

The Two Worlds.

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CONTENTS.

Is Life Worth Living?.....	481	Everlasting Life	486
How I Became a Spiritualist, and Why	483	Rev. J. Bell's Bible Lesson	487
Spirit Guided; or, Re-united by the Dead—Chapter XI.	484	The People's Letter Box	488
Spiritualism v. Devilism	485	Platform Record	489
The Fifth Missionary Number	486	Prospective Arrangements	491
		Passing Events and Comments ..	492

IS LIFE WORTH LIVING?

BY JAMES CLARE.

THE question of "Whether life is worth living?" or not, was the subject of the club's discussion that evening. Two papers had been submitted—one for, the other against—and the members, exhilarated at the prospect of a good debate, settled themselves for the evening. The first paper took the negative side of the question, and Brother Thompson kindly volunteered to read it to the members. It was as follows:—

In the days of the Emperor Augustus, a young man, known by the name of Menon, lived in the city of Rome. He was of a staid disposition, viewing life in the most serious manner. He beheld the corruption of the city, the maladministration of the laws, the poverty of the people, and the tyranny of the Patricians, and his spirit groaned bitterly at the prospect. The strain which such reflections imposed upon his constitution so enervated him that his friends advised him to travel. Fresh scenes would dissipate his melancholy and enlarge his views of mankind. He set out from Rome and entered into the lower parts of Greece. At first his morbid humours paled before the delightful prospect. The undulating valleys, the luxuriant forests, the delightful dress of the natives, the glorious monuments which everywhere reared their majestic fronts to heaven, the great temples, and the rushing rivers, exalted his mind and provoked a more healthful tone. He paused beneath the shade of the trees, under which, but a few centuries ago, the immortal Stagyrice expressed his divine thoughts, where Plato had mused on the enigmas of life, and where the martyred Socrates had discoursed sweet counsel to the youth of Athens. He gazed upon the spot with all the joy of a disciple. He was learned in their teachings and had often longed to view the place where the "immortals" had dwelt. Entering the city his first impression was that the scene of these men's labours would surely reflect the wisdom of their teachings, but Menon was doomed to disappointment. He had yet to learn that the brightest scenes are often the places of the most terrible corruption. As he entered the city he felt the earth tremble beneath him. A mighty contest was raging beneath its surface. He beheld the people, terror-struck, streaming out of the city. Many were tearing their hair through fright, mothers were deserting their infants, and fathers ruthlessly pushing their sons out of their path. All was riot and tumult. Every one seemed bent on his own safety. He did not behold one single instance of love or charity to redeem the terrible scene of its heartless selfishness. Presently the earth became more composed, the tremors ceased, and the people returned to their homes.

As he wandered through the city he beheld many unscrupulous persons engaged in appropriating articles of value, which they discovered in the ruins. His soul abhorred the scene. He would have spoken to them had he known the language, but was restrained by the thought that they would not understand him. As he stood watching them, one of the thieves, observing him, offered him one of the articles, which Menon indignantly refused, whereupon the thief set up a cry which echoed along the streets, when presently the

lictors came along and flung Menon into prison. Here he was treated in the most cruel manner, and, despite his protests, he was adjudged guilty and sentenced to be flogged. Shortly before the execution of his sentence he was secretly informed by one of the jailors that he could purchase release by giving him some money.

"And is the law, so ably expounded by one of your illustrious countrymen, so wantonly abused even in the city wherein he taught?" cried Menon.

"Who do you speak of?" said the jailor.

"Why, of Aristotle," said Menon.

"I have never heard of him," he answered. "However, if you wish to be free, all you have to do is to give me a present and I will speedily procure you your liberty."

This Menon refused, and he was flogged to within an inch of his life and thrown outside of the prison gates. The people who passed threw a scornful glance at him and went on their way. The sun's powerful rays fell upon him as he lay, intensifying his agony. He was exceeding wretched and longed for death. As the shades of evening fell upon the earth Menon was aroused from his stupor by a tap on his shoulder. Looking up he beheld an old woman, bearing a basket in her hand. She had been gathering herbs, judging by the contents.

"Come, young man," she said, "why lie you here? The night approaches, and you will die out here in the cold."

"My good woman," moaned Menon, "I wish to die; leave me alone."

"Nay, nay," she said, "that must not be."

Taking him by the arm she led him to her home; she soothed his wounds by the application of her herbs, and, having dressed them, she put him to bed. How long he had slept he knew not, but in the middle of the night he was aroused by a great noise, the cries of many people, then all was still. Heavily he arose and went to the outer chamber, where he found the place all disordered, many articles being broken and destroyed. He afterwards learned that the old woman had incurred the suspicion of the authorities that she was a spy, and had been thrown into prison. As soon as it was day Menon went forth and came to the place where the merchants were wont to assemble. The clatter of speech as they plied their wares irritated him, and he fled. "Surely," he said, "if a thing is of value it needs no praise to commend it."

Entering another part of the country he heard that the place was stricken with the plague. People were dying by thousands, and those who had yet resisted the epidemic were too weak to be of much assistance to others. He beheld the poor people lying about groaning in agony, and calling upon the gods to help them, and no help nigh, young maidens suddenly cut down in all their beauty, and young men destroyed in the full majesty of manhood—no children to soothe the pain of the parents' dying hours, and no parents to mitigate the anguish of the children. All was gloom and desolation. Again those harpies appeared, in the form of men, he had seen at Athens during the earthquake. Again did they rifle the dead and dying, and in many cases cruelly murdered the victims of their lust. Populous cities were deserted, the temples forsaken—their priests had fled the country—the ships lay in the harbours, pathetic in their helplessness. Men shirked each other and only spoke through long tubes.

Hastily quitting this desolate region he passed into Egypt, and entered the proud city of Alexandria. Here he beheld a civilisation in nowise inferior to that of Rome, and a company of learned men such as the world had never witnessed. He attended their assemblies, became charmed by

their brilliant discourses, and was astonished by their vast erudition. At last he had found a happy and sensible people. At last he had discovered that life is worth living, and Menon was happy. He watched the busy sailors as they trimmed their vessels, the concern of the merchants as they assiduously encouraged commerce, and was charmed at the quiet contentment of the people. Nothing seemed wanting to complete their happiness. One night as Menon was returning home he beheld, just in front of him, one of the learned professors of the Temple. His manner was exceedingly suspicious and excited his curiosity. Furtively gazing around him the professor paused, then knocking at a door he entered it. Menon afterwards learned that this house was notorious for all kinds of vices. He had not been long in the city when he beheld the heads of certain malefactors hung over the gate of the city. He was told that they had been guilty of propounding new schemes for the government of the country. "What must the wise men of Greece have suffered had they lived here," said Menon, "seeing that they were the boldest of innovators?" Being invited to the Palace he beheld a crowd of suppliants making their way to the justice chamber. On his way he did not fail to perceive many of the court functionaries soliciting the suppliants for presents. When he entered the chamber he beheld so much corruption that he was feign to exclaim against it. The sentences were grossly inadequate, and many of the pleaders left the chamber wholly disheartened at the operation of the law. Some had waited years for a hearing, others months. Many had wasted their fortunes to obtain a recognition of their claims; yet, in a moment, years of toil and suffering were dispelled by the fiat of an indifferent and incompetent minister. Menon's pessimism was returning. He now regarded the city in a different manner. He was disgusted with the world and with himself.

Leaving the city he entered into the confines of Persia. Ere he could obtain admission he was compelled to pay tribute to the tax-gatherer. "Strange," he said, "that I should be compelled to pay in order to view the works of God." Having paid the demands of the collector he entered the city. The stench of the place was exceedingly obnoxious, and he was not surprised to hear that fevers constantly prevailed. He beheld one of the taskmasters cruelly beating a pregnant woman, while further on he descried a poor little boy toiling at a burden that a man should have borne. Beneath the wall of the palace he beheld a number of poor people preparing the rich stuffs to clothe and adorn the king and his concubines, while they, poor things, were wretchedly clad. The noise of cavalry broke upon his ears, and on looking in the direction from whence it came, he beheld a troop of gaily-carriaged soldiers riding majestically along the highway. A little child, happening to stray into the road, was knocked down by one of the troopers. The mother screamed and poured down curses upon the cruel soldier, whereupon the commanding officer ordered her to be soundly flogged for her contumely.

Sad at heart, Menon left the place, and, journeying across the country, he came to a mighty river. It was swollen with the heavy rains. Villages, which had stood smiling in the sunlight but a few hours ago, were now heaps of debris, and their inhabitants swept into the sleep of death by the rushing torrent. The fields, which had promised an abundant harvest, were battered and destroyed by the heavy rains. As he stood upon the banks he beheld the corpses of the ill-fated inhabitants borne onwards to the mighty ocean.

Proceeding on his way he came into the parts of Hispania. At this time the country was being pillaged by the myrmidons of Rome, and its brightest treasures were being transported across the Continent. The people were being driven into industry at the point of the sword, while the women were given over to the lust of the soldiers. The people resented such conduct at last, and destroyed a large part of the army. The Romans, incensed at what they deemed the ingratitude of the people, sent a mighty army against them, and almost totally annihilated the nation. Menon beheld them engaged in this fearful strife, and his heart sickened at the sight. Making the acquaintance of one of the governors, he discovered that the man used his high office to the purposes of lust, and the more beautiful the object the easier it was to obtain a verdict in your favour. One cruel case presented itself during Menon's sojourn. An old man, who had done gallant service for the Romans in the late war, had an only daughter. She was fair to look upon, and was loved by all who knew her. It having come to the knowledge of

the governor that the old man was poor and needy, he so contrived, by profound dissimulation, that he at length compassed his nefarious design. The old man at length was made aware of the fact, and, in a paroxysm of despair, slew both himself and his daughter. The governor was heard to exclaim, "What a silly old man he was!" One day Menon beheld two men quarrelling in the public streets. They were father and son, and were disputing with each other on the profits of their business. Suddenly the son, seizing a dagger, thrust it into the bosom of his father, and he fell at his feet a corpse. The young man was subsequently arrested, but on the promise that he would surrender to the governor the money about which he had quarrelled he was liberated. Passing into another country, he beheld the people streaming from the city, carrying their goods and chattels with them. He learned that the volcano, which towered above the city, was discharging its molten lava, and that it was rushing in the direction of the city. A shower of ashes just then descended, and, almost blinded by the dust, Menon made his way to the bank of the river. Here he beheld a contest amongst the people for the boats, and many became drowned in their eagerness to escape. The flames played about the top of the mountain, and the hissing of the lava could be distinctly heard as it rolled on its way to the ill-fated city. The scene was an awful one. It seemed as if the last day had arrived. But what pained Menon most was that, even in such an awful moment, when life was the most precious thing to safeguard, many were so intent upon their material possessions that they sank exhausted by the burdens they carried, and were crushed to death by the terror-stricken crowds.

