and again, drinking in their many phases of thought and narrative. Not content with reading only, my mind is of a critical character and desires to know; hence I commenced practical experiments so as to demonstrate beyond peradventure the truth of what I had read. I practised mesmerism, and found in my brother an excellent subject, very pliable and easily operated upon by suggestion. With him I had some striking experiences, demonstrating the power of illusion as producible by suggestion. I had other subjects besides him, two ladies especially, one of whom, on one occasion, I remember robbing of her name and substituting a gentleman's. Oh, how her face contorted and fingers twitched to hold back that which after a stout struggle I succeeded in compelling her to abandon. Delightful beyond description was the sight of her crest-fallen countenance and entire collapse of her whole person when the name vanished and the new one was accepted. These experiments were more than experiments, they were useful means to an end; baby gropings towards higher knowledge of human life and its powers. Amongst the results obtained was the complete annihilation of certain lumps and swellings in the throat of one of the ladies, who thus became permanently benefited.

LIFTING THE VEIL OF THE OCCULT.

My readings led me further than mesmeric entertainments. I sought to lift the veil of the occult, and turned my experiments on to myself with the purpose of developing whatever powers I possessed. With this end in view I again carefully went through, several times, the occult novels of Bulwer Lytton, viz., "Zanoni" and "Strange Story," also "Ghostland," by some unknown writer. I made a careful summary of "Art Magic," and tried to practise much of its teachings. My experiments in mesmerism were useful, for they enabled me to concentrate my will-power, and thus led towards higher results. What had been done upon others I thought I could do on myself—viz., mesmerise myself. With this end in view, I carefully guarded my habits, living very abstemiously and attending to the cleanliness and other requirements of the body, and delighted in seclusion from any and everybody as much as possible, though at the same time earning by physical labour the requirements of daily life. By constant persistence I ultimately learned how to project my inner self from my outer self. The earliest experiments are far from agreeable, but after a time the glorious pleasure of freedom, the beauty and magnificence of thought and sight amply repays for the earlier inconveniences. I have revelled for hours in a kingdom not of the earth yet on it; beauteous beyond compare, dwelling in a calm serenity beyond thought or expression. Now I sometimes go back in thought and use the elixir of power I then gained. To me it is true beyond doubt that a man can occupy two places at

one and the same time. I see Mr. Stead by his recent experiments has clearly demonstrated this fact. "Zanoni" is something more than fiction, that I know; fancy does not create all of mystery there, but the fabric finds its foundation in the realm of fact.

WHAT WERE THEY?

In "Art Magic" I found allusions and assertions that there are beings, existences, above and below human creatures. How far these assertions are true I am unable to say, but I can tell my own experience in the realm less than human, for the superhuman I did not seek. In my earliest reading of this book I could not accept these claims. They *might* be true, but not knowing, I could not say. However, having thought much and long over the matter, I determined, if possible, to prove them. Having been gifted all my life with clairvoyance, but of an intermittent character, I endeavoured again and again by clairvoyance to catch a view of these weird creatures of another world, but no vision came. The more I tried the less I saw, until one fine beautiful day, glad with the smell of flowers, flooded with sunlight and song, when nature had draped herself in beauty everywhere, I was unexpectedly favoured with the desired sight. I was walking over a lonely eminence, hills to the right, hills to the left, solitude everywhere, human habitations none, birds and beasts the only company, when a creature met my gaze that for a moment paralysed my efforts. There on my path some ten yards ahead was a being not human; unlike anything I had ever seen. It stood erect, without feet or legs, but twirled on a tail broad and fish-like. Its head was dog-like, with large eyes, its body was straight and evenly formed, with the colour and appearance of a pig. For several moments I looked steadily at it, and my gaze was returned as steadily, then it turned over on its side and wriggled away. Here was a sight! What was it? Objective or subjective? Real or fanciful? I don't know. I can only say "I saw it." To me it was and is real. I believe now in the existence of beings not human. A second vision, months after the one recorded above, and under circumstances very much different, seemed to confirm the first experience. It was winter, and in my own house. A friend called and suggested a séance, but no regular one was formed. In a short time there presented itself to my vision in the centre of the room, a creature whom I at once recognised as not human. It was some five feet high, in form and general appearance like a bear, with this difference, that its black hair was of the appearance of a porcupine's bristles all extended. Its fore legs were short and outstretched, it stood erect upon its hind legs, a most ugly and disagreeable monster. Its eyes were small but keen, sharp and piercing, with strong mesmeric influence which I felt very much. Finding that I was not to be overpowered, it withdrew its gaze and disappeared from my sight.

Such is my experience; did I see or did I not see? I do not know; I believe I did. If not, then I must always doubt what I do see.

J. BRONTE.

THE PREACHER OF THE FUTURE.

ONE of the mistakes which the religious world has made, and still suffers from, has been the dividing the sacred from the secular by a rigid line of demarcation, which, like the mystic circle of the worshipping Hindoo, must neither be broken through nor overstepped.

There is such a thing as a religious red tapeism, equally as arbitrary as the official article of the same name, and as irritating in its absurd restraints. It is this which has kept the Churches so much in the background when social and national evils have been crying aloud for redress.

"The pulpit is no place for politics," say some, with a condemnatory shake of the head. When used for party purposes it is not; but when a wrong needs redressing—when might is triumphing over right, when the weak are pushed to the wall by the strong, and laws to remedy the evils are being demanded—is the pulpit to steer clear of the contest and its occupant to gather his robes around him and maintain an attitude of chilling indifference because, forsooth, his vocation lies in a contrary direction, and with secular affairs he is not called upon to interfere? What a parody of religion is this, and what a waste of golden opportunities!

But a marked change is becoming noticeable in many of the leaders of religious thought in our Churches. And by Church I must emphatically disclaim any conventional limitation of the meaning of the word. It is wide enough to

embrace all whose aim and object is the improvement of the race and the promotion of justice, morality, and spirituality.

There are men in our midst to-day whose voices ring out with no uncertain sound as they denounce the shams no less than the sins of the community, to whom cant is as abhorrent as crime, and with whom ritual can never disguise emptiness or intolerance. To such the dividing-line I have alluded to is non-existent, for to them all things are sacred when their aim and object is the attainment of some good to humanity, to whom nothing can be profane save that which lowers and degrades.

Such are the prophets of the age—the seers impelled by the divine impulse which, through all ages, has singled out those best fitted to deliver the message entrusted to them.

To-day the tendency is to the practical rather than the theoretical—to the elucidation of social problems rather than the enunciation of theological dogmas, about which men care less as they learn to rate them at their true value. Awakening to the fact that creeds are of secondary and character of primary importance; that as passports to future bliss beliefs will prove null and void—can we wonder if men and women look for teachers of righteousness rather than preachers of dogmatism, that they weary of platitudes and starve upon dry bones, that they demand food for thought, inspiration to noble deeds, and a stimulus which will lift them over some of the rough roads of life, and illumine, in some degree, the colourless path so many have to tread?

And to whom must we look for this? To the stereotyped cleric with his shibboleths and his millinery and his narrow formalism, to whom *his* church is the sacred ark which no profane hand must touch, and who, unable to separate the essential from the non-essential, and destitute of all sense of proportion, ranks schism to be as deadly a sin as any forbidden in the Decalogue, and a breach of ritual as potent for evil as a breach of morality? It is neither elaborate ritual nor rigid theology that the mass of the people are craving for. The one is being gradually outgrown as children outgrow their garments; the other repels by its own inconsistency, and fails to meet the needs of those to whom it is offered.

No! The teachers of the future will be they who are endowed with a prophet's vision and a love for humanity that can afford to ignore conventionalities, to whom the man comes before the minister, and who, assuming nothing by virtue of his office, gives out to others that which he has struggled for himself. He who has never known a doubt can have little to offer the honest doubter, and only he who has struggled through deep waters and gained a sure foothold can hold out a helping hand to those in similar distress. From the wealth of his own experience he will draw, as from a treasury, "things new and old." Truths, old it may be as the hills, yet ever new, and ever potent in their sway over the minds and consciences of men.

Not limiting the Divine voice to the pages of the Bible he will prefer to give it a wider significance, deeming words sacred by virtue of the truth that is in them, and earning their title to immortality by the illumination they are able to impart. To such, a truth will be worthy of respect wherever it may be found, or by whom it was first uttered. Heathen sage or Eastern philosopher, Christian apostle or modern scientist—all have been more or less open to the inner voice which goes by the name of inspiration, and though the jewel may have a diverse setting its intrinsic value remains unimpaired. It may gleam in Oriental verse or in the lurid pages of Jewish history, may sparkle in the aphorisms of an Epictetus or the reflections of an Aurelius, may shine in the psalms of a David, in the splendid imagery of an Isaiah, or in the mystic beatitudes of the Sermon on the Mount.

Dominated by a passion of service, he will win hearts by the warmth of his sympathies and the sincerity of his motives; and, with the Christ-spirit guiding and animating him, who may limit the extent of his influence, or presume to assert that such teachers are not urgently demanded by the age in which we live, and that the ideal I have sketched out will not be more widely realised? It is only when thus freed from the unnatural restrictions which hamper its freedom and limit its influence, that the pulpit can rightly fill its destined place as an aid to human progression and one of the factors which "make for righteousness." A. E. F.

People seldom improve when they have no model but themselves to copy after.—*Goldsmith.*

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OLD AND NEW DISPENSATIONS.

THE dawning of a new day is characterised by the striking fact that things will never again be exactly as they were. Each day bears on its bosom the total results of all the yesterdays; their consequences are knit up and woven into the very fabric of the individual and universal constitution. When Nature rings down the curtain of night on the scene of ceaseless activities, something will have happened which will exert an influence never to be lost, obliterated, or eradicated. Think of it: for good or ill, to-day's thoughts, motives, and deeds will enter into the garment of Immortality. Buds have burst which can never burst again. Rains have fallen, washing the face of hills and earth, altering conditions, creating circumstances, and exercising an influence, the full measure of which can never be known, but which must inevitably be linked into the chain of influences and activities which shall stream on adown the ages.

Each human being is employing forces, shaping circumstances, modifying conditions, and originating influences which will, in an ever-enlarging sphere, affect the destinies of the peoples of the earth, making progress, justice, and righteousness more and more possible and rapid, or, retarding the growth of truth and putting back the fingers on the dial of evolution.