He managed to escape from the scene, and betook himself to the country of Germania. Here he beheld the people bound by the cruel chains of slavery. Poverty reigned supreme. The people were too weak and oppressed to combine against their cruel oppressors. One or two bold men endeavoured to arouse in them the spirit of freedom, but sunk at length into despondency and despair at the indifference of the people. The chieftains dominated the lives and land of the people, and custom had so blinded their followers to justice that when they were committing the most cruel wrongs they imagined they were executing the purposes of a benevolent master. The dignity of man had degenerated, by long oppression, into a crafty, cunning animal, ready to tear out the entrails of his warmest friend should he offend him. To add to their sufferings, frequent fires took place in their forest homes, and they were driven to seek shelter from the chilling blasts in the most uninhabitable places. The women, indifferent to the claims of maternity, allowed their children to acquire the most vicious and disgusting practices. Vice is the offspring of poverty, and everywhere Menon beheld the most profound demoralisation.

At length he returned to Rome, utterly dispirited and sad at the sights he had witnessed.

"Rome, then," he said, "is not the only place where vice and ignorance prevails. It is common to mankind. It seems as if man were destined to vicious pursuits. Men are everywhere encountering each other in deadly combat. The weakest succumb to the assaults of the strongest. How can the latter plume himself upon the victory when the contest is so unequal. The people are ever robbed and oppressed by the exactions of their rulers, their bravest and most intelligent men are thrown into the dungeons, their daughters are outraged by unprincipled ministers, nation breathes hatred against nation, pestilence interrupts the flow of commerce and destroys thousands of people, cities are overthrown by the wrath of the earthquake, and the works of genius in a moment blasted by the sweep of the whirlwind, great cities perish by the volcanic exhalations, and the masses of mankind are demoralised by their base contention for wealth. After such a survey of life, can I come to any other conclusion," said Menon, in answer to his friend, "than that life is not worth living, and that its pursuit is a vain and foolish quest?"

* * * *

"Well, well," said Mr. Richards, "that was an awful experience, and he may well have become melancholy."

"Yes," said Mr. Philips, "he was most unfortunate in his travels, but let us hear the other side of the question."

Brother Forster kindly volunteered to read the other paper, and he began — but we will reserve what he said for another time.

(To be continued.)

HOW I BECAME A SPIRITUALIST, AND WHY.

(Continued from page 410.)

THE methods whereby mankind are brought into intimate relationship with unseen intelligences are sometimes unique. Philosophic researches are, betimes, somewhat peculiar in their varied adaptations. Modes of thought do not at all times emanate from the popular side of school teachings. The artizan may be a thinker, whilst the outcome of his ideas may be cramped through lack of means of formulating his thoughts before a scoffing world. Truth is not always grasped at, especially when it emanates from an unpopular source. One of the ideals of life is to please; to combat popular prejudices induces social ostracism. The independent thinker may bask in the sunshine of his own individuality, the unpopular theme of his ideas incurs the censure and reprobation of the bigots. The smile of the cynic demonstrates a want of power, a parting sneer denotes an apparent weakness. Truth ought to, yet does not at all times, propagate harmonious surroundings. The philosophy of harmony may be in juxtaposition with Nature's illimitable beauties, whilst discord not only jars on the feelings, but tends by its turbidness to develop its hollowness, and demonstrate its shams.

The honest inquirer into truth is not often cast down by opposing snubs, the value of truth being to him or her like unto an impregnable rock, the batterings upon which tend to smooth its surface by continual friction with Nature's surroundings. To seek for facts in the vast domain of Nature in no sense stultifies. The problem of life may be as important, if not more so, as the problem of death. New modes of thought are tardy of recognition. The problems of spiritual culture are silting to the surface, and the demonstrations of spiritual existence must be left to development. The science of the past holds out great hopes for the success of the scientist who has to come in determining, by an unerring formulation, the wonderful yet natural workings of Providence.

Slow progression is invariably a good basis. The weak elements of life are spasmodic, and readily clutched at by the utilitarian. Creation is a great mystery, yet how little we sometimes think of the illusory creations of our own fancy. The nobility of mind is easily marred by the illusions from an unmaturing brain, and the fanciful or ideal thought pictures will soon become dim and obscured when cast forth from an undeveloped and chaotic condition of mind.

Nature is unerring. Spiritualism, to progress, must demonstrate its harmony with Nature. The problem of life is one which the ages have not solved. To educate the weak and to satisfy the strong the manifestations of supermundane influences have become a pre-requisite. The spirit of iconoclasm does not always tend to the ennoblement of character, inasmuch as it may betimes uproot that which it is incapable of building.

St. Paul says he "would not have us be ignorant." Those, however, who make him one of their examples, seem to get somewhat unnerved whenever they perceive some of their fellow-men taking St. Paul at his word, and endeavour to solve the mysteries of which he wrote. The poet Cowper said—

"God moves in a mysterious way
His wonders to perform."

And the very people who sing this with such heartiness, and believe it, too, are some of the foremost in condemning as blasphemous and God-dishonouring a section of thinkers who try in a quiet and unobtrusive way to find out some of the mysterious methods whereby these wonders are performed. Further on the poet says—

"Blind unbelief is sure to err,
And scan his work in vain."

And you might just as well try to weigh a rainbow, or slide down its beautiful arch, as entertain any notion that a principle is dishonouring to the Supreme in Nature just because it has been looked at from the wrong end of a telescope.

These people should prove that the poet is wrong and St. Paul is quite at sea, or else demonstrate that in both cases the references were applicable to them and themselves alone.

Many people are under an impression that Spiritualism is confined to sitting at some table, and waiting for its beginning to rap out a few ideas concerning the fortunes of those present. These are invariably the "know alls." With a spirit of the greatest egotism they can teach all about a subject ere they have taken the least trouble to ascertain or master its facts. In other words, they pride themselves

upon being journeymen ere they have entered their apprenticeship. Surely these are not always the most reliable workmen?

It has been my lot to meet occasionally with one or two of this class of individuals.

One of the most demonstrative specimens came under my notice about twelve years ago. Casually placed on my table was a copy of a Spiritualist journal. A gentleman connected with the great Methodist denomination happened to be passing our way, and seeing the paper, picked it up. After a time he asked—

"Do you believe in this sort of thing?"

"Well, sir," I replied, "it is something respecting which I am a bit puzzled. Do you know anything about it?"

The Socratean method was apparently unexpected, and immediately he began to feel cornered. For some time I had been honestly trying to "put it down," by endeavouring to find it out as a trick, but up till then I had failed.

"Then you believe in it?" he replied.

"I have failed to upset it," I answered. I had seen and met with many experiences which I could not prove were trickery, and could I do so to-day would expose them to-morrow.

Admitting he knew nothing about it, he put the journal down, and subsequently went his way, believing doubtless that Traddles had given up his intelligence and begun to ally himself with sinners; and in order to manifest a sense of his Christian manliness and manly charity, kept outside our gates, lest his morals and spirituality should become contaminated, doubtless feeling that the old adage was quite true, that "A little knowledge is a dangerous thing." The danger evidently was in the fact that the knowledge was little. Had his knowledge been greater it might have made all the difference.

About the same period I made the acquaintance of a young man from a neighbouring county town. He had been very unfortunate. Business had gone wrong with him, yet he showed some very rare qualities. By a sort of coincidence he, too, began to look at a Spiritualist journal lying on the table, and appealed to me, "If I believed in that sort of thing?" As I had done with others I did with him, ascertain the extent of his knowledge. I remarked, "Do you know anything about the thing?"

He replied, "After the many exposures I should think no sane man would or could believe in it."

"That will not do, my friend. What I was asking was, 'Do you know anything about it?' As a matter of course you are a sane man, but that was not my question, neither was I speaking about exposures. My question was merely to ascertain some idea of your knowledge."

He admitted he knew nothing beyond newspaper reports, and after a time said he would like to see something of it. "But," said he, "it is magnetism or electricity."

This was a case in point in which I referred to some who had gifts, and being ignorant of that fact left them in abeyance and undeveloped. By and by, I had the privilege of asking him to visit a circle. He came in rather a flippant or hilarious spirit, evidently expecting to find out the trick. Ere he had sat long he began to ejaculate, "What a funny feeling is in my arm, it feels like water running up it! Oh! George, it is so strange." I am not sure whether I did not ask him if "that was the trick?" This gave him something to ponder over, and like many more, having had a taste, he wanted a meal. After about three weeks' sitting, he went into trance, or if he didn't, he had learned the trick, and with an effort spoke to us, as being under the controlling influence of his brother. He began to develop as a powerful physical medium, and had he possessed a judicious will, might have done much work in the movement. The promiscuous circles, however, did him much harm. At one home circle he sat, and putting a heavy wooden chair on the table got *three men* to sit and stand on it, whilst he was held by his right and left hands, and his feet thrown under the table before him, he not touching the table at all. When thus placed, the table lifted from the floor with the three men and chair on it, and for a few seconds floated in the air; subsequently he asked the sitters to take their seats round the table, and whilst sitting round, press the table down; this time the table lifted against all our power to press it down, and as I never had heard of any table lifting itself up by pressing it down, I naturally arrived at the conclusion that some unseen intelligence was brought into operation in order to work the oracle, and this is another reason why I became a Spiritualist.