A small thing leads to mighty results. A spark will set fire to a city, blow up a magazine. A seed dropped from a bird's beak will split rocks, and, by the growth of a tree, cause a landslip. A child may question, and confound the great and learned. A vain and egotistical man may cause war, and deluge a continent in blood and tears and misery. A question asked by a child of strange noises heard about a house may throw open the door of communion between two worlds, and confound the materialism of the age—aye, reveal a new world, more marvellous than that discovered by Columbus, a supposedly idle dreamer.

Growth is the divine password in all realms. The spirit that moves this age is the child born of the sorrows and successes of the last.

The religions of other times exert a shaping influence on the moral and spiritual expression of the present humanity, even in the reaction which brings about a revolt against the tyrannies and blasphemies of creeds, and crimes of priests and churches. Exactly as God-in-nature has written Himself and expressed His wisdom in the Book of the Earth, so in the realm of mind, Divine truth and wisdom have been deposited in the Temple of Humanity, building up its most

marvellous proportions, reaching greater altitudes exactly as course on course the stones are laid by the builders, which go to express their thoughts and serve their needs.

The "living present" contains all the results of past seasons, growths, and decays in the physical realm. The humanity of the hour is what it is physically and mentally as the direct outcome of past experiences; and in the same manner the religious tendencies, aspirations, and unfoldments of this generation are related to and have been made possible by these past revealments and attainments—nay, more, the sunlight of this morning's dawn reveals to the watchful eye traces of future expansions. Judging by past developments, man is not content to think only of the present, but plans, and performs with a view to future good. Not content with last year's garments, yesterday's food, he discards the outworn clothing for the more fitting raiment, and partakes of fresh aliment to meet his present needs, knowing more fully what is best suited to his nature and requirements. A new day is dawning; old things are passing away; pains and penalties, hunger and thirst, "birth pangs," and "growing pains," are being experienced all around; old forms of thought, modes of expression, garments of belief, patterns of faith and creed are growing seedy, small, frayed, ragged and old-fashioned, rapidly becoming obsolete. Behold, I make all things new! "I came not to bring peace, but a sword." Timorous souls hang upon the skirts of yesterday and cry, "Spare me my church, spare me my creed, let me read in a new meaning, let me liberalise, refine, whittle off and tone down, round out and explain away, and you will see that 'yesterday' is just as good as to-day." God help them, they cannot trust; they preach faith, but cower like whipped curs when the evidence of their reliance is required. They would rather "bear the ills they have than fly to others that they know not of." They have learnt to be comfortable under civil, military, and religious despotism, and dread freedom, lest it should require from them too much personal activity and effort. They have so long delegated their powers, and carefully let out their consciences, that they fear to have them on their hands, lest they should not know what to do with them. So long accustomed to shadows, "dim religious lights," and "cloistered virtues" that the glare of the daylight and the din of industry confound them, and they feel utterly helpless.

"Oh! don't ask me to think, to act, and be, I really couldn't; don't take from me my Saviour, I shall never get to heaven if you do, I know I shan't. Oh! let me have my dear Jesus; He will make it all right. If you take Him from me I am utterly undone." Yet these folk will grow righteously indignant over the sin of the heathen idolatrous worshippers who, as they say, bow down to wood and stone. "Don't take from me my Bible, I love it so, it is my only comfort, my sole standard of Truth and Right, my only and final court of appeal; if you destroy my faith in it you might as well kill me at once." Poor, dear soul, go back into your cell; you have been a prisoner too long, your knees are weak, you cannot walk alone, your eyes have grown so accustomed to your little lamp that you cannot see the beauties of the bright sunshine of broad day. You need a healing hand laid upon you to give you strength, straighten your backbone, steady your palsied limbs, and open your eyes until you shall stand erect in conscious health and strength, robust, vigorous, brave, and true, yet withal gentle, sweet and good, until you recognise that God is in all, the "All-in-all," that you are yourself a Bible; that the light of God is within your soul; that your standard of right, court of appeal, and arbiter of duty is the still small voice of the Spirit within; that Enlightened Reason and Educated Conscience are the best teachers of Right and Truth. On March 31st, forty-four years ago, the New Dispensation which brought Life and Immortality to light was ushered in through humble instrumentality. Cradled in obscurity and spreading silently, it has become the People's Hope. As of old, the so-called "common people" heard its summons and proclamation gladly, and are rallying in their millions around its banner. The parting of the ways has come. Orthodox dogmatic theology must be abandoned. The new way opens before us. Deity, Duty, Death, and Destiny are revealed more fully, and comprehended more clearly than ever before, and the two worlds ring with the triumphant shouts of the conquering army now entering at the gate called "Beautiful" into the "City of Knowledge," where the "Temple of Humanity" shines in golden glory, where the altars of Truth and Love receive our offerings, and the Angel hosts are our teachers, guides and friends.

WOMEN'S WORK AND WAGES.

WOMEN are being driven by stress of circumstances into the ordinary labour market, and we deem it impossible that they must always remain at a disadvantage as regards pay compared with men. It is not so much a matter of course as it used to be for young men to "marry and settle," and so women take to industrial pursuits, that they may earn an honest living, and out of a laudable spirit of independence; sometimes both motives are at work in the minds of those who seek employment. The spread of education has had something to do with this state of things. Girls now-a-days learn the why and wherefore of what is going on. They read books and newspapers as men do, and some of them think more than the average man does. It is but natural that they look upon things with different eyes from those of their mothers. They are

NOT DISPOSED TO BE DUMMIES,

to remain shunted on life's sidings, nor yet to be content with the humdrum duties of ordinary homes. Not that they despise home life and household duties, but they want something besides. Above all, they have proved that their sex is able to take a larger part in life's strong hopes and strivings. Women have latterly invaded the schools, universities, professions, the realms of art, of literature, of geographical exploration; have pushed themselves into commercial establishments and the offices of professional men; they have in large numbers made their way into trades and industrial life with such success as does them honour, while it shows their strength.

Nevertheless, in *most* departments women have to take *less pay* than men. In art and literature they have not to do this. If a woman paints a fine picture, she has not to take less money for it because she is a woman. If a woman writes good poetry, or a good novel, her books will sell as well and be as well paid for as if she were a man. Why should not good work done in any other line be as well paid when a woman does it as when performed by a man? Women have to go through certain examinations as men have before they can apply for employment in, say Board Schools, and must produce evidence of fitness; yet invariably they

HAVE TO TAKE SMALLER SALARIES.

There may be many modifying and controlling considerations to render it difficult to arrive at anything like precise accuracy as to the relative values of the work of women and men, nevertheless, it is unfair women should be placed at any artificially made disadvantage in their endeavour to earn a living, or something more than a living, in ways of life in which hitherto men have had a monopoly, and enjoyed advantages.

What a large share of the useful work of our daily life is done by women, some of which men would not humble themselves to do, even if they were starving! There are said to be

OVER A MILLION AND A QUARTER

engaged in domestic service, and over a hundred thousand in charring; just think of what usefulness others are to the men-kind in the thousand-and-one little acts they do to make our clothing and our homes comfortable, and how badly paid they are, and how because they do them they are actually looked down upon by the "superior sex." This is very wrong, it amounts to a great moral transgression. It is an undeniable fact that there is a strong jealousy of the intrusion of women into the ranks of labour. This is unfair, and short-sighted.

Men in these days don't marry, or they delay marriage. But women are coming to think wifehood may require more sacrifices than they are willing to make. To put it plainly, they are finding out that very often marrying is not a paying investment *for women*. That is, other walks may be made more agreeable and profitable. From one cause and another, women will in future in increasing numbers enter the labour market; we do not say against men, but they will be there. If employers can get as good work from them as from men for less wages, they will give them work; or if women are willing to take less and say so, they will get the work. Labour organisations of men cannot prevent this; and it will work for the employer, the capitalist. It would appear to be the wiser way for women to be *taken into* Labour Organisations, than that they should either form competing organisations of their own, or be driven to take low wages as against men in the labour market.—*Halifax Courier*.

ARMLEY NATIONAL FEDERATION PROPAGANDA WORK.