TRADDLES.

SPIRIT GUIDED; or, RE-UNITED BY THE DEAD.

BY WALTER EDWARDS.

CHAPTER XI.

MARK'S STORY CONTINUED.

The ability to ask a question presupposes the ability to find an answer. In the course of my professional visits I made the acquaintance of many new people, and their habits and customs, their labour and home life were to me a constant source of wonder and pain. Having been reared upon a farm and trained to exercise in the open air, I felt confined and imprisoned in the narrow streets. The long rows of small cottages (more like overgrown dog-kennels it seemed to me than aught else); the stuffy rooms, and the smoky atmosphere which killed almost all vegetation, so that what trees, shrubs, or flowers there were, were stunted and sickly compared with our south country luxuriant foliage, and the long dark dull days all combined to depress and sadden me, and filled me with wonder that the people could be healthy or children thrive under such conditions. Especially did I feel this when I heard of, and saw for myself, the heated mills, the long hours of toil, the unsatisfactory arrangements for food and general conditions of daily existence.

It seemed to me a marvel that men and women could endure such a mode of life. No wonder, thought I, that the death rate is high, and that infant mortality is so prevalent! How can the mothers work in the mills and yet give their babies proper conditions so that they may be well formed and come into life with an abundant store of vital force? How can they care for, feed, and attend to their tender bodies and supply their wants, and yet be compelled to leave them for so many hours? I grew indignant when I thought of the cheapness of human life, compared with the prices of fancy dogs and race-horses. I had seen a duke's estate given over to the breeding of horses, where each one had his own stable, a good-sized field or paddock; was well supplied with food, attended to in every way; every want fully provided for; men to wait upon them; and a home and bed better than thousands of our *free, independent* (?) white wage-slaves could boast of; and I sighed as I thought it were better almost to be born a race-horse than to be converted into a machine for coining money for supplying the voluptuous and indolent with riches to waste in riot and self-indulgence.

One case interested me greatly, it was a poor girl of about eighteen years, dying of consumption, they said, but I soon found it was from overwork and poor food. She had been anxious to help and add to the family income—worked when she should have rested, taken chill when leaving the heated mill, neglected to take proper precautions, and now lay martyred on the altar of devotion to her parents and a victim of the boasted industry of great and free and glorious Britain.

One of the old prophets exclaimed, "the people die for lack of knowledge," and so I found they do still. But why? Solely because they had not been taught the simplest methods of self-preservation. Self-knowledge, diet, dress, ventilation, the need for sunshine, daily baptism, proper exercise and recreation, how to assist Nature to combat disease, and temperately and righteously exercise all the functions of the body in obedience to Nature's strict laws of health; these matters to the majority were as foreign as Greek. Their hours of toil were too long, and their labour too arduous to give them an opportunity of learning in the evenings, for they were generally too weary to read aught but a novel or sensational romance, which supplied excitement and aroused interest of a kind their daily life of drudgery failed to provide.

All these things helped to open my eyes. Although he would not *directly* attack me, Dr. Bill, by brief and pointed allusions, from time to time, spurred me on to notice and to think about, to compare, and strive to comprehend the incidents of my daily life.

His keen comments and pointed sarcasm acted like a whip to a horse. He seemed to read me, to know my thoughts, and touched me up every now and then in a manner which I did not always relish, but could not resent. He desired to enforce upon me the fact that these conditions of life were the outcome of eighteen hundred years of Christian dominion and government, were the fruits of the theology which proclaimed "the fall" and secured selfish immunity from personal blame and consequence by the doctrine of forgiveness and vicarious atonement.

When Sunday came round, instead of answering his questions, I was prepared with a number to put to him for information, but Dr. Bill would have none of them. He wanted *me* to think, he said, not to supply me with his ideas.

"Let us continue the lesson," said he.

"Suppose we conclude that man never fell, that the world was *not* made in six days, that death did not come into the world because of man's disobedience, that man is not depraved, but a being capable of education and improvement, spurred forward by necessity and hunger, by affection for his family, and by love of gain and applause. Granting all this, let us look at the facts and laws of Nature. Do we not find that there is an unchanging *necessity* which governs all? Cause, means, and effect are everywhere apparent, and the ceaseless action and interaction of the great forces of Nature on the plane of causation and of consequences leave no room for miracles.

"Do you believe," said he, "that the sun stood still that deeds of butchery might be fulfilled? or that the sun was turned back in its course as a sign to a tribal chieftain that his life would be prolonged and a boil healed? Is it conceivable that clothes and sandals were miraculously preserved for over forty years, in constant use, yet not worn out? Would you believe any one now-a-days who told you that marching around a walled city, blowing ram's-horns and shouting, sufficed to topple the wall over? Not to speak of the foolish stories of Jonah and the whale, the Ark and its menagerie, the fiery furnace, and Jacob's wrestling match in the dark with God—do you think it reasonable, or in accord with the laws of Nature, to believe that God, after having depopulated the earth by the flood, and failing to raise up a people who would love and serve him from his servant Noah, should, and did, incarnate himself in human form, was at once his own father and his own son, and yet his mother had no husband? Is it reasonable to believe that the Absolute Spirit came upon earth as a babe, and that he should die at the hands of his own creatures (after having walked on the waters and stilled the tempest with a word), and rise again, that 'whosoever believeth in him might not perish, but have everlasting life?'"

"Further, Why should any one accept a book as an authority above reason, especially when that book is discredited in its main claims?"

"Why call it the *Word of God*, when it is admittedly the work of men?"

"If, as is now admitted, the claim for plenary inspiration cannot be maintained, and the biblical accounts of creation and the fall are written 'in the language of appearances,' and its statements were 'adapted to the ignorance of the age to which it was given,' then, as appearances are misleading and ignorance cannot be a standard for knowledge, what is inspiration worth?"

"Can inspiration make appearances real?"

"Can inspiration make ignorance knowledge?"

"In fact, can the Bible be a trustworthy book when it proclaims the need of salvation from the fall which never occurred, and from a burning hell which does not exist?"

"Of what use is the shed blood of a Saviour when we are assured that 'God is not angry—is not determined to hand man over to the tender mercies of the devil,' but is always more ready to give than we are to receive—is 'only waiting for us to cease our wayward wanderings, and turn to seek him, and he will be reconciled to us'; 'run out to meet us, and fall upon our neck and kiss us'? Yet that is what modern 'downgrade theology' has led us to, while it still strives to teach blood atonement.

"Briefly—If there is no eternal hell of hopeless torment.

"If there is no personal devil.

"If man did not fall.

"If God is not angry.

"If it is we who are to be reconciled to Him—not He to us—

"Where is the necessity for the atonement to save mankind from God's wrath, the consequences of the fall, and the devil's fiery dominions, when none of these have ever existed? Is not the whole story false? What value can we attach to the book in which these false claims are made? Go and think it over for yourself, and find an honest answer in your own heart."

[SPECIAL NOTICE.—For the benefit of new readers who may desire to peruse the earlier chapters of this story we will send the ten copies, Nos. 246 to 255 inclusive, post free for 10d.]

(To be continued. Commenced in No. 246. Back Numbers can be had.)

SPIRITUALISM v. DEVILISM.

BY E. LEUTY COLLINS.

THE experience of much diversity of opinion, and the attacks of certain individuals around me, call forth a vindication of the supreme right inherent in every Spiritualist of private judgment regarding the power of God the Father, and the Brotherhood of Man. Many dear brothers and sisters unknowingly are labouring under a grave error in relation to the "Truth" or Holy Spirit. Speaking to several persons a day or so ago, I was commiserated upon the deplorable (? sic) fact, that *evil communications* had more or less corrupted my pristine faith—that is, Christianity, and that Spiritualism, or seeking after signs, was a direct agency of the devil, or, in other words, "Satanic Power." This was observed by an authority of no mean standing, but who could only see the conflict of opinion, and, moreover, was blinded by the agency which has been so veritably predicted, which is that* "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty," &c.

In the two thousand years which have passed since the first great martyr of the faith shed his blood rather than deny his affinity to his Father, there have been strifes and murderings, hatred to the spirit form, and vile abuse of the holy presence of the *spirit*. Why has this great fact from the highest heaven been ignored and repudiated? Why now do hundreds and thousands of so-called cultivated creatures remain in their lethargic bodily sleep, oblivious of the inner man—the spiritual counterpart—calling them to awake, and "let their light so shine before men that they may see their good works"; for, saith one who was humble though mighty to teach, "The kingdom of God is *within you*." Ah! if the myriads of yet uncultivated souls would lift up their heads and look upon this fair and good invitation, how much better this world would be, and how much happier!

I have before me a small paper, apparently some thirty years old, evidently the outcome of bigotry. It states in bold letters, "Beware of Spiritualism. These false teachers who all deny substitution are the greatest of blasphemers, because they say that the spirits of the departed have returned and told them that the vicarious atonement of the Lord Jesus Christ is a horrible delusion, and that every soul must atone for its own sins." What an opening is here given for sin, inasmuch as from this doctrine of substitution it sounds as though there is a royal pathway for sin. Sin as much as you like; if we cast it all upon *one person*, in the end we shall be saved!

Again this paper states "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim.) Now by way of explaining this very ominous assertion I will give the opinion of the Rev. Henry Southwell, LL.D. (compiler of the old Universal Family Bible, now very rare.) He says: "It has been the *notion* of some learned men that by the doctrines of devils is *meant* the worship of departed spirits, or praying to the dead! but this seems in every way *inconsistent with the sacred scriptures* concerning the conduct of the primitive Christians. It is therefore probable that by the *doctrine of devils*, is meant that *idolatrous worship* which the heathens (those not having the spiritual light) paid to their idols, and who in every respect might have been *compared* to infernal spirits, especially when we consider that the rites used in their sacrifices were to the last degree abominable."

If those with whom "brotherly love does not continue" choose to call Spiritualists children of Satan, their animosity will not affect the truth, and wisdom and love will still go on unscathed hand in hand, seen by the few perchance, though ignored by the multitude.

Man changes not. He is the same spirit, breath of the Divine Inspiration for all time, and those who breathe venomous stigmas upon these days of the pouring out of the *spirit upon all flesh*, will do well to remember that "the communion of saints" (which phrase is uttered regardlessly and ignorantly by thousands in the dogmatical creed of the churches) is *not* of the devil, and by the assertion that it is they utter a blasphemy, they make God less than the devil (so-called), and a Deity of no account. Visions wonderfully ethereal and awesome have been the heritage of many of the truly faithful, wherein the devil has had *no part*. Would it be wise for us to say that the seraphic *vision* of the dying Stephen, the ascension of the Son of Man in his spiritual body, and the advent of the Pentecostal lights (which were

to be perpetuated and continued to the faithful, were all and are still devilish? I repeat those who declare that Spiritualism is Satanic give the devil praises and put the Almighty Creator in the background. Jesus said: "*Greater things than these shall ye do.*" And then the people marvelled, though they put him to death exultingly.

The greatest devil the world knows is "*Ignorance*," which breeds scepticism and superstition, while Spiritualism gives knowledge and thus dethrones this devil.

WHETHER YOU CAN BELIEVE in Spiritualists or not, writes a *Gentlewoman* correspondent, is a matter for you alone to decide. Very few of us can admit an unalloyed faith. Yet sometimes these clever people manage to startle one somewhat. Within the last few weeks a very interesting séance was held at the house of a lady well known in London society. Lady de Grey was one of the party. The medium, who had never seen her before, and was unaware of her identity, approached her. "If you can tell me from whom I received this bracelet," declared the smiling countess, "I will almost promise to believe in you." The medium touched with his finger-tips a pretty bangle upon her arm. "I see, he said, "an Eastern bazaar, and people walking to and fro. Some one is buying the bracelet. Again I see you in a beautiful room, sitting on a couch by the side of the Princess of Wales. The Princess hesitates, then, unclasping the bracelet from her own arm, fastens it on to yours, saying, 'That is to be a souvenir.'" As it happened, the bracelet had been bought at a bazaar in Cairo, and was given to Lady de Grey by the Princess in the manner described.

A SKIPPER'S YARN. — Captain John Cracknell, of the Tyne Shipping Company's steamer, Londoner, recently told to an interviewer the following story: "I was commanding the Grenadier in 1883, and on September 2nd we were caught in a terribly heavy gale. I had been up on the bridge, full of anxiety, all day and all night, and when next morning broke I went to lie down on the couch in my chart-room for a little spell of rest. I fell asleep almost immediately and had a dream. I dreamt that I saw a steamer labouring in a fearful sea, and whilst I looked I recognised her as a vessel named the *Inchultha*, which was commanded by my eldest son, George, whose figure I could distinctly make out, swathed in oilskins, upon the bridge. The vessel was being cruelly knocked about by the surges, and I held my breath in my sleep as I watched her. Suddenly a towering billow came rushing down upon her, and swept like an avalanche of foam over her stern. She staggered like a wounded deer, and before she could recover herself a second wave, heavier even than the first, careered wildly over her. I saw her dark outline lingering a moment amid the boiling yeast, then her funnel and masts settled out of sight, and she had vanished from off the raging waters. I woke with a start, and, rushing up on the bridge cried to the mate, 'My boy is drowned! my boy is drowned!' And from that day to this the vessel has been nevermore heard of."

THE COMING OF CHRIST means the presence of *Christos* in a regenerated world, and not at all the actual coming of Jesus in the body. The true Esoteric Saviour *is no man*, but the Divine principle in every being possessing soul and spirit. The carnalised Christ in Jesus is of no importance (in comparison) to me. I have yet to learn that, as an historical character, he ever existed. The Christ principle, the awakened and glorified spirit of truth, being universal and eternal, the true *Christos* cannot be monopolised by any one person, even though that person has chosen to arrogate to himself the title "Vicar of Christ;" the spirit of "*Christos*" or "*Christ*" cannot be confined to any creed or sect only as that sect chooses to exalt *itself* above other religious sects. The name has been used in a manner so intolerant and dogmatic, especially in our own day, that Jesuanity (called Christianity) is now the religion of arrogance, *par excellence*, a stepping-stone for ambition, a sinecure for wealth, sham, and power, and, too often, a convenient screen for hypocrisy. The mystic name of Christ was the key which unlocked the door to the ancient mysteries of the Aryans, Sabeans, and Egyptians. The spirit of the Christ (the Divine Logos) was present and has been present in humanity from its advent through all time, and this cannot be monopolised by the Jesu-ites, but it is the birthright of every human being whatever his religion may be. Such an individual is a *Christian*. On the other hand, those who choose to ignore the Christ principle within themselves must die unregenerate heathens—Baptism, sacrament, lip prayer, and belief in dogmas notwithstanding.—J. S.

* The Seers of Prevorst.

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THE FIFTH MISSIONARY NUMBER

WILL equal if not surpass all predecessors, and fully maintain the high repute of these valuable auxiliaries to the usual work of public Spiritualism.

We have a beautiful article by Miss A. E. Fitton on

BIBLICAL SPIRITUALISM,

which will be especially attractive and instructive to beginners who have been trained in orthodox teachings.

Mrs. Cora L. V. Richmond has hosts of friends in this country, and they will be delighted to read one of her latest discourses, entitled

A PERFECT DAY.

It is a perfect gem—a prose poem unequalled in our literature. It will make you sigh, "Oh, that we may live to witness such a happy day of peace and brotherhood!"

Mr. J. J. Morse again favours us with an able article on

WHAT WE HAVE LEARNED OF THE SPIRIT WORLD,

which shows the value of the definite revelations we have received from the world of spirits.

Mr. J. B. Tetlow presents us with

A VISION OF THE DAY AFTER DEATH,

showing the necessity for knowledge of the conditions of life in the great beyond.

Mr. Peter Lee contributes an able article, entitled,

ON THE PEDESTAL OF PIETY.

Mr. James Swindlehurst will deal with

SPIRITUALISM IN RELATION TO MODERN THOUGHT,

a subject with which he is perfectly at home.

Mr. Richard Phillips, of Cardiff, testifies to the value of the evidences the world has received through Spiritualism of the reality of

THE SPIRIT WORLD.

An inspirational discourse under the control of "Standard Bearer" on

THE RESURRECTION, HOW AND WHEN?

gives a spirit's explanation of what happens at death.

Rev. J. M. Savage very beautifully affirms that

DEATH IS GOD'S GREATEST GIFT.

Mr. H. Junor Browne's

SONG OF HEAVEN

is one that we could all sing, and like Mrs. E. L. Watson's beautiful poem,

THE MANY MANSIONS,

almost makes one wish to go to "heaven" to live in one of those "mansions" in the real "spirit world," and enjoy the beauties of its "perfect day."

Mr. Haxby piles up

PROOFS OF SPIRIT IDENTITY

that should satisfy the most arrant sceptic, especially the

forceful and remarkable testimony of "M.A. (Oxon)," which is unusually valuable just now, that we have reasonable grounds for our affirmation that spirits do live and return to communicate with us, for

LOVE BRINGS THEM BACK

to testify as they do through many mediums, as they have done most eloquently in Mrs. Watson's beautiful discourse on

REALITIES OF SPIRIT LIFE.

Mr. S. C. Hall's testimony to

MODERN ANGEL MINISTRY

is pathetic but inspiring, and makes one feel that he has joined his loving and beloved "angel" wife of whom he speaks with such devoted affection.

Why should any one fear to die? We ought rather to fear to live "lest we err and fall." A letter by Mr. S. N. Wood written "in the face of death" shows

HOW A SPIRITUALIST CAN DIE

who regards death as a joyful change.

This imperfect table of contents—for we have other articles promised which have not yet come to hand—will prove that our readers may anticipate a really splendid paper thoroughly well adapted for missionary purposes to put into the hands of friends, inquirers, sceptics—in fact, for giving to EVERYBODY. All that now remains is for our readers to kindly second our efforts by forwarding orders for as many extra copies as they possibly can, and we hope to have a most hearty response.

OUR FIFTH MISSIONARY NUMBER.—We expect such a number of orders as will gladden the hearts of all lovers of the cause. We want to print 10,000 extra copies. Nothing less than that will satisfy us. We do not beg of you, but give you full value for your money. We seek your co-operation and friendly support. 12 copies, post free, 1s., 20 for 1s. 6d., 25 for 1s. 9d., 50 for 3s., 100 for 5s. 6d., 200 for 10s. 6d., 250 for 13s., 300 for 15s. Who will send us the first order? Who will send the LARGEST order?

EVERLASTING LIFE.

THE other night we attended a lecture by a clergyman who denounced the holding of intercourse with spirits as Satanic. He believed manifestations occurred, and were daring demoniacal attempts to mislead mankind. He asserted that the Bible admitted the reality of intercourse by forbidding it, but declared that only the fallen spirits communicated. He, however, failed to prove that modern Spiritualism was identical with ancient witchcraft, and studiously avoided all references to the spiritual Spiritualism which is sanctioned by the testimony of the ages, the Bible included. He designated Spiritualism as "pure paganism." What about the baptised heathenism called Christianity? The fact is that ritualistic Christianity, with all its fasts, feasts, times, seasons, symbols, crucifixes, and incantations, is "paganism" under another name, and was neither taught nor sanctioned by "the Nazarene," the spirit of whose gnostic gospel has been overlaid and killed by the letter of formalism. He declared that Spiritualism was "magic," and that the believer who practises magic "loses faith in the supernatural." It is quite true that the Spiritualist loses faith in supernaturalism, and equally so in magic. Spiritualists cast no magical spells, and do not believe in incantations, transformations, or supernatural interventions. We know that law reigns supreme, and that it is as "natural" that spirit realms, and spirit people should exist as that the physical world should occupy space, and physical man dwell on this planet. The word "Nature" includes all that is, and spirit-life is as natural to its conditions as is the life of the spirit on earth; in fact physical existence is but one mode of manifestation of spirit. But what shall we say of the salvation magic and supernaturalism advocated by the Rev. Williams? He believes that by the magical process of sprinkling a few drops of water upon a baby, and the making of a cabalistic sign upon its brow, and the utterance of some modern incantations, that a spell is thereby woven, and that the child becomes an "inheritor of the kingdom of Heaven." What shall we say of this denouncer of magic who believes in the magic of "the blood," and that the only way to "obtain everlasting life" is "through Jesus Christ our Lord," which magical formula is rolled from the tongue with unction?