Wednesday, March 16, a large audience assembled, and Mr. J. Armitage, chairman, said they had not come to spend a "pleasant Sunday afternoon," but "a pleasant Wednesday evening." People wanted to know what Spiritualism is, and he trusted they would use their reason and investigate. Mr. F. Hepworth said Rev. Ashcroft spared no pains to crush out Spiritualists and Spiritualism, but only caused more earnest and wide-spread enquiry. He was proud to add his testimony to the truth and goodness of Spiritualism. He would not relate experiences as they were valuable only to himself. Every one must experience the facts for themselves. Spiritualism was a great moral power; it insists on Justice and Equity in every day life, proves continued existence, and puts all doubts at rest. He felt assured by the evidence he had received that he will pass into another state of existence, and be the same individual with opportunities to improve his soul's powers, and *come back* for his own benefit and that of others. Spirits were both pupils and teachers; they were not transformed, not cursed, but under the guidance of eternal laws could not escape "consequences," and were unfolded spiritually by studying the operations of those laws. Mrs. Craven affirmed that Spiritualism proclaimed progression. If it proved nothing else it would still be of incalculable benefit. It is an incentive to use our powers here to be fitted for advancement "over there." It proves the justice of God in His dealings with man. Man is not created simply to sin and suffer; the Father's love continues after death, even though the child has erred. We are entitled to draw nearer to Him at all times. No sane person would deny progression *here*, and why should the law be denied hereafter? Why should there not be progress in religion and in spirit life as well as elsewhere? Spiritualism proclaims the duty to study, improve and progress in *all* departments. If only evil spirits return, God is unjust. How many testify to Spiritual experiences and manifestations who never heard of Modern Spiritualism. Were their spirit friends all evil? No! If you shut the door the angels will cease to try to manifest. Open the door and let the good angels come in. Every one has the power in some way or other. Be prepared to receive. Mrs. Craven had stood by the bedside of many Spiritualists when they were passing away. Never one was shaken, or turned away, or exhibited fear, but went on joyously. The mourners *knew* the spirit was still there. We do not seek to force any one, but offer the consolations we have tested in the hour of trial. She had been brought up a Wesleyan, and was denied access to her dying mother because she was a Spiritualist, but she knew her mother could and would return and visit her. The knowledge of this truth caused her to endeavour to proclaim it to the world. Mrs. Gregg had great pleasure in supporting the noble truth. She heard of Spiritualism 15 years ago, and as a Church-woman fought very shy of it, but she was thrown into contact with good, honest people who were Spiritualists, and was prevailed upon to sit in the sances, where she was soon controlled by a power foreign to herself. She had been an invalid for years. When quite young a sister let her fall out of a window, and her spine was injured. She suffered a great deal. Her parents spared no expense, but medical men feared she would never be strong, and they failed to relieve her. After she had attended a few sances she was assured that if she continued to sit she would be cured, that a spirit doctor had taken her in hand and would succeed. In two or three months she gradually got better and was completely cured. For years she had suffered no pain and few people enjoyed as good health. She continued to investigate. She prayed that God would direct her in the right path. She felt that her soul's salvation was involved, and she now rejoiced that she knew the truth of eternal progression. The subject was too serious to be treated in a spirit of controversy and levity. Where are we bound? What are the conditions of our souls? These questions demanded reply, and Spiritualism would help each one to the correct answer. Do not believe merely on what you hear stated, but "try the spirits" yourselves. Be sure of this, there are none worse, in the world of spirits, than we mingle with here, for they go there from here. We wish to uplift humanity, not to waste time. We want to light those who are in darkness and free those who are in bondage. No matter what creed or name you adopt God will deal justly by all, we shall reap as we sow. The great difference between the churches and Spiritualism is this: Ours is the religion of works, we must be good ourselves, must be just to all and do good to others because it is right to do so, not with the hope of winning heaven thereby. Mr. E. W. Wallis followed in a brief speech, and then invited questions. A number were sent up mostly from a minister, which he dealt with fully. Every one was answered, and the meeting broke up pleasantly. Considerable discussion ensued outside. All the speakers gave their time and services, and are heartily thanked. Mr. B. H. Bradbury would have attended, but unfortunately another engagement intervened. We have received the following from a Leeds friend, who signs himself "Observer."—"What may be pronounced one of the best meetings ever held in this district took place on Wednesday, March 16, when a host of speakers assembled to champion the cause of Spiritualism. The speakers included Mesdames Craven and Gregg, and Messrs. Armitage, Hepworth, and last but chiefly, Mr. E. W. Wallis, who faced a splendid audience (about 400 people) to reply to the charges brought against Spiritualism by the man with the magic lantern. Mr. Wallis's address, although short, was comprehensive, clear, and concise, whilst his lucid and direct replies to questions won for him great applause and cheering remarks. The manner in which Mr. Wallis maintained his equanimity and dignity in the face of tantalising opposition from *ministerial benches* gained for him the commendations of nearly the whole audience. May we have more such meetings right throughout the country."

EVIDENTLY NOT A BELIEVER HIMSELF.—Prophet Baxter definitely asserts that the end of this world will come in April, 1901. Why not say on the 1st? He was challenged to place all his worldly possessions in May, 1901, on trust for a charitable object. But Baxter objects. Why? In 1891 he sold the property and goodwill of a little business of his to the Alpine Condensed Milk Company (Limited) for £4,000. Now the affair is in bankruptcy, and is valued at £800. Will Prophet Baxter be one of the leaders of the 144,000 chosen saintly Christians who will first arise?

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.]

"A PAINFUL EXPERIENCE AND A SUGGESTION."

It is now more than two years since I wrote to *The Two Worlds* that a form of service should be drawn up to be used at interments, knowing that Spiritualists are not always in a position to get a person qualified to fulfil that duty which ought to be done by Spiritualist societies. Reading a "painful experience" in your issue for March 19, brings to my mind the difficulty experienced by myself of having to tramp several miles to three persons before succeeding in getting one to come. Now, sir, under these circumstances it is time a form of ceremony was drawn up and printed either in *The Two Worlds* or on a leaflet, so that if people could not get a person qualified to do the work, they might secure a good reader to do the duty as well as it was required. Trusting that you will see the utility of this, not for those who can, but for those who cannot perform the ceremony extempore, yours in the cause, SIGMA.

[We would suggest that friends oblige by sending us specimen "services," and we will gladly publish the best that comes to hand. Failing anything suitable, we will prepare one as soon as time permits.]

FEDERATE AND RECOGNISE.

Large gatherings, such as have been recently held under the auspices of the Spiritualist National Federation, cannot fail to prove of immense benefit to Spiritualism and Spiritualists. It is self-evident that where a number of good speakers can be secured (at a trifling outlay for expenses) to expound our philosophy, and where every Spiritualist in any given district labours to ensure an audience of interested inquirers, there can be but one result of such combined effort, and that result is success. This word, I feel sure, was on the lips of all Spiritualists who witnessed the meeting held in the Temperance Hall, Armley, on Wednesday, March 16. During the evening the suggestion was made to me that it would be advantageous to Spiritualists if some article of adornment could be worn by which Spiritualists could recognise each other as workers in the movement. As I think some mark of recognition will be welcomed by the majority of Spiritualists, I would suggest that our brothers should wear a silver or gold scarf-pin (small shield), with the letters S.N.F. engraved thereon, in monogram form. I would further suggest that our sisters wear a silver or gold brooch with similar monogram. To those of our sisters who do not care for large or solid brooches, a very pretty dress ornament could be made by the letters S.N.F. being interlaced and worked in either silver or gold. I would like to know what my brothers and sisters think of this suggestion. Trusting you will be able to find space for this letter, I remain, yours fraternally,

ONE OF THE FAMILY.

MR. STEAD'S GHOST STORIES.

In the New Year's number of the *Review of Reviews* this statement appears: "Spiritualists in this country are the poorest lot of creatures which God ever made." On the authority of the editor, this cheerful announcement comes from "one of the leading lights in the Spiritualist movement." I wonder whether this individual is really a "leading light," and not a mere "will o' the wisp," and whether he includes himself in this sweeping statement. One thing will be apparent to most, that this "leading light" is not distinguished for moderation in speech, or for wisdom in using language in the presence of one likely to repeat it, and prejudice Spiritualism in the eyes of many thousands. Supposing this be a true bill against Spiritualists, it certainly would not if the many Spiritualists all over the country, of position and education, identified themselves with the various societies, and had the courage of their opinions, and, whenever necessary, announced their belief in the glorious facts of our scientific religion. The human family, to a great extent, resembles a flock of sheep—it follows where a few strong characters lead; and if it were known that Mr. A., the banker; Mr. B., the millowner; Dr. C., the well-known physician; and Lord So-and-so were devout believers in Spiritualism, and spoke openly (not in whispers) of their religion, as orthodox believers do, the attitude of the public would be a very different one. The principles would be judged on their merits; our halls would be full; and the increased financial support would mean an increased number of competent speakers. Colleges could be founded for the education and development of mediums and speakers, and the cause of progress helped on in many ways, where it is now crippled for want of support. However, we Spiritualists, possessing the necessary qualification for ultimate success, viz., Truth, must take heart, and if each does his duty, we shall some day have the pride and pleasure of knowing that we have been in the vanguard of this most glorious fight against error and scepticism.—James F. Hewes, Nottingham, March 14.

MORAL TEACHINGS IN LYCEUMS.

BY J. J. MORSE, EDITOR OF "THE LYCEUM BANNER."

Dear Editor,—The education of our children is a grave responsibility, not to be lightly dealt with if we desire to do our duty in this life. In a recent issue of *The Two Worlds* "Tempus" raises the question of the moral teachings imparted in our Lyceums, and complains of the apparent absence thereof, as indicated by the reports of the weekly Lyceum lessons. I agree with "Tempus" as to the need of utilising the useful portions of the Old and New Testament narratives, "not as an authority," but to extract therefrom examples of "honesty, purity, righteousness and love," and let this be done in combination with illustrative readings from the great authors and poets of past and present times—Shakspeare, Milton, Browning, Dickens, Black, Besant, &c., whilst an intelligent use of our excellent English "Lyceum Manual" will also do much in this direction. But it seems to me, sir, the true spirit of Lyceum training is to bring out the minds of our members rather than to put in ideas, and a closer study of the original plan

of Andrew Jackson Davis's methods, as laid down in his manual, is desirable. The group conversations are most important—the physical exercises in some cases occupy too much time, thereby robbing the groups of an important section of the session. In some cases there is too little said upon what we know about Spiritualism, and thus one necessary purpose of Lyceum work is overlooked. If conductors gave out a subject each Sunday so that all could consider it during the week, and then each gave their opinions upon it on the following Sunday, a stimulus to mental activity would surely ensue. But, ever let our young be taught that right, truth, virtue and honesty are prime essentials of a happy life, and such moral teachings cannot fail to make them good in the best sense of the term. Far too little attention is paid to the catechical method. It is an excellent plan by which the Lyceum's progress can be calculated. But one terrible drawback is the apathy with which many Spiritualists still look upon the Lyceum cause. This, however, causes more credit to reflect upon the devoted workers who, week after week, unstintedly give time and work to this grand movement, and since the establishing of *The Lyceum Banner*, seventeen months ago, Lyceum interests have had a representative organ entirely devoted to them, and this has undoubtedly been of great service all round. By all means make our Lyceums centres of the noblest morals and the purest spirituality, then will they truly fulfil their purpose.

THE NATIONAL FEDERATION WORK.