He speaks of "passive submission to the influence of spirits," and declares it to be subversive of true manhood, but where is his consistency, when he advocates surrender of the reason and will to Christ? Does he not teach us to

"submit ourselves to our pastors and masters" (and allow them to think for us), to "honour and obey the Queen and all who are set in authority under her," and to "be contented with that state of life into which it has pleased God (?) to call us," and yet he opposes Spiritualism, which in reality teaches us to think, act, and be ourselves. The "passive submission" to spirits *in* or *out* of the body is certainly objectionable, but surely intelligent co-operation with them is desirable. He affirms that Spiritualists "transgress the limits set by God" in seeking to hold communication with departed friends, and that those spirits who do come are not really our relatives but deceiving and impersonating "evil spirits." He, however, fails to state *where* the "limits" are set forth *by God* beyond which man may not go in his search for truth, and in his endeavour to "prove all things." Neither does he produce any evidence or personal testimony as to how he has discovered the fact that evil spirits and impersonating demons exist, and until that is forthcoming we prefer to rest our claims upon the much more certain foundation of the many proofs of spirit identity which Spiritualists have recorded and which we ourselves have received. Even admitting for argument's sake that low and malicious spirits can at times deceive, does not the knowledge of the danger of that fact act as a warning against, and deter us from, "passive submission to the influence of spirits," and compel us to "try the spirits" and discover if they are good and wise or otherwise? Further, to assume that evil spirits are free to deceive and mislead, ensnare and demoralise mankind, and that *no* good spirits, *no* guardian angels, can draw near to protect, cherish, warn, comfort, or bless us, is to enthrone malice, cunning and malignity in the universe, and to say that *God sends* these delusions and deceivers so that we "may believe a lie," and be thereby the more surely damned, is a blasphemous and hateful libel upon the character of the Infinite Father.

Talk of magic—there can be no clearer evidence of superstition than the spirit enshrined in the hymn sung with fervour at the meeting in question—

"Jesus, the name high over all, in hell or earth or sky,
Angels and men before Thee fall and devils fear and fly.
We have no other argument, we want no other plea,
It is enough that Jesus died, and that He died for me.

"Happy if with my latest breath I may but gasp His name,
Preach Him to all, and cry in death, 'Behold, behold the Lamb!
Jesus, the name to sinners dear, the name to sinners given,
He scatters all their guilty fears, He turns their hell to heaven."

Surely no reasonable being, not blinded by theological teaching, is prepared to declare that we "want *no* other plea, it is enough that Jesus died, and that he died for me."

Happiness hereafter is not dependent upon the fact that Jesus "died for me," but upon *fitness* to comprehend and enjoy the beauties and bliss of the higher life. Immortality, or "everlasting life," is *not* purchased at the price of the shed blood of the innocent, neither is eternal felicity obtained by substituting the innocent victim as a propitiatory sacrifice to offended deity in the stead of the craven who dare not face the consequences of his own life, but cries, "Lord, save *me*—through the *merits* of Jesus Christ—since I have none of my own."

Spiritualism has demonstrated that continued conscious existence is a fact in Nature, and every being is destined to progressively attain the heights of purity, beauty, wisdom, and love, not by any miraculous or magical process of sprinkling, immersion, faith, or favour, but by becoming worthy; by acquiring knowledge, acting righteously and lovingly, and growing in grace, goodness and wisdom as the result of life's discipline of experience, aided by the ministry and inspirations of loving angel friends.

REV. J. BELL'S BIBLE LESSON.

REV. J. BELL preached about "The Use and Abuse of the Bible," to young men and women, at Hull, and, among other things, he is reported to have made the following important admissions. After urging them never to make claims for the Bible which it does not make for itself, he affirmed:—

"It is not the Bible which repels the young mind, but it is the wrong use that so many people make of the Bible. They are more eager to find support for their own particular views than to get at what the Bible actually says. We cannot see the Bible for commentary. . . . Religion is not made interesting and attractive to them [children]; they are not made to feel it as life, sympathy, beauty, truth, goodness, love, but as drudgery, lifeless texts, hard to be understood. . . . You use the Bible rightly, reasonably, profitably, when you read it in the same spirit in which it was written, but you abuse it, perverting its meaning, wresting its words from their real intention, when you read it in another spirit."

[How is it possible to let it speak for itself when "we cannot see Bible for commentary," and every child is burdened from infancy with the "drudgery" of learning "texts hard to be understood," which are wrested by theologians to support a preconceived idea that they are portions of the very word of God to man? Will Mr. Bell explain?]

He is advancing towards the new thought that *man* is greater than all books—the *living* temple of God—but he has some distance to travel yet to get free from the *old dogmatism*. He says: "The Bible is greater than all creeds that have been derived from it," and urges that it should be read for the sake of the good which can be got from it. But when he asks them not to "think of the Bible itself as involved" in the "unkindly disputes, and suspicions, and hatreds, and vulgar jealousies with which so many of the sects regard one another," we think he is at fault. It is the Bible which has aggravated those differences, if it has not caused them, and the disagreements in doctrine have arisen because of the complex, or treble-tongued, character of the Bible.

Could a sterner indictment of "the churches" be penned by a Spiritualist than the following:—

The Bible is the severest censor of the blind worshippers of the letter, for it is the book, not of the letter, but of the spirit; and its influence, when rightly received, is always making for the freedom, the progress, the full emancipation of the soul from bondage. [?] The churches all along have made the Bible to suit themselves; they have carved and used it according to their liking, and therefore they have fought hard against letting the light fall upon it, and against the application to it of unfettered thought and reason. It was their own explanations and claims and pretensions they were afraid of—the Bible as explained and limited and presented by themselves. They preferred the Bible as they liked to have it to the Bible as it was in itself, in its own breadth, and variety, and power; and they had this preference because they read it, not in the spirit in which the real writers wrote it, but in the spirit of partisans.

The Bible beckons us on beyond itself to the great Spirit who is more than it—who moved holy souls in days of old, and is moving holy souls to-day*—who alone commands all the resources of power, and the treasures of wisdom, and the glories of truth—who has never left Himself without a witness among the children of men, and all whose greatness is the greatness of good-doing, and justice, and love without end. It is an abuse of the Bible to be for ever pulling and stretching it in order to make its statements suit the conclusions of modern science. What do we gain by setting it up as an infallible authority in matters of science, and involving it in all the perplexity and bitterness of controversy? We lose both our heads and our way; we lose our tempers and our charity. And no possible victory can make up to us such losses as these. But why struggle and battle for a phantom—for something that *does not exist*? It is ours to do homage to the truth at all times, whatever becomes of our opinions. They are not so important as the truth, and we shall be ourselves the first to suffer if we love them more. You cannot keep the Bible as a record aloof from the spirit of inquiry, nor would it be well even if you could; for you would lose more than you could gain. It was given to us in order that we might find out the truth about it, and that we might be led onwards by the spirit of truth. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness that the man of God may be complete, furnished completely unto every good work." There you have the real use of the Bible, which makes effective in the building up of our character, and in the moral fruitfulness of our lives. But to set it forth as an infallible record, as an authority before which even science must give way on its own ground, is to do the Bible a grievous injustice, and to prove ourselves incapable of distinguishing between the essential and the unessential in the Bible. No, truth even with regard to the Bible is infinitely preferable to uninformed speculation, and theories which have come down to us from times of ignorance. [But it is the Bible which presents us with those uninformed speculations and is therefore responsible for them.] It is to abuse the Bible to shut it off from the light of knowledge, and to make of it a fortress for ignorance of the world in which we live. It does not overawe the mind, but befriends the conscience and the heart; it has light for those who walk in the way of the spirit. [Certainly not, if it may be treated as any other book written by man is judged and utilised, but it *did* and still does overawe the minds of thousands because it is said to be the Word of God, which it is not, but the work of man.] The Bible does not claim to settle right away all the problems and difficulties of the religious life. There are many questions which it raises, but does not settle; and to expect it to answer all our questions is unreasonable; we may speculate about them, as, for example, about the probabilities of the future world, but we cannot attain to certain knowledge of them. [Yet the Bible claims to have brought "immortality to light."] What the Bible does is to bear witness to the *essential spirituality of man*, and his ever-crying need of God, and the importance of his doing the will of God; it insists upon the consequences that flow from our faithfulness or unfaithfulness to the duty of the day and the hour, and shows us why we are weak, and how we may become strong. I ask you to take the Bible for what it is, and to use it with wisdom, and reverence and constancy. Judge for yourselves, and do not accept the mere hearsay or report of any man. Science does its own work in its own way, correcting the errors of the past, preparing the ground for new discoveries in days to come; let the Bible also do its work in its own way, awakening the soul in you to a fresh life, and making known to you the things that cannot be shaken. But never forget that there is *something greater than the Bible*—the great Spirit who inspired the writers of the Bible, and whose fulness no book or literature can exhaust. *The Bible is only the record of a progressive revelation, not the*

* Italics ours

revelation itself. Prophets and holy men saw and felt more of God than they could put into words; they uttered what they could for the benefit of others. But the true Word of God is not a book, and must not be confounded with our faltering words and language; the Word of God is spirit and life. It is found in the living Christ—the Christ of love and spiritual power—and we know that God is love. Let us receive the truth, and by the truth be made free.

We have permitted Rev. Bell to speak for himself as far as possible. He advises his hearers to "take the Bible for what it is;" "judge for themselves and not accept the mere hearsay or report of any man." Yet, all the time he was "reporting" what he thought the Bible was, what he thought it taught, meant, and how it should be viewed and accepted. He does not appear to have contemplated the possibility that any one could honestly take the Bible for what it is, judge for themselves, and come to the conclusion that many of his claims for it literally fulfilled what he had said *no one ought* to do, viz., "misuse it to suit his own purpose;" "carve it according to his liking." He must know that there is another and a very different side of the Bible, which he studiously avoids. One who "loves the truth better than his own or other men's opinions" may be led to deny the claim set up in the Bible that Jesus is "the only begotten Son of God." If the Bible is only "the record of a progressive revelation, not the revelation itself," then what is revealed? The record is a human production and the revelation is imperfect (for the writers "could not put into words all they felt" and "the true word of God is spirit and life"); then, why set the Bible apart and treat it so differently from other books? Why assume that it is sacred, and the Word of God, and yet deny that it is? It may be Biblical to say "This is life eternal, that they might know Thee, the only true God," but we deny that it is necessarily true that eternal life requires the addition of the words "and Jesus Christ, whom Thou hast sent." If the Word of God is "Spirit and Life" why claim that "it is found in the living Christ—the Christ of love and spiritual power"? If by that Mr. Bell means the mystical and gnostic Christ—the God in mankind—"the light that lighteth every man" all right, it is comprehensible and reasonable; but why should he literalise and humanise it immediately afterwards and talk of the "fellowship of Jesus Christ"? We can only attribute it to his unconsciously putting his opinions, honestly held, no doubt, above truth, which he says should be followed at all cost.

Religion is not dependent upon the Bible; nor is Christianity—i.e., the Christian theology—Religion. The Bible may be greater than all the creeds—but man is greater than all books, the Bible included. The revelation of God, manifested in the spiritual expansion and religious evolution of thought and life, in the humanity of this age, has progressively attained a height superior to that of any preceding period of human history. The Christ spirit is the human spirit, the diviner self in man. God manifested in the flesh. That the body is the temple of the living and inspiring God is as true now as at any time, and is he not his own witness and revealer in human hearts in all times? Let "the Bible speak for itself" by all means, but stop blowing the trumpet in its praise and extolling it above other books. If it is so very superior, people can be trusted to discover that fact.

THE PEOPLE'S LETTER BOX.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

DEAR SIR,—A farewell was given to Mr. Spriggs, of Melbourne. About 400 people attended the meeting. Mr. Spriggs gave his experience as a medium. Good speeches followed by a number of friends, which were much enjoyed. I was pained to hear disrespectful remarks by the chairman about mediums who charge a fee for their services, and fail to see the difference between the man that takes 5s. for his services and the man who asks for hundreds for we know not what. While listening to the various speakers I could not but remember the five meetings held in that hall years ago. Thirty-five years have gone since the first Spiritual Sunday services were held there. March 15, 1857, Mr. W. Turly gave a lecture, Mr. and Mrs. Wallace with friends sat at the table to teach the people present how to obtain manifestations at their homes. The table rose more than a foot from the floor, the audience became highly excited by the sight of a floating table. More than 400 people had paid for admittance that night. The first Spiritual Lyceum in London was held on those premises. The *Spiritual Times* was issued from the same. The Davenport Brothers often used that hall. It is curious that the first Spiritual harvest thanksgiving in London should be held in that hall. The first Spiritual tea party in London was held at No. 31 in the same street; August 5, 1857. (Query: What has become of all those people who took part in the proceedings in those days?) A LOOKER ON IN LONDON.
St. Andrew's Hall, Newman Street, Oxford Street, London.

DEAR SIR,—General Booth is reported to have said at Liverpool that the "Self Denial Week" last year brought to the coffers of the Salvation Army £40,000, against £30,000 the preceding year, and expressed the hope that £50,000 would accrue from the "Self Denial Week" this year. I saw the Army marching the streets of Oldham last night, and did not think the officers looked any the worse for the absence of any necessity or luxury, and the thought occurred to me, "Why should not Spiritualists have a 'Self Denial Week,' for we need money for both lyceum and society work?" If mediums, members, and lyceumists were all to deny themselves something, say the children do without their weekly allowance of sweets, and children of a larger growth something which they have heretofore considered a necessity, for instance, tobacco for the smoker and the daily gill or pint of beer for others. For those who take neither of the preceding items, butter or sugar might be dispensed with. I hope these suggestions (which if carried out, I venture to say would increase our banking account) will meet with general approval.—Sincerely yours, M. A. TUKE.

DEAR SIR,—We, like dear Rawtenstall, have got at present a killer of Spiritualism in our midst, and he is a friend of the Rev. Ashcroft. Would you believe it? He actually opens his auction tent on Sundays to kill it, and in the evenings he has quite a performance on his platform, while he is offering his wares for sale. He tells us that he vowed 17 years ago to burn up Spiritualism wherever he found it, and he really tries his best, but it is a ghastly failure, for every one he tries to kill ten are resurrected. Three months ago Normanton boasted of seven Spiritualists all told, and they were obliged to go by train to the next town to receive their spiritual food; now we have a room that will seat 175, and we can fill it twice every Sunday with regular comers. We have formed three circles, and many are wishful to join another. This is what we call killing Spiritualism. Let us keep on killing it. A gentleman has given us a plot of land to build a spiritual temple on. NORMANTON.

FAKIRS IN INDIA.

DEAR SIR,—In your issue of August 12, just to hand, I see a correspondent is most anxious to give me some valuable information as to the mode of life adopted by the fakirs in India. Whoever my would-be informant may be—he signs himself "A Voice from the East"—I am positive he never was in the East, nor can he have read much of the Mohammedan mode of life. He says he is surprised at a Spiritualist asking such a question as "Whence comes the power exercised by these fakirs?" And further, he says, "If I were a fully developed medium and had exercised my clairvoyant powers I might have seen the whole business." I am not a medium possessing such gifts as clairvoyance, &c., but my son, who also witnessed the scene, is clairvoyant, but saw nothing. He further says, "These fakirs are nurtured from infancy and trained in fakirism." Nothing of the kind, sir. These men are common mill men (weavers, spinners, &c.), men who have worked here from infancy, and never saw the jungle in their lives, perhaps, but certainly never lived there. One young fellow, immediately after he had finished a sword performance, asked me for work as a "piecer." No, sir, no training whatever is necessary, of this I am assured, and men only, not women, are fakirs. Now about their mode of life, he says, "They are vegetarians." Really, sir, I am sorry for your correspondent. Who ever heard the Mohammedans were vegetarians? Why, sir, they are the most cold-blooded fellows on earth—men who will eat fish, flesh, and fowl until further orders. These men are our cooks, sir, who steal all they can of our food. Hindoos only are vegetarians. Mohammedans have three meals daily, more if they can get it. He speaks of an inner brotherhood, but why waste your valuable space in explanations of this kind? I am quite sure your correspondent never was in the East, but has got his information second hand.—Respectfully yours, THOS. HATTON, Baroda, India.

September 8, 1892.

RETURNING TO AUSTRALIA.—FAREWELL TO MY ENGLISH FRIENDS.

DEAR SIR,—Being so busy during the last few weeks preparing for our long voyage, I had not time to write nor opportunity to visit the many friends I have made in England, so I write a few lines from here—the Mediterranean Sea—just to bid them all good-bye. It is impossible for me to write to all the societies I had arranged to lecture for in this year and 1893, so I trust the secretaries will read this and relieve me from those engagements. They were made on condition that I remained in England. During the fifteen months I have been in England I have been so kindly treated by workers and friends of our cause in Manchester, Oldham, Stockport, Pendleton, Bolton, Leigh, West Haughton, Macclesfield, Belper, Huddersfield, Halifax, West Vale, Brighouse, and other places that I would like to thank them individually; but that being impracticable, I hope they will take "the wish for the deed." If circumstances had been suitable, I would have been glad to have remained in England and taken an active part, by pen and voice, in the propaganda of our noble principles and the coming social reformation, both of which are destined to improve the condition of the people of dear old England. From the far sunny land of Australia I shall keenly watch the advance of these two movements, and shall do "all that in me lies" to help forward the same movements in the land of my adoption—to preserve it a land of peaceful production, wherein the blood of man has never been shed in mortal warfare; to make it a land of equitable distribution of wealth, where each man will be sure of the results of his own labour; where the man who will not work by pen or spade, or be useful in some way to the commonwealth, shall not eat the substance of others. While I live I hope to grow in these desires and in ability to express and practically carry them into effect. The days pass pleasantly and quickly on board the *Orizaba*. There are a number of active, intelligent men and women passengers, who have formed an entertainment committee. So we have had several concerts, and I have already given two lectures, and deliver another this evening. They have been highly appreciated. We have had beautiful weather each day since leaving Tilbury, London, on 9th inst.—a clear sky and a smooth sea awaited us each morning. We have called at Gibraltar and Naples, staying a day (Sunday, 18th inst.) at last named place, where we went ashore and visited Herculaneum, Pompeii, passed the base of Mount Vesuvius—not time to ascend—the Museum, Royal Arcade, the Church of Jesus, and the King's Palace. Each of these

places would require an article to give an adequate idea of the whole. We are now in lat. 34° N., long. 25° E., skimming through the blue waters of the Mediterranean Sea. We expect to arrive at Port Said—entrance to the Suez Canal—to-morrow about 5 p.m., and leave there the following day. This letter will be despatched from Port Said, and by the time it appears in the *Two Worlds* we will be approaching our destination—Sydney. In conclusion, I would like to thank the Editor of the *Two Worlds*, Mr. Wallis, for his uniform courtesy and willingness to insert my communications to his paper, which always has such a press of matter. To all my English friends I must now say adieu. If we never meet again on earth, I am satisfied we shall do so in that higher, freer, and better world, where there will be no more parting with those whom affinity and love have drawn together. May the Supreme Spirit and the holy angels aid and inspire those noble souls who are working for the spiritual freedom and advancement of dear old England, is my last wish and earnest prayer.

ROBERT WHITE.

S.S. Orizaba, Mediterranean Sea, Sept. 22, 1892.