In looking over this week's issue of *The Two Worlds* (March 25th), I see two references to the work of National Organisation, both pleading and demonstrating the need therefor. Friend Owen seems to be unaware that a National Federation of Spiritualists is already in existence, just emerging beyond its birth state. At present it needs a little nursing; by and bye it will, we hope, be strong enough to nurse somebody else. As I look over our movement I think I begin to see some of the causes of our non-success, and feel sure the remedy lies in our own hands. We are, at present, a disorganised multitude, with no common centre of gravity. Some in our midst, for reasons of their own, would continue these conditions; but all who desire to see our cause grow and become mighty and do its best work, know it can only be brought about by united effort and freedom of thought, unity for national ends, and freedom for society work. For some time back I have been writing to various individuals to see if it were possible to organise local committees to work districts from certain centres, but so far without result. I hope, however, that work will be done ere long, when the objects are better understood. We hear a good deal of complaint that individual workers do not get opportunities, which would be silenced if societies would combine and use their district talent for the purpose of week-night meetings to strengthen and extend the cause. We are not referring merely to medial talent, but to other talents suitable for public instruction and interest. Normal speakers, soloists, &c., could thus find openings for their powers. Can we not map out England into districts for definite defensive and aggressive work? Let me give a suggestion as an example. Could we dot out districts as follows? Manchester district: Salford, Pendleton, Openshaw, Newton Heath, Stockport, Ashton, Oldham. Rochdale district: Whitworth, Bacup, Rawtenstall, and Heywood. Burnley district: Burnley societies, Colne, Nelson, Accrington, Haslingden, &c. Bradford district: Bradford societies, and all the small places immediately near. Huddersfield district: Brighouse, Slaithwaite, Cowms, &c. Halifax district: West Vale, &c. Thus the whole country would be active, work would be done everywhere, and the present discontent would die. Let me hear from secretaries at once, that something may be done at the next Conference.

140, Fitzwarren Street.

JAMES B. TETLOW, Hon. Sec.

OUR ANNIVERSARY CELEBRATION.

Bravo, bravo, bravissimo. What Manchester thinks to-day England will think to-morrow. So mote it be. The anniversary gathering was a splendid success, and if, as asserted by some, Spiritualism is dead, it arose Phoenix-like from its ashes, and presented in its resurrected beauty an appearance which cheered the heart, brightened the eye, gave lustre to the cheek, and vigour to the constitution. The large Assembly Room presented a scene of animation not likely to be soon forgotten, the bright, all-pervading spirit of fraternal love and good wishes making most favourable conditions, and doubtless fulfilling the wishes of the promoters in being "brief, bright, and brotherly." A cloud of witnesses, able to speak of the things of the Spirit, and to testify of those things which they had both seen and heard, gave conclusive evidence of the reality of the spirit's return; witnesses whose testimony would be accepted by any court on any subject except Spiritualism. The workers were unanimous in desiring to spread the religion of humanity, and from the grey-haired veterans, with their long experience, to the youngest representative a spirit of freedom and love to all was manifested. No danger of the revival of priestcraft need be apprehended. Carping critics may croak, danger-seekers may magnify imaginary difficulties, but among the intelligent Spiritualists, who have dared to free themselves from the bondage of creed, the light of the spirit points in another direction. They whom "the spirit maketh free are free indeed," and the spiritual freedom recognized was "the freedom to do good." See ye to it. Verily, it was a grand object lesson in support of Federation, particularly to your humble scribe, whose opportunities of attending such gatherings are extremely limited. Hallelujah! softly steals the music; its cadences become fainter; a sweet sound like the murmur of the rippling rill, a heavenly stillness, and the scene is changed. The upturned faces with their beaming sweetness slowly disappear; the gaslight fades, and in its stead the beauty of the eternal—its elysian fields, its radiant throngs, its wondrous human angels. The old sage, with benign countenance and a tender smile of welcome, looks serenely on the scene, and bending his stately head, whispers softly, "Friend, brother, 'Organization is Heaven's Eternal Law.'" — Wilfred Rooke, 5, Barlow Terrace, Levenshulme.

Myself and fourteen others were present from Stockport at the demonstration on Saturday last, and were much cheered at the grand muster and interested at the whole proceedings. I attended the meeting at the Grosvenor Street Temperance Hall eighteen years ago, and the contrast with Saturday's meeting was wonderful.—T. Edwards.

PLATFORM RECORD.

ABERDEEN.—A paper on "Spiritualism, its Advantages, Past, Present, and Future," by Mr. J. W. James, was read by Mr. J. Clark, March 23, before the members of the Unitarian Literary and Musical Society. Mr. James was unfortunately unable to attend. The meeting was well attended and great interest seemed to be aroused. The paper stated the writer had become convinced of its truth, and it had proved a great blessing in his home. A rather violent attack was made by one speaker upon what he termed such "tomfoolery," but he has not investigated, so spoke in ignorance, like many more of our opponents. A vote of thanks to Mr. James and Mr. Clark closed a very interesting meeting. A good supply of *The Two Worlds*, "Seed Corn," &c., was given away.

ASHTON-UNDER-LYNE. 44, North Street.—March 20, Mr. W. Johnson took questions from the audience. A very good day. Mrs. Hyde was the speaker. Attendance good, especially at night, and the clairvoyance was excellent.—G. C.

BOLTON. Bradford Street.—Mr. Sutcliffe on "Light, more Light." People are not content with the teachings of past ages, but are crying for more light. A system is wanted that will appeal to reason, deal with the social problems, and satisfy the soul's longing, that is practical. All these are to be found in Spiritualism. His remarks were well received; our room being well filled, thanks to Ashcroft's visit. Miss Janet Bailey gave clairvoyance of a remarkable character. Afternoon, she gave 8, all recognised; night, 10, 9 recognised. Monday, a full hall; Mr. Ormerod gave a short address on "Worship," which was much enjoyed. Mr. Swindlehurst also gave one of his spirited addresses, full of fire and love. Miss Bailey gave 14 clairvoyant descriptions.—J. K.

BOLTON. 3, Knowsley Street.—Miss Gartside, after a year's absence, was received by crowded audiences. "Is Spiritualism Unscientific or Immoral?" was dealt with in a pleasing manner. At night Mr. Mayoh, chairman, made some remarks on "Psychology;" and Miss Gartside delivered an interesting and edifying address on "Man, what was he made for?" Clairvoyance at each service.—J. B. Borland, sec.

BONNYRIGG. 13, Durham Bank.—Subject, "Prove all things, hold fast that which is good." Mr. Jennings delivered a thoroughly practical address, which was well received. A goodly number turned up.—J. G.

BRIGHOUSE. Oddfellows' Hall.—We had the pleasure of hearing Mr. G. Featherstone's guides, for the first time, on "What are the attributes of man as compared with the attributes of God?" a subject from the audience, which was handled in a masterly style. Evening: Ten questions, sent up by the audience, were all dealt with very ably, and listened to with keen interest. Those who have not had his services, will be well repaid in securing such an intelligent and able speaker. We wish Brighouse friends felt it their duty to attend these meetings, and show their appreciation of the workers by rallying round them at both services each Sunday.—J. S., cor. sec.

BURNLEY. Guy Street, Gannow Top.—Mr. T. Cook gave his experience (normally) "From Orthodoxy to Spiritualism," being striking and instructive. Evening (under influence) "The Bible, is it True?" giving satisfaction. An enjoyable day.

BURNLEY. 102, Padiham Road.—Mr. Davis's guides gave discourses on "Love ye one another" and "Spiritualism, unscriptural and immoral." He stated that it was neither, but the grandest truth that had ever dawned upon humanity. Good clairvoyance.—J. W.

CARDIFF. Lesser Hall, Queen Street Arcade.—March 20: Mr. R. C. Daly read a most interesting paper upon the continued existence of animal life of all grades after the death of the physical organism. The second annual general meeting of members followed. Those in attendance, although not numerous, were unanimous in their support of the continuance of the work of the society. The audited accounts for the past year and the report of the retiring executive having been presented, and the usual votes of thanks accorded, the election of the new executive took place. Great thanks are due to the old executive for their self-sacrificing labours in the interests of the society under many adverse circumstances. The new executive will, it is hoped, be wisely guided by past experiences, and receive encouragement from the warm and loyal support of all the members.—E. A.

CLACKHEATON. Walker Street.—A good day with Mr. Boocock, whose guides spoke on "The Creation" and "The Teachings of Spiritualism and Christianity." Good clairvoyance. March 27, a splendid day with Mr. Bloomfield's guides; they spoke on "Man's Idea of Religion" and took subjects from the audience, viz., "What is the difference between Mesmerism and Spiritualism?" "If God is infinite and part of ourselves, is He responsible for our deeds?" "What is Conscience?" "The Soul of things, or the Occult of Nature." "Is God responsible for a calamity?" All well treated. Clairvoyance also given.—W. H. N.

COLNE.—Mrs. Green. Afternoon, "Spiritualism, is it Divine or Human?" A good practical discourse, showing that it is divine. Evening, "Where is the Spirit World?" showing that it was as much with us here as hereafter if only we live for it. This is only the school-house of hereafter, and if we wish to be happy in the spirit world we must live the life here. Good clairvoyance at each service.—J. W. Coles, president.

FELLING. Hall of Progress.—March 20: Mr. J. Rutherford ably defined "Supernaturalism, and Ancient and Modern Development of Religion," and gave great satisfaction. Wednesday, March 23, Mr. J. Clare lectured on "Pensions for the Aged Working Class," showing the time had come when aged people should be more cared for and not have to go to the workhouse when no longer able to toil. If Mr. Chamberlain had drafted a Bill to present to the House of Commons to abolish perpetual pensions, it would have been a wiser and better one than he adopted. Highly appreciated and applauded. Wednesday, April 6, Mr. Clare will lecture on "The Injustice and Rascality of Way Leaves and Royalty Rents." Discussion invited. March 27, Mr. G. Forrester on "Federation, and how it should be worked," strongly advising us not to patronise professionalism, but by united effort to lift ourselves to a higher plane of action by banding ourselves together in harmony and love, which was highly appreciated. Mr. Wilson made a few remarks. General satisfaction.

FOLESHILL.—Evening: A grand address by Mr. W. H. Grant's

inspirers on "Heaven, where is it, what is it? the Inhabitants, how occupied?" A subject from the audience. They showed that Heaven was neither up above, nor Hell down below, but was more a state than a place, which each one built up by our thoughts and deeds, and exhorted us to live wisely, and our homes will be brighter after leaving the luggage, our bodies, behind. We are pleased to have a speaker like Mr. Grant, and we hope he will long be spared to be used by the angel world.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—We had a good discourse by one of Mr. W. H. Penman's controls on "Truth, Love, and Honesty," and some good clairvoyant tests by Mr. W. H. Penman. Mr. Thos. R. Penman's guide spoke on "Spiritualism versus Christianity," showing that early Christians were Spiritualists, and he answered orthodox objections, showing that at the present day many Christians are Spiritualists. Clairvoyance by Mr. W. H. Penman.—G. C.