THE INCONSISTENCY OF CHRIST.

DEAR SIR,—As an independent student of the character and teachings of Jesus, as contained in the New Testament, will you allow me a word or two upon Mr. Clare's article? I submit that he has entirely failed in his effort to show Christ's inconsistency. In fact, after writing the title, he seems to have left the subject and taken up his character as a social reformer and discussed *that*. To demonstrate his inconsistency, Mr. Clare should have shown (1) that Jesus said one thing at one time, and the opposite at another, or (2) that Jesus taught His followers to do one thing and did the opposite Himself. Mr. Clare may think he has done one of these two things, but I submit that he has not. He has given us many examples of the mischief—from the individualists' point of view—which Jesus, by His teachings and example caused, or would be likely to cause, but not a single instance in support of his assertion that Jesus taught submission to "statutes and exactions by rulers." Surely, Mr. Clare is guilty of perverting the sense of the injunction, "Render unto Cæsar," &c., when he says that it is "so hazy that one's at a loss to discriminate as to what belongs to God and what to Cæsar." Perhaps Mr. Clare has not studied the subject in connection with the circumstances under which it was given. If he had done so, I hardly think he would have used the quotation as if Jesus had been asked by His followers to define *for them* what was God's and what Cæsar's. I maintain that under the circumstances the answer was an amply sufficient one. May the time soon come when it will be acted upon, and men cease to render unto Cæsar that which is not Cæsar's. Not only does Mr. Clare object to the socialism of Jesus, but he also objects to His miracles. I could well understand it if the possibility of the miracles had been the subject under consideration, but to say that Christ's inconsistency is proved from them, is simply untrue. Take for instance, the fish and piece of money, quoted by Mr. Clare. What is there inconsistent with Christ's teaching? Did He not teach that all things were possible with God, that by faith mountains could be removed and cast into the sea, that every hair of our heads was numbered, that not even a sparrow fell to the ground without God so willing it? What more consistent action would Mr. Clare have than the demonstration of the assertion that God had given HIM power over all things? Is it any more difficult to bring to shore a particular fish, than to wither a fig tree? But as to whether it really happened is another matter entirely. I have always found the discussion of one question at a time quite sufficient. Again, the feeding the multitude. I confess I am *not* sure it happened, but, for the life of me I fail to see *if it did*, that it was *immoral*, or that it was inconsistent with the injunction "Render unto Cæsar," &c. Will Mr. Clare tell us what it was of Cæsar's which that miracle prevented from being rendered unto him? Was it the "starvation," was it the "chains," "the slavery," or the "sorrow at the loss of loved ones"? I should like to ask whether he considers what is called the "rights of property" of paramount importance? I hope Mr. Clare will forgive me when I say that I indulged in a smile, both wide and loud, at his observation *re* "Huxley's keen criticisms." It reminded me forcibly of the old saying, "Any stick will do to beat a dog." Yes, providing it happens to be *anybody else's dog*, but if it chances to be a dog of our own! Oh! my! what a difference. Has Mr. Clare read Huxley's reply to the invitation sent to him by the committee of the Dialectical Society to assist them to investigate the phenomena called Spiritualistic? Huxley, as a physiologist, we can look up to, but as a political economist, the deepest depth is high enough from which to look *down* upon him. For a Spiritualist, Mr. Clare seems to me to over-estimate the value of the "body." True, there is a religion of the body, and we have a little too much of it, and I regret to find a Spiritualist advocating it. "Healthy men make a healthy state." Most true, *but what is a "healthy man"?* J. L. Sullivan, "Jem" Corbett? I think Mr. Clare will find it difficult to show that Jesus did more than "reprove a *too strict* attention" to the body and its interests. "Is not the life more than meat, and is not the body more than raiment?" (Matt. vi., 25). Jesus saw Himself surrounded by a people to whom outward ceremonial was becoming everything. He saw that the people were paying "too strict attention" to the body and its interests, to exclusion of the proper cultivation of the spiritual faculties, and it was this failing which He was trying to combat. He wanted to bring them to a knowledge of the fact that the true spring of principle and character were within, and could not be cultivated by external ceremonies, "Not that which goeth into a man defileth him," &c. He meant no more than the Spiritualist of to-day means when he asks his materialistic brother to cultivate an acquaintance with his spiritual nature. I am glad to be able to heartily agree with Mr. Clare upon one point, *viz.*, that "To deify Christ is to degrade His true character, to regard Him as a man is to pay Him the highest compliment," although I must tell him that Ingersoll has already put that sentiment rather better in one of his lectures where he says, "As a man He was sublime, as a God, ridiculous." Hoping Mr. Clare will accept these remarks in the amicable spirit in which they are offered, and that I shall derive more pleasure and profit, especially the latter, from his next article, I remain, yours respectfully,

WALTER WOODS.

53, Wyvis Street, Poplar, London, E.

[We trust correspondents will keep to the subject, and be as brief as possible.]

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ASHTON.—A very good day with Mr. Plant. Subjects: "Is Spiritualism risky?" and "Spiritualism a new salvation;" both well handled. Clairvoyance very good.—C. H. A.

BIRMINGHAM Oozells Street.—Mr. Knibb dealt with subjects chosen by a sceptical audience, making an eloquent and soulful appeal to all to investigate Spiritualism. Mr. W. Oakes gave remarkable psychometrical and clairvoyant tests, so wonderful that two gentlemen demanded to be satisfied that there was no collusion. All who had received tests publicly testified that they were entire strangers to Spiritualism and to the medium.—H. Rudder, Laburnum Avenue, Brunswick Road, Birmingham.

BRADFORD. 448, Manchester Road.—Morning: Circle, 60 present. Afternoon, Mrs. Mason spoke on "God is Love." Evening, "Where is Heaven?" Both subjects were satisfactorily handled. Clairvoyance very good, nearly all recognised. We hope she will be with us again soon. We regret the passing on to the higher life of Joseph, the beloved son of Mr. and Mrs. Joseph Haley, aged six months. The interment was conducted by Mrs. Bentley, who spoke very affectionately as to the passing on of this lovely bud.—J. A.

BRADFORD. Norton Gate.—Mrs. Fleming's guides spoke on "What is Death?" and "Shall we have any work to do on the other side of life?" The subjects were only moderately well handled, but clairvoyance very good and to the point.

BRIGHTON. Oddfellows' Hall.—Sept. 25: Our anniversary was a success. Mrs. Bailey's inspirers gave an eloquent, practical, and soul-stirring address on "Forward your Watchword," giving much food for thought to the large audience, which should rouse us from the lethargic state we seem to have fallen into, and fit us to fill our positions in the physical as well as the spiritual state. Evening subject, "Who are these arrayed in white, and from whence came they?" The burden of this impressive address was to strive to be true to ourselves and all those higher and holier influences about us. Noble and inspiring thoughts were given, and the services of our friend were highly appreciated. Clairvoyance very good. A crowded room at night. Spiritualism is gaining ground here. We wish Mrs. Bailey every success, and shall be glad to hear her again. Oct. 2: Mrs. Connell's guides spoke on "Spiritual Phenomena" most eloquently, closing with a beautiful poem on "Love," chosen by the audience. Evening: "Thy Will, my God, be done," was treated in a manner which highly pleased her hearers, closing with a few impressive farewell words, as she is retiring from platform work, owing to failing health. We hope the angels will soon restore her to health and strength so that she may resume her duties. Clairvoyance very good. Good audiences.—J. Shaw, sec.

BURNLEY. Hammerton Street.—Mrs. Stansfield's inspirers dealt very ably with "Death, the Great Revealer of Mysteries," and "Material and Spiritual Progress." Large audiences. Clairvoyance excellent. We wish her God speed, as we feel she has made an impression here.—H. B.

BURNLEY. Robinson Street.—Miss Patefield's guides discoursed on "Angels' Visits," and "Spiritualism, is it a True Religion?" before moderate audiences. Clairvoyance at each service very successful.—W. H.

BURNLEY. Guy Street.—Mr. J. Long spoke on "Is man responsible for his actions?" and took subjects from the audience. Evening, "Samson, the Philistine slayer and fox hunter," and "Noah," were dealt with in a masterly manner. Very successful psychometry. Saturday, Oct. 15, a public knife and fork tea, tickets 1s.; children 6d.

CLECKHEATON. Oddfellows' Hall.—Another progressive step. We have taken the above hall, commencing last Sunday, when Mr. Brooke's guides spoke on "What is Spiritualism?" very ably, and gave clairvoyant descriptions. Evening, "God is Wisdom, God is Love, or the Age of Reason," was handled in a manner which suited nearly all the congregation. Good clairvoyant descriptions. Mr. Gally, chairman, instead of a lesson, related how he became a Spiritualist, and what Spiritualism had done for him. He was also assisted by Mr. Gomersall and Mr. Stansfield. Sunday, Oct. 16, harvest festival; Mr. Stansfield, speaker.

FOLESHILL. Spiritual Society.—Morning, Miss Westley, of Leicester, medium. Subject, "Where are the Dead?" pointing out the contrast between orthodox and spiritual version. Evening: "What shall I do to be saved?" was dealt with by a guide, a nun, saying how they were fast in a nunnery, and their fortunes appropriated by the priests. Entreating us to work out our own salvation. People wanted facts instead of belief.—W. C.

GATESHEAD. Team Valley Terrace.—The North-Eastern Federation had their meeting here. A splendid tea was given by the members of the Gateshead Team Valley Terrace Society, and the ladies were very much praised for the able manner in which the tea was served. At night, Mr. Lashbrooke named two children, and gave a splendid address, which was highly appreciated. Mr. Stevenson, chairman, made a few remarks. Many thanks to the speaker. A tea on the 28th was a great success, given by the members of the society.

HEYWOOD.—Wednesday, Mr. Golding led the circle very creditably, his psychometry being very successful. Sunday, Miss Murray being unable to be present, Miss W. McCreadie supplied us at very short notice. A little more patience and attention to connective platform speaking will, I feel sure, place Miss McCreadie in the front rank. Mr. Peter Lee very willingly filled the position of chairman. It goes without saying that *The Two Worlds* has a strong advocate in Mr. Lee. Clairvoyance fairly successful.