GATESHEAD-ON-TYNE. 1, Team Valley Terrace.—Mr. Wilkinson, from Tyne Dock, delivered a good address on "We must be born again," giving great satisfaction to a good audience.—M. M.

HALIFAX. Winding Road.—Mrs. Whiteoak having cancelled her engagement at the last moment, on account of sickness, placed us in an inconvenient position. Mr. Ringrose, however, came to our aid, and delivered two grand intellectual discourses to good audiences, who seemed entirely satisfied. Many strangers present.—F. A. M.

HECKMONDWICK. Blanket Hall Street.—Miss Harrison's inspirers gave addresses to large audiences. Afternoon: "Watchman, what of the night?" The door of reason had been locked for hundreds of years, figuratively, but it is now being flung wide open. Each generation will be more expert in discovering and using truth. Ministering angels bring us messages, and will lead us into sunshine. Evening: "Eye hath not seen, ear hath not heard," &c. Referring to the millennium, that would be the day when creeds and isms will be dispensed with, when each shall comprehend the why and the wherefore, and death will be realised as the gate to the higher life. The guides described how they controlled the medium, concluding with a poem. Clairvoyance at each service.—W. H.

HUDDERSFIELD. St. Peter Street.—Mr. Geo. Newton has spoken very acceptably to fair audiences, many expressing their appreciation of his efforts. Questions were replied to. On Sunday next we re-open at our own meeting-room, Brook Street.—J. B.

LEEDS. Psychological Hall.—We were disappointed by Miss Myers, but had the pleasure of hearing Mrs. Levitt's guides, who came to our aid in the afternoon; also, our esteemed brother, Mr. Dawson, and Mrs. Levitt gave great satisfaction to a good and intelligent audience at night. Good clairvoyance at both services.—C. L.

LEICESTER. High Street.—Miss Wesley's guides proved highly interesting on "Come, buy without money and without price." The horrors of convent life—a living death and a disgrace to civilisation—being totally contrary to a loving Father's dealings with his children. The fact of having to hand over one's fortune being outrageous, God's love being free to all, a life of noble endeavour for the right being the great essential, and the material upon which to build a home for the soul's future abode. We congratulate Miss Wesley. She is a promising addition to the platform. The after-meeting was deeply impressive.

LEICESTER. Bishop Street.—Professor Timson's class. Large assembly. Mr. J. Moody gave an instructive lesson on "The Skull and Brain from a phrenological point of view," illustrated by several diagrams and charts. As Mr. Moody has only been studying the subject a few months, great credit is due for the manner in which he delivered his first address. We hope soon to see many signs of benefit derived by other members, as Mr. Timson is earnestly pushing on his instructions in a pleasing and attractive manner. Our respected friend Professor T. Timson delivered an excellent address on "How to live happily" to an attentive audience, and described the necessity of a thorough knowledge of our constitutions and faculties as a means of fulfilling our earthly mission and preparing for a happy spirit life. Listened to with deep interest.—J. Moody, sec.

LONDON. 311, Camberwell New Road.—In place of the usual address, the audience were asked to put questions relative to spirit communion to Mr. W. E. Long, and the answers afforded much information to the questioners and to the meeting in general. A floral service on Sunday, April 10, to commemorate the birth in the spirit of Willie Long. A number of speakers and mediums have promised attendance, and songs and solos will be sung. Friends are requested to bring or send flowers, if possible, on the Saturday previous.

LONDON. King's Cross. 184, Copenhagen Street.—Mrs. Treadwell gave an interesting normal discourse on "Why I became a Spiritualist," and gave great satisfaction. The meeting passed a unanimous vote of thanks, and hoped she would be able to come again. Better attendance than for some time past. There is a vacancy for a few more names for Mr. Horatio Hunt's séances on April 17 and 24.

LONDON. Forest Hill.—The members of the old society held a meeting at the residence of one of our number. Mr. Preys's inspirers gave an excellent address, exhorting us to lives of sacrifice, and urging us to work for the benefit of our fellow men. Mrs. Bruncker's guides afterwards took the meeting, and a most blessed time was thus spent, such as can only be had by those whose motives are pure and unselfish. We are promised great things for the future. As soon as we can obtain a suitable hall we intend holding public meetings.—W. H. Bruncker, sec.

LONDON. Forest Hill. 23, Devonshire Road.—Thursday last our rooms were crowded by a large party of friends and investigators. Our gifted medium gave many direct and definite tests to a number of sitters, every one fully recognised and acknowledged correct. We are highly privileged to possess a medium of such rare development. On Sunday we expected Mrs. Stanley, an excellent trance-medium, to whose ministrations we looked forward with much pleasure, but unfortunately she was prevented from coming through an accident to one of her children. Our president read a lecture on "Martyrdom," which was attentively listened to by a full room. We are making good progress.—Lewisham.

LONDON. Forest Hill.—March 24: Very appreciative attendance, about 40 present. The tests given were all acknowledged. Mrs. Bliss, medium. Sunday, March 27: A goodly number were addressed by Mr. Bertram on "Martyrs."

LONDON. Marylebone, 86, High Street.—Dr. F. R. Young's lecture on "Personal Experiences in Spiritualism" was replete in

interest and instruction to Spiritualist and inquirer alike. He spoke of trance, clairvoyance, clairaudience, impressional and writing mediumship, much of which was personal and occurring in his own home, and amongst friends, and said that, although relatives and companions had gone from our midst, yet were they oftentimes with us to guide, to protect, and to console.—C. I. H.

LONDON. Peckham.—Morning: "Bible Study" was the subject for discussion. It was considered expedient for Spiritualists to be conversant and able to argue from the Book. A class for this special purpose will be held every Monday. Evening, Messrs. Audy, Munns, and Dale stated why they were Spiritualists, and gave some of the evidence, which firmly convinced them of spirit return.—Audy.

LONDON. Shepherd's Bush, 14, Orchard Road.—Good meeting, Mr. Percy Smythe gave an intellectual discourse upon "The Ideal of a Future State." Miss Cusdin kindly officiated at the organ. Mr. Horatio Hunt, inspirational medium, of Halifax, on April 10 and 12, and May 1 and 3. As the number is to be limited, tickets, 1s., should be had at once of Mr. Mason, 14, Orchard Road.

LONDON. Stratford.—March 20, Mr. Veitch gave an interesting address with psychometrical and clairvoyant delineations, which were in the main satisfactory. A crowded audience. We hope to be favoured again shortly. March 27: Dr. Reynolds addressed a good audience on "God is Love, and His tender mercies are over all His works," showing from a scientific standpoint God's infinite love to man in the wonderful mechanism of his organisation, and its power to combat with natural evils, such as disease, &c., but this condensed report can by no means do justice to such an address. It was well received.

MANCHESTER. Tipping Street.—Miss Jones, of Liverpool, gave good discourses. Afternoon and evening subject, "Closer Union with the Spirit World." Psychometry, very successful. Good audiences. Saturday, March 26, half-yearly members' tea meeting. The following officers were elected for the ensuing six months: President, Mr. Maslin; vice-presidents, Mr. R. Fitton and Mr. Eckersley; financial secretary, Mr. D. W. Sims; treasurer, Mr. T. Brown; corresponding secretary, Mr. Smith; librarians, Mr. Dempster and Mr. H. Wilson; bookstall-keeper, Mr. Paddock; doorkeeper, Mr. W. Hyde; auditors, Mr. J. B. Tetlow and Mr. J. Brown. Conductor of Lyceum, Mr. O. Pearson; treasurer, Mr. Maslin; secretary, Mr. J. Jones. Mr. W. Lamb elected one of our trustees. (Mr. Britten resigns).—D. W. S.

MANCHESTER. Collyhurst Road.—Mr. Moorey's controls spoke on "How to advance the cause of Spiritualism," followed by Mr. Clarke on the same subject. Evening: "Spiritualism, the pathway to knowledge." Mr. Crutchley followed with some very striking ideas. Psychometry and clairvoyance very good.—J. T.

MANCHESTER. Edinboro' Hall.—Mr. Tetlow's guides spoke on "Spiritualism," retrospectively, in the afternoon, and in the evening on "Some objections to Spiritualism," which he criticised very ably. Good psychometry followed.

MIDDLESBROUGH.—I do not know whether Spiritualism is gaining ground here, but I must say the numbers who crowd our hall every Sunday lately is very encouraging. Yesterday was no exception, and those who were privileged to hear Mrs. J. M. Smith must have felt gratified at the spacious field of thought her inspirers opened out to their mental view. Afternoon, on "Trees," when a beautiful picture was presented in a choice colouring of language, Man being compared with the Forest. At night, questions from the audience formed the basis of an eloquent exposition of Spiritualism. We trust that during the rest of Mrs. Smith's visit she will be patronised as she deserves.

NELSON. Bradley Fold.—March 20: Mr. Minshull discoursed on "Spiritualism the direct way to Truth" and "Can the Soul be trusted to the end?" Both subjects ably dealt with. Clairvoyance by Miss Janet Bailey, almost all recognised. Crowded audiences, and very attentive. March 27: Mrs. Marsden was also very successful in her delineations. Advice was given to many persons respecting danger that seemed to overhang them. Mrs. Holgate opened and closed with prayer, for which we return our thanks.—J. W.

NEWCASTLE-ON-TYNE.—March 27 and 28. Mr. J. J. Morse gave three discourses, as follows: Morning, "Man's Warfare with Nature;" evening, "Before and After Life;" Monday evening, "Industrial Progress as affecting Woman," which gave great satisfaction. At our last committee meeting it was reported that on account of the prolonged strike of the engineers, several members of our society are suffering great distress. A sub-committee was appointed to inquire into the cases, and report thereon. A subscription list has been opened, and any of the following will be glad to receive and acknowledge any donations: Mrs. Hammarbom, treasurer, 155, Northumberland Street, N.C.; Mr. Moore, 17, Northbourne Street, N.C.; Mr. Laming, Newgate Street, N.C.; Mr. Henderson, 194, Malcolm Street, N.C.

NORTHAMPTON.—Mrs. Yeeles, of Wisbech, paid us another visit. Very good meetings. Special reference was made to the passing on of an old friend of the cause in Mr. Arlidge. The organist also played the Dead March in "Saul."

NOTTINGHAM. Masonic Hall.—Mr. Swindlehurst has given some stirring addresses. Evening: "Social Salvation" left no room for doubt as to what his opinion was on the present condition of the toiling many. His remarks roused sympathetic response from the audience. One important point was not touched upon—the fearful extravagance and waste of those in receipt of good wages—who would be able to keep out of the workhouse in their old age if they had been wiser in youth. Miss Carson sang very sweetly, accompanied by one of the Miss Brearleys on the violin, and Mr. Stevens on the organ, much to the pleasure of the audience and to the performers' credit. The address of Mr. G. A. Wright is wanted, as he has left the old address at Bradford.

OLDHAM. Temple.—Afternoon, a public circle, about 100 were present, including many strangers. Short addresses and successful clairvoyance were given. A pleasant Sunday evening was much enjoyed by a large audience. Mrs. Chadderton, Miss Davenport, Mr. Ashworth, and Mr. Davenport sang solos. Duets by Miss Fitton and Mrs. Partington, Miss Fitton and Mrs. Fogg. A brief address by Mr. W. A. Mills. Clairvoyance by Mr. Garforth, psychometry by Mr. Standish. We hope to have many such meetings in the future. Mr. C. Thorpe presided.

OLDHAM. Bartlam Place.—Thursday, public circle, invocation, and short address by Mrs. J. A. Stansfield, as Mr. Moorey arrived late.

Mr. Moorey's psychometry was very successful; fair attendance. Sunday, local day. Afternoon, Mr. Fitton spoke. Evening, Mr. Fitton spoke for a short time, Mr. Birchall related some experiences and several combats he had had with a clergyman. Interspersed by remarks from Mr. Butterworth (Chairman). Moderate attendances. Mr. Britland sang two solos and Mr. Butterworth read a lesson from the Manual.—V. T.

OPENSHAW.—Granville Hall.—Of late (under the conductorship of Mr. Boardman) our Lyceum has made rapid progress; all seem to have taken fresh courage and work together in harmony, the result of which was witnessed on Sunday, the open session being a decided success. The programme was of a varied character, both instructive and interesting. Recitations well delivered. Marching and calisthenics gone through in good style. The part song, entitled "Holy Angels," and the "Trio," rendered by three able friends who came to our assistance, were much appreciated.—W. P.

PARK GATE.—Mr. J. Power Dudley gave normal addresses from the subjects, "An Evil Conscience" and "The Day of Trouble," both were very interesting and instructive.—J. C.

PENDLETON.—We have a sect who style themselves Bible Christians not far from us. Our speaker, Mr. E. W. Wallis, had been invited to discuss with them upon "Spiritualism." The outcome has been it has set them thinking. Now they want to know what advantages are gained by Spiritualism, and what conditions must those people be in to make such wonderful revelations. One observed that the Spiritualistic theory destroyed all hope of the Christian heaven. These questions were ably answered by Mr. Wallis in the afternoon. Evening: After a reading from Ingersoll's "True Religion," our friend's guides dealt eloquently with twelve written questions from the audience, showing the grand truths Spiritualism had discovered, and the misconceptions of orthodoxy. I do hope friends will awake from the sleep that has apparently overtaken them, and show their appreciation of the workers by rallying round them at both services. Mrs. Green next Sunday. Don't forget the quarterly tea party, April 6.—J. M.

RAWTENSTALL.—Mr. W. Palmer, local, gave able addresses to good audiences. We were glad to see so many friends present at both services. This will, no doubt, be the means of securing locals for future occasions. All seemed highly pleased with the manner in which the speaker treated the subjects. A grand bazaar and sale of work on Good Friday and Saturday will be held in the Co-operative Hall, in aid of the building fund. All friends welcome.—T. Cook.

SOUTH SHIELDS.—March 20: Usual meeting at the house of our friend, Mr. Pascoe. Several local mediums took part, and a very enjoyable evening was spent. 21: A grand meeting, two lady mediums officiating, who proved very successful. 23: Developing circle. 27: Mrs. Young's guides spoke on "Hell and its punishments from a Spiritualistic point of view," in a very able and efficient manner, to the satisfaction of all; and afterwards gave some striking psychometry and clairvoyance, all recognised. The guides of Mr. Wright gave a few appropriate remarks. We expect to open a large room in King Street, in the centre of the town, in which to form a society for the South Shields Spiritualists.—D. Pinkney, cor. sec.

SOUTH SHIELDS. 16, Cambridge Street.—22: Usual meeting enjoyed by all. 27: Mr. Wm. Davidson. Subjects from the audience, "How to become a true Spiritualist," and "Women," treated in a pleasing and straightforward manner. Friends, rally round and show your colours.

SOWERBY BRIDGE.—Sunday last a very nice service. Mr. Moulson, who was introduced to us by Mr. Bush. His address is unassuming, and he is very eloquent under control. His clairvoyance was striking and recognised. Half-yearly meeting at close. Officers elected: President, Mr. Jos. Sutcliffe; vice-presidents: Messrs. H. Robinson, W. Greenwood, T. Thorp, and J. Bottomly; financial secretary, Mr. A. E. Sutcliffe; corresponding secretary, Mrs. Greenwood; treasurer, Mr. T. Thorp; musical directors, Messrs. C. Rowson and W. Greenwood; organists, H. Thorp and Mrs. H. Robinson; collectors, Mr. Holroyd and Mr. Thomas.

STOCKPORT.—Mrs. Horrocks spoke on "Children in the Spirit World," and described the work of the motherly spirits who took charge of the helpless infants, who, through ignorance and neglect, were leaving our plane of existence in such vast numbers. The duty of parents, and the effect of their conduct and influence on the character of their yet unborn children, was pointed out. Every mother should understand how important this matter is. Mrs. Horrocks, in a few appropriate words, dedicated to the service of the Father and humanity the infant daughter of Mr. and Mrs. Bowden, praying that its name, Gertrude, which implied goodness and truth, might be the characteristics of its life.

WALSALL.—March 20: Our friend and co-worker, Mr. Wollison, gave a splendid address (subject chosen by audience) to a fair gathering, which was greatly appreciated. March 27: By self-sacrifice, our friend Mrs. Groom was with us, and gave a stirring address on "The Hope of Mankind," which was enjoyed by a good number. Mr. E. W. Wallis will be with us on Sunday next, April 3, when we trust our hall will be full to welcome him, and to show that the cause of truth is living and growing in Walsall as well as in Manchester, as judged by report of the grand anniversary meeting last week. Earnest workers desire the kind co-operation of friends.—F. G. H.

WISBECH. Public Hall.—Mr. Ward gave an excellent address on "Spiritualism," which was listened to with rapt attention. Clairvoyance very good, all but one being recognised.—F. W.

RECEIVED LATE.—Bradford: 448, Manchester Road. Mrs. Bentley gave capital discourses and clairvoyance. Saturday, April 9, grand entertainment by our friends in St. James's Hall, kindly lent by Mr. Hartley, at 7 p.m.; admission 3d., children 2d.—Bowling: Harker Street. Annual tea; 70 present. Mr. Moulson gave good clairvoyance, enjoyable evening.—West Bowling: Mr. G. A. Wright's lecture was highly appreciated, given for the benefit of the society; Miss Calverley gave good discourse and clairvoyance on Sunday.—Nottingham: Morley Hall. Mrs. Barnes showed the evils of capital punishment. Mr. Ashworth made feeling reference to Mrs. Hitchcock; and Mr. Wallis was controlled by both Mr. and Mrs. Hitchcock; an impressive scene. Mr. Ashworth's control's name was printed "Tilley" last week, it should have been "Lilly." [Reports must reach us Tuesday morning, be written on one side of the paper only and addressed to 73A, CORPORATION STREET. Please note.]

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Webster. Usual programme very good, recitations by Misses Pawson and E. Hart, reading by Master J. Chamberlain and Mr. Roberts. Attendances moderate. Officers elected: Conductors, Mr. Webster and Miss H. A. Pawson; guardians, Mr. Colbeck and Miss Hart; captains, Mr. Roberts and Mr. W. H. Chamberlain; leaders, beacon group, Mr. Webster and Miss Hart; fountain group, Mr. Greenhalgh and Miss C. Nicholson; leader of calisthenics, Master G. Pawson; treasurer, Mr. Greenhalgh; secretary, Mr. Colbeck, 5, Union Street.

BLACKBURN.—Present, 46 scholars, 12 officers. Prayer by Mr. H. Smith. Mr. Brindle put the scholars through marching, calisthenics, and wand-drill exercises in a very creditable manner. A grand session.—G. E. H.

CLECKHEATON. Northgate, Walker Street.—Lyceum, 9-30, election of officers. Conductor, Miss Hargreaves; leaders of groups, Misses Gomersal, Thornton, and Hargreaves; guardian, Mr. Thornton; treasurer, Mr. Gomersal; secretary, Master Harry Walker. We hope friends will come and help our grand work. We require assistance in the second and third series. We hope that our Lyceum will progress better than it has done in the past.—Harry Walker, 12, Pavement Street.

HECKMONDWIKE. Blanket Hall Street.—Invocation by Mr. Ogram. Marching and calisthenics led by R. Hodgson and Miss Ogram. Short address by Mr. Ogram. Recitation by Miss M. L. Ellis, after which Mr. Ogram read from the ancient book of how a reprobate publican was warned of his profanity by his deceased mother in the year 1765. Our meetings are greatly improving. We thank our heavenly Father that many are seeing the true light. 4 visitors, 6 offices, 29 scholars.—W. H.

LEICESTER. Bishop Street.—A good attendance. Session opened by Mr. Timson (assistant conductor), and directed by Mr. Allen (conductor), who gave a short address. Mr. Moody (guardian) conducted the calisthenics, and two children gave recitations. Prayer by Mr. Allen.—T. M.

MANCHESTER. Psychological Hall.—Good attendance. Invocation by Mr. Haggitt. Recitations by Misses Lottie Whitehead and Annie Pollock, and Masters Frank Warburton, Dicky Haggitt, and Bertie Whitehead. Usual course gone through. Mr. Horrocks, leader of calisthenics.—G. H.

MANCHESTER. Tipping Street.—Invocation by Mr. T. Jones. Usual programme, conducted by Mr. T. Jones. Recitation by E. Bradbury. Poor attendance. Half-yearly meeting, the following were elected: Conductor, Mr. O. Pearson; assistant-conductors, Mr. T. Jones and Mr. J. Simkin; secretary, Mr. J. Jones; treasurer, Mr. Maslin; guardian, Mr. H. Jones; librarian, W. Taylor.—The secretary's address is Mr. J. Jones, 91, Exeter Street, Ardwick, Manchester.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—A fair attendance, 40 members and 16 officers. Recitations nicely rendered by Maggie Lamb, Thomas Thompson. A reading by Mr. Seed. The calisthenics were led by Mr. W. Moore and Mr. J. McBryde. Instead of lessons, Mr. Morse, in his usual interesting manner, talked to the children. He has become quite a favourite, and his visits are looked forward to with great pleasure.—M. A. B.

OLDHAM. Temple.—March 22: The entertainment on behalf of the prizes was very successful, praise being due to all who took part. Recitations were contributed by Misses L. Calverley, M. A. Gould, M. Runacres, O. Berry, A. Gibson, M. Broadbent, M. E. Halkyard, A. Davenport, S. L. Sutcliffe, N. Sankey, E. A. Hamblet, and Mrs. Berry. Masters E. Calverley, L. Mills, and E. Berry; readings by W. A. Mills, C. Thorpe, and J. T. Standish; songs by Annie Davenport, Mr. Davenport, C. Garforth, and W. Berry; duet by Miss and Mrs. Halkyard; violin solo by Polly Horrocks. March 26, usual programme gone through nicely. Next Sunday, open session.—J. T. Standish, sec.

OLDHAM. Bartlam Place.—Morning: conductor, Mr. Savage. Marching and calisthenics successfully led by Mr. Wheeler, recitation by Clara Harrop, an instructive address by Mr. Wheeler on "Self Development." Our conductor also gave a short address on "Spirit." Afternoon: Conductor, Miss Halkyard; recitations by Clara Harrop and John Albert Tetlow, reading by Miss Wainwright. Attendance fair.

OPENSHAW. Granville Hall, George Street.—Open session. All our Lyceumists did their best to make it a success. I have great pleasure in thanking our friends Mr. and Mrs. Hulme and Mr. Gilbert for their assistance. Hoping to have another one soon.—W. H. O.

PENDLETON. Cobden Street.—Morning: Opened by Mr. Crompton. Usual programme excellently gone through. Recitations by E. and L. Clarke. Reading by J. Heason. Mr. W. Buckley gave an interesting lecture on phrenology, and read two of the members' heads. Afternoon: Opened by Mr. Moulding. Usual programme. Recitation by Annie Winder. Reading by J. Heason. Marching and exercises gone through satisfactorily. I beg to remind members of the election of officers next Sunday, and hope all will attend.—J. J.

STOCKPORT.—The writer's illness prevented his attendance. The session was in all respects satisfactory. Mr. T. Halsall spoke on Canada, dealing with the voyages out and home, and railway journeys. He will, on a future occasion, give a description of the country.—T. E.

PROSPECTIVE ARRANGEMENTS. PLAN OF SPEAKERS FOR APRIL, 1892.

BRADFORD. St. James's, Lower Ernest Street.—3, Mr. Bloomfield; 10, Mrs. Geo. Marshall; 17, Mrs. Whiteoak; 24, Miss Calverley.
BRADFORD. Walton Street.—3, Mrs. Wade; 10, Mrs. Beardshall; 17, Mrs. Russell; 24, Mrs. Webster and Mr. Todd. On Monday night, at 7-45, Mr. Metcalf, psychometry and clairvoyance, also delineation of character.
BRADFORD. Harker Street.—10, Local; 17, Mr. Whitehead; 24, Mrs. Place; 30, Monthly meeting at 7-30.
BRIGHTON.—3, Mrs. Yarwood; 10, Mrs. Connell; 17, Miss Walton; 24, Mrs. J. M. Smith.
BLACKBURN.—3, Mr. F. Hepworth; 10, Mrs. J. M. Smith; 17, Mrs. Best; 24, Mr. J. Swindlehurst.
BOLTON. Bradford Street.—3, Mrs. Hyde; 4, Federation Meeting; 10 and 11, Mr. V. Wyldes; 17, Mrs. Crossley; 18, Social Evening; 24, Miss Walker; 25, Mrs. Helier.

BURNLEY. Robinson Street.—3, Mrs. Gregg; 10, Mrs. Butterfield; 17, Mrs. Stansfield; 24, Open.
CHURWELL.—3, Mr. Webster; 10, Mr. Bradbury; 17, Mr. Lund; 24, Mr. Oliffe.
COLNE.—3, Local; 10, Mr. Rowling; 17, Mr. J. B. Tetlow; 24, Miss Bailey.
FELLING.—3, Mr. Grice; 10, Mr. Davison; 17, Mr. Gardener; 24, Mr. McKellar.
HUDDERSFIELD. 3A, Station Street.—3, Mr. Robert White; 10, Mrs. Midgley; 17, Anniversary; 24, Mr. Wm. Galley.
KEIGHLEY. East Parade.—10, Mrs. Mercer; 17, a Spanish friend; 24, Messrs. Foulds and Co.
LEEDS. Psychological Hall.—3, Mrs. Whittingham; 10, Mr. Metcalfe; 17, Open; 24, Mrs. Wrighton.
LIVERPOOL.—10 and 11, Mrs. Green; 17 and 18, Mr. J. J. Morse; 24, Mr. J. B. Tetlow. Debating Society: 6, Questions; 13, Social.
LONDON. Marylebone. 86, High Street.—17, Mr. W. E. Long; 24, Mrs. A. G. Slater. Good Friday: Tea meeting, at 5 p.m. Meeting at 7. Tickets, 9d.
LONDON. Stratford.—3, Mr. W. E. Long; 10, Mr. J. Allen; 17, Mrs. Stanley; 24, Mr. J. Veitch.
MIDDLESBOROUGH. Spiritual Hall.—April 3, Mrs. J. M. Smith, 2-30 and 6-80, and on Monday, April 4; also social tea and entertainment, 6d.
NORTH SHIELDS.—10, Mr. Clare; 17, Mrs. Peters; 24, Mr. Davison.
PENDLETON.—10, Mr. Verity; 17, Mrs. Wallis; 24, Mr. Plant.
TEAM VALLEY.—10, Mr. Graham; 17, Mr. Rutherford; 24, Mr. Rostron.
TYNE DOCK.—10, Mr. Rostron; 17, Mr. Davison; 24, Mr. J. Hall.
WALSALL.—3, Mr. E. W. Wallis; 10, Mr. Findley; 17, Mrs. Groom; 24, Mr. Victor Wyldes.

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.

LONDON. 311, Camberwell New Road.—Good Friday, April 15, social soirée in aid of the piano fund, 7-30. A happy evening (with light refreshments) for 6d.—W. E. L.

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.

MACCLESFIELD.—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.

MRS. HELLIER'S appointment at Birk Street, Leeds Road, Bradford, will be April 17 and 18, instead of 3 and 4 as announced.—M. M.

NEWCASTLE-ON-TYNE.—Mrs. Craven, of Leeds, Sunday and Monday, April 3 and 4, at the usual times, 10-45, 6-30, and 7-30.

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

NORTH SHIELDS. Camden Street.—Tuesday, April 5, Mr. J. J. Morse, at 8 p.m., "The Way Out of Heaven."

OLDHAM. Temple.—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.

OPENSHAW. Granville Hall.—Two Nights with Spirits. April 3, Mr. Victor Wyldes. 10-30: "Test Mediumship explained." Questions invited. 6-30: "Ghostland, and its inhabitants." Psychometry. Monday, April 4, at 8, Mr. Victor Wyldes will demonstrate his remarkable power known as the "Soul Science, or Psychometry." Strangers particularly invited. Judge for yourselves. A silver collection to defray expenses. A meeting is held at the above hall every Wednesday evening. Speakers willing to assist please correspond with W. Pierce, cor. sec., 36, Neden Street, Openshaw.

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?"

SLAITHWAITE.—A Sale of Work, on Easter Monday, in the Meeting-room, Laithe Lane, in aid of clearing the debt. Opening at 2 p.m. All friends are invited to help us.

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, Silksworth Row.—April 3, Mr. J. J. Morse, at 2-30, "Spiritualism, the Gospel of Humanity." At 6-30, "The Life of Spurgeon in the light of Spiritualism." Anniversary Celebration, April 15: Public tea, at 5; Report meeting, at 7; Social, at 8. Tickets, Tea and Social, 1s. April 17, 6-30 p.m., Mr. J. H. Lashbrooke, Special music by choir and orchestra.

WALSALL.—April 3, Mr. E. W. Wallis. Morning: "The Moral Meaning of Labour, Secular, Social, and Spiritual Movements." Evening: "The Fiction and Facts of Death, Devil, and Hell."

PASSING EVENTS AND COMMENTS.

OPENSCHAW FRIENDS announce "Two Nights with Spirits," reminding one of the Salvationists' "Two Nights with God." [See Prospectives.]

MRS. H. J. STAIR has removed to The Gardens, Gorse Hall, Stalybridge, but desires that no post cards be sent to her in correspondence.

TO CORRESPONDENTS.—E. W. Pugh, J. Hutchinson, and A Visitor to Professor TIMSON'S class, next week.

NEW BOTTLES FOR NEW WINE.—Our Father's Church, The Labour Church. Pleasant Sunday Afternoons, are all signs of the times. When shall we have The Church of the Spirit?

THE COMING DAY for April is a good number. The "conversation" on "one woman, one vote" is splendid, and should be circulated in thousands—aye, millions.

THE QUARTERLY MEETING OF THE YORKSHIRE FEDERATION will be held on Sunday next at Bingley. We trust there will be a large and enthusiastic gathering.

I AM PLEASED to acknowledge the receipt of 6s. 10d. from Mr. and Mrs. Aggus, for the funds of the Otley Road Lyceum, being their portion of the funds of the Eccleshill Society.—M. Marchbank, sec.

THOS. LAKE HARRIS has married a lady named Jane Lee Waring. What has become of his bi-sexual counterpart, his spirit-bride who issued from his side? Has she departed, or was she a myth?

HALIFAX friends are desirous of erecting a spiritual temple. They have spent nearly £500 on a plot of land, and are trying to raise funds for the building. (See Prospectives.) Money or goods will be thankfully received by Mr. F. A. Moore, 23, Colin Street, Pellon Lane, hon. sec., and by others.

OUR FATHER'S CHURCH is the name of an association of religious and reverent thinkers for "Sympathy, Guidance, Inspiration and Life," which has been commenced by Mr. John Page Hopps, who will gladly forward information as to its basis and aims. Address him, Lea Hurst, Leicester.

SPIRITUALISTS, do you recognize and admit the likeness of the portrait which is painted of you by Ashcroft? "Spiritualists had no moral standard, or discipline; they said the Spiritualist might be a rascal of any conceivable type; the overwhelming majority of the spirits that did come were of the lowest moral type; basely immoral, lying when they came, swearing even, getting drunk, speaking lewdly, in many cases committing even suicide and even murder; the worst of the spirits were nearest to us, and the best at once got up farthest away; and, lastly, when these rascally spirits were in them, and they committed these acts, they were innocent. What, he asked, would become of the morals of the community if this abominable doctrine of non-responsibility spread in Ashton."—*Ashton Evening Reporter* Feb. 22.

"THE KEY," published by Mr. Alan Montgomery, has completed its first volume. The issue for March has a thoughtful article on Faith Healing and a number of answers to interesting questions. We quote a reply re "spirit guides": "A guide is, or should be, the counterpart or spiritual affinity of the medium; one who so thoroughly understands the organism as to be able at all times to give advice and information. Of course the 'guide's' ability to do this depends upon the aspirational force inherent in the medium. A true spirit guide is never lower in moral consciousness than the medium. If the spirit habitually manifesting is lower in moral sense than the medium, such a one is not a guide but a 'control,' who, if allowed to gain an ascendancy over the mind of the medium, will eventually degrade the medium to his own level." Mr. Montgomery is a determined man, and deserves success.

THE LYCEUM BANNER steadily wins its way into favour, and is doing a useful work. The Editor remarks: "Is the cry for workers, the outcome of indifference, or is it a reproach? Are the workers duly considered when obtained? Many work hard in assisting to build up and maintain our Lyceums, but their labours are taken as a matter of course. Are those little courtesies that make life so pleasant duly rendered to them in return? Surely officers and leaders deserve thanks. Little recognitions for time, for services given, should be made by our Lyceums to those who do so much in them. And every officer, from the Conductor downwards, should feel that no one is supreme ruler, but that all are co-workers. No position is useless. Fraternity, co-operation, and appreciation of others' labours must animate the breast of the true Lyceum worker. Until these sentiments are felt and acted upon, no one is truly fit to occupy any responsible position in our work. Self must be subordinate to the common good. Otherwise the work is imperilled, and earnest workers will be disheartened and driven away." [The same thing may be said of workers in societies. Indifference, apathy, splits, and selfishness do more to retard the growth of our work than all outside enemies.]

THEOSOPHY.—J. B., writing in the *Christian World*, reviews Mrs. Besant's latest pamphlet, and makes the following severe strictures on Madame Blavatsky: "As to Madame Blavatsky herself, her best friends will hardly say that she showed the usual credentials of a religious founder. Christianity, which she sought to supplant, had for its founder one who by universal consent is regarded as presenting the ideal of humanity. A religion, on the contrary, of which Madame Blavatsky was a leading example, could hardly be conceived of as morally inspiring. Taking our impressions solely from the biography of her admirer and disciple, Mr. Sinnett, what have we? The wild, lawless girl, whose ungovernable temper from her childhood made her the despair of relatives and teachers, who married an old man in a freak, and after a month of terrible scenes left her husband never to return; who to the end of her life submitted to no rule, showed an absolute lack of self-control, shocking even her intimates by her bursts of passion and threats of vengeance against her enemies, represents a character which Christendom, accustomed to its own ideals of the spiritual life, will have no desire to accept in exchange. And as to her 'Masters of Wisdom,' the western world will be curious to know why these adepts, so far beyond us in the human evolution, but who came originally from the Eastern races, and whose seat is in the East, should have permitted that side of the world to remain at the tail of civilisation, while the West, which has known nothing of occultism, has made discoveries which have revolutionised life on our planet. The maxim that a tree is known by its fruit clearly does not tell in favour of Theosophy."

VOL. IV. OF "THE TWO WORLDS."—The binder promised to let us have the bound volumes next Monday, and we will forward them to customers at once.

RRAD MR. TETLOW'S article in our "Letter Box." At present 34 societies have affiliated with, and 38 associates have paid their fees to, the National Federation. It is a good beginning, but we hope to see the number DOUBLED within the next week or two. Remember, federation is strength.

THE COMING TRIUMPH OF ANTI-VACCINATORS.—The interim report of the Vaccination Commission is significant, for they suggest that no second prosecution for non-vaccination should be ordered by the authorities in cases where a fine on the first refusal to have children vaccinated has not been paid.

NEWSPAPER WARFARE is a good way of keeping Spiritualism before the public. Mr. J. Ainsworth has commenced a series of articles in the *Blackpool Herald*, which will be well worth reading. The *Bolton Star* has two good letters in reply to Ashcroft from Mr. Verity and Mr. Knight, and Mr. Wallis has sent a reply to the *Armley and Wortley News*, in which a Mr. Blackburn makes a personal attack upon him.

ASHCROFT STARRED.—Mr. James Knight expostulates, and well he may, for the wretched and unchristian treatment meted out to him at Mr. Ashcroft's meeting. He gives him the lie with a vengeance. In fact, the more the matter is gone into the less respect we have for this impersonation of uncharitableness, the Rev. Thos. Ashcroft. Judging him by St. Paul's theology, "it profiteth him nothing."—*Bolton Star*.

THE SPIRITUALISTS' CORRESPONDING SOCIETY. Manor Park Branch, Essex.—The Committee have pleasure in reporting progress made during the last six months. 35 lectures have been delivered on various subjects of interest to students, and the following phases of Spiritual science dwelt with: Healing, trance mediumship, automatic writing, experiences with the crystal and water glass for visions, psychometry, clairvoyance, and spirit photography, which have been the means of assisting students and inquirers to an understanding of the various gifts of the spirit, several of whom are developing good phases of mediumship.—J. Allen, hon. sec.

THE CLERK OF THE WEATHER still reserves his choicest "samples" for "the Lord's Day," and poured out his fury last Sunday in a style which made one think of the North Pole, and wish to stay indoors. Wind of the fiercest and blinding snow-showers made it indeed a "sacrifice" to attend "service." Complaints are made in all directions of small audiences in consequence. Speakers, however (in the main), appear to have been faithful to their appointments, and to have braved the wintry elements. It is curious to notice how readily folk avail themselves of an excuse to stop away from Sunday meetings, when they would not be deterred from going to business, to a football match, or a theatre. We fear spiritual matters are too often at a discount.

GOD IN THE STREETS OF LONDON.—A discourse by John Page Hopps, at a quarter to seven on Sunday evening, April 10th, at the Free Christian Church, Clarence Road, Kentish Town Road, in connection with *Our Father's Church*. A special welcome is offered to those who feel the need of something more rational, spiritual, and modern than the conventional Christianity of the sects. The church is close to Kentish Town Road, and to Camden Town and Kentish Town stations. Trams and omnibuses from many parts of London pass quite near. All seats free. Books containing the hymns to be sung will be provided. Voluntary offerings at the doors, to cover expenses and to help on the work of *Our Father's Church*.—(Advt.)

ASHTON-UNDER-LYNE.—The National Federation Propaganda Committee held a meeting on Monday, March 21, when Mr. H. B. Boardman was chairman, and Mr. Tetlow made a good speech, and also gave psychometrical delineations to four non-Spiritualists, with three of whom he was successful, but in the last case the man appeared determined to recognise nothing. Mr. W. Johnson gave an eloquent address, presenting the philosophy of Spiritualism in a manner which captivated the audience. The *Ashton Reporter* says, "he was frequently and loudly applauded." Friends who have heard him many times say they never heard him speak to better advantage. He ably replied to a number of questions, and carried the meeting with him. The report of the proceedings in the local press cannot fail to do good.

OBJECTIONS TO SPIRITUALISM.—Mr. Adams read his paper to the Cardiff Impartial Society, and was complimented upon it, but, of course, there is a "but." One gentleman, while admitting the "movements," saw no reason to connect them with "spirits," and averred that Mr. Crookes was "prone to make mistakes!" Another had, by inductive reasoning, satisfied himself of continued existence, and thought the investigation of Spiritualism "unprofitable" and a "waste of time," because the phenomena were associated with so much fraud. A Unitarian minister said that the accounts of "matter through matter" were simply incredible, and it could not be done. He knew Mr. Barkas, credited him with sincerity, but thought he "had been deceived." Of course, materialisation he described as "creation of matter out of nothing." Good old "nothing." Another gentleman objected on the ground of "triviality," and described a séance, said to have been successful, but admitted that he had been the imposing operator. His action was anything but "trivial." We should be inclined to use a much harsher word. What strange ideas people have. How funny it seems when they decide in such oracular fashion, with so little knowledge of what they are talking about. "Where ignorance is bliss!"

IN MEMORIAM.

SOWERBY BRIDGE.—It is with feelings of deep regret we have to record the passing to the better life of Mr. Wm. Whitehead. He has indeed been a true friend to the cause and was always ready and willing to help us in our endeavours to keep our banner flying. We realise our loss, and know that death has dealt a severe blow. His familiar face has gone, but we do believe he will still frequent the little hall for which he had such kindly interest. His influence will still cheer us on to grander achievements, and will no doubt give the mourner some comfort in her deep distress. Ah me! the old faces disappear, and the few are left to struggle. Shall we be so disconcerted at our losses as to relinquish our self-denying efforts? No! Let all friends bind themselves anew in bonds of sympathy, and with renewed vigour combat bad feelings and everything unspiritual, and though some uncharitably leave our ranks, and others are called hence by a sterner voice, we will still plod on and do our best. More is not required of any one.

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