HOLLINWOOD.—Tuesday: Public circle. Mrs. Howorth's controls gave nine clairvoyant descriptions, seven recognised. Sunday, afternoon: Mr. Verity delivered a capital discourse on "Was Jesus Christ a spirit medium; and can it be proved from the Bible?" He showed that the teachings of Jesus were not followed out by Christians. We had a specimen of one in this neighbourhood last week with a magic lantern pretending to expose Spiritualism. I have often wondered how it would be if some Spiritualist would only get a magic lantern and expose a few of our (so-called) Christian parsons for the evils that are brought to

light through the police court and other causes. Evening: Subject, "The Rev. T. Ashcroft and Spiritualism." Mr. Verity explained that the position of the rev. showman with his flock and fellow parsons was that he could not but go on pretending to expose Spiritualism. There was one of his flock here, but he ought to have had more with him, then times would have been more lively. Mr. Verity says that he should dearly like to meet the Rev. T. Ashcroft face to face, for as many nights as he chooses, conditions to be the same to him that he offers to the Spiritualists—not for £1,000, but for £250,000.

HUDDERSFIELD. Brook Street.—An excellent day with Mrs. France. Crowded audience at night. We hope to have equally large attendances on Sunday next when Mr. Alfred Kitson visits the Lyceum and intends giving open sessions.—J. B.

LANCASTER.—Disappointed by our speaker we held a circle with the greatest success. Every one seemed to have felt the influence to be that of "Brotherly Love," the subject touched upon by the different controls, Mr. Bard, Mrs. Fryers, and Mrs. Fryers (jun.) being the mediums. Evening: Mr. Clark, of Morecambe, late of Manchester, gave "Man's Origin, Present Life, and Destiny," which was appreciated by the large and attentive audience. Two questions were satisfactorily answered. October 9: Mr. R. A. Brown. October 10: Social tea, at 6-30, tickets 6d.—H. W.

LEEDS. Psychological Hall.—Happy to be able to report progress. On Saturday, September 24, public circle well attended by strangers anxious to learn what is implied in the word Spiritualism. On Sunday Mrs. Russell was splendid in the evening. Monday afternoon: Circle well attended. Various proofs were given of a life beyond of a most natural character, showing that people in the spiritual realm of life are what in this life they have made themselves. Arrangements having been made to recommence Monday evening meeting, Mrs. Beanland kindly gave her services, and was met by a large and appreciative audience. The best discourses, psychometric and otherwise, were given, to which I have for some time had the pleasure of listening, of a most convincing nature. On October 2, Mr. Postlethwaite addressed a fair audience, chiefly strangers, who came again in the evening and with others filled the hall, and listened to an interesting discourse upon "Mental Science." We are pleased to notice the influx of strangers coming in as inquirers, through the varied services rendered on the Moor, showing that good seed has been sown on good ground. Labourers are needed as reapers in these great harvest fields that have been by many so long tilled. Who will now engage?—J. C.

LEEDS. Progressive Hall.—A good day with the guides of our local medium, Mrs. Levitt, who gave satisfaction to good and intelligent audiences; also on Monday night.—C. Levitt.

LEICESTER. Millstone Lane.—During the last two Sundays we have had a real spiritual banquet, having had Miss Jones, of Liverpool, from whom we have had some excellent psychometry and clairvoyance. The lectures have also been very good and much admired by strangers.

LONDON. 311, Camberwell New Road, S.E.—Wednesday last a good meeting, thirty being present (mostly strangers), and our members assembled addressed the audiences on "The teachings of Spiritualism and the consolation it had given them." Sunday morning and evening meetings were well sustained by our various workers.—W. G. Coote, hon. sec.

LONDON. 14, Orchard Road, Shepherds' Bush, W.—Mr. Towns lectured on "What Use is Spiritualism." Enumerating some very remarkable experiences.

LONDON. Forest Hill, 23, Devonshire Road.—Sept. 29: Mrs. Bliss gave a séance, at which some wonderful tests were given to entire strangers. The number of sitters attending these circles has doubled the last month or two. Oct. 2: Mr. A. M. Rodgers, of King's Cross, gave a good address and some of his experiences as a Spiritualist. The audience were delighted.—J. E.

LONDON. Marylebone. 86, High Street.—Mr. Horatio Hunt gave a good lecture, to a full audience, on "The Revelations of Death."

LONDON. Peckham. 33, High Street.—Evening: Rev. Rowland Young's address, "Eternal Punishment, a Human Fiction," was listened to with evident pleasure, being a thoughtful and well-studied address. Spiritualists were apt too often to depict the bright side of the future life, only man takes with him the character formed here. Memory is like a picture gallery, passing and repassing before the mind, and causes "felt retribution in this life." He certainly clearly proved the impracticability of the general theories on everlasting torments. Advised every Spiritualist to beg, borrow, or buy "Algers' Critical History of a Future Life." Mrs. J. M. Smith, of Leeds, 23rd and 30th. Friends, rally.

LONDON. Stratford. Workman's Hall, West Ham Lane.—We have much pleasure in reporting the success of our entertainment on Sept. 26. 103 members and friends partook of tea, and the entertainment was enjoyed by an increase of that number. The programme was carried out in its entirety, and a real "social" evening was spent. The committee tender their hearty thanks to all the friends who gave their services, which we hope they will render on a future occasion.—J. R.

MANCHESTER. Tipping Street.—Saturday, Oct. 1: Half-yearly meeting. About forty members and friends sat down to a substantial tea. The following officers were elected: President, Mr. Wm. Lamb; vice-presidents, Messrs. Maslin and T. Simkin; treasurer, Mr. T. Brown; financial secretary, Mr. D. W. Sims; corresponding secretary, Mr. R. D. Lister; librarians, Messrs. Dempster and T. Jones; bookstall keeper, Mr. Kinsey; door-keeper, Mr. W. H. Shallcross; auditors, Messrs. J. Brown and P. Smith; lyceum conductor, Mr. J. Jones; secretary, Mr. W. Hyde; treasurer, Mr. J. Simkin.—R. D. Lister, cor. sec. Oct. 2, Mr. W. H. Rooke read lessons from "The World of Cant," followed by a good address on "Spiritualism," and "Beyond the Valley," which were much appreciated. Public circles every Monday at 8 p.m., prompt. Conductor, Mr. Wm. Lamb. Admission 2d. We shall be glad to see as many as can make it convenient to attend.—R. D. Lister, cor. sec.

MANCHESTER. Palmerston Street, Moss Side.—A grand spiritual feast from Mr. J. B. Tetlow's guides, subject, "If Spirits return, Why?" Spiritualists were looked upon as suffering from hallucination and insanity. Most people, on account of orthodox training, display a spirit of opposition and contempt, although they have had irrefutable facts presented to them. The churches have places for spirits to go to, but no chance of returning. You need only look at our lifeboat men who

will give up their very lives to save those whom they have never seen. Surely our Father God has more love for his children than man to man, and would never burn them for ever and ever. Spiritualism teaches that spirits come back to help, cheer, and support us. Psychometry followed, which was very striking, and of the greatest value. The service was a great success both numerically and financially.—J. B. L.

MANCHESTER. Collyhurst Road.—Mr. Lomax, of Darwen, discoursed to good audiences on "Man an Impressional Being, or Man from the Cradle to the Grave," and "The Emancipation of the People." Clairvoyance—mostly recognised.—J. T.

MIDDLESBROUGH. Spiritual Hall.—Mrs. J. M. Smith's inspirers dealt with "Why call ye me good?" and "The Orthodox and Spiritual Hell." Good attendances; everyone apparently satisfied with the views held forth, except one brother, who is under the impression that controls are rather given to misquoting Scripture. An animated though friendly discussion between the two resulted, as all theological discussions do, in both having the best of it.—W. I.

NELSON. Albert Hall.—Our local medium, Mr. Blacklage, took subjects from the audience. We return our thanks to Mrs. Griffin for her kindness on Saturday evening.

NELSON. Bradley Fold.—A good day with Mrs. Best, clairvoyant. Some striking descriptions. Good and attentive audiences, well pleased.

NEWCASTLE-ON-TYNE.—Oct. 1: Second tea and social gathering connected with our developing circles. Mr. J. J. Morse presided, supported by Mrs. Green. We recognise that some extra effort should be made to develop our spiritual powers and capabilities, for phenomena are the life of Spiritualism. Without manifestations we should be in the same position as Sectarians, viz., "belief" would be our only foundation. After tea a circle was formed. The chairman made a few appropriate remarks, which were much appreciated. Mrs. Green gave a few clairvoyant descriptions, and other evidences of spirit presence were manifested by other members. Such gatherings tend to bring out our spiritual faculties, and unite us in stronger bonds of love and sympathy.

NEWCASTLE-ON-TYNE.—2 and 3: Mrs. J. A. Green, of Heywood, gave us three short addresses, followed by clairvoyant delineations. The descriptions given were remarkably accurate, and in several instances very striking proofs of unmistakable spirit identity were given, affording great satisfaction to the audiences.

NORMANTON. Queen Street.—Afternoon: Mrs. Russell's guides addressed a fairly good audience in a plain straightforward manner on "Progression on the material plane and in the spirit world." Evening: Subject, "Where are the dead?" A splendid address, and the audience was held in rapt attention. Clairvoyance at each service very good. We hope to have the pleasure of hearing Mrs. Russell again.—C. I.

NORTH EASTERN FEDERATION.—Sept. 25: Third quarterly meeting at Team Valley. A large attendance of representatives and friends. Mr. Wilson, of Felling, was voted to the chair. After a few practical and congratulatory remarks, he introduced the business, which was taken up with much spirit and unanimity of sentiment and good feeling. Since the Federation has been in existence everything has gone on prosperously and harmoniously. We began with four stations and seventeen speakers, now we number six places and twenty-four speakers, with a prospect of a further addition.—T. Wright, sec.

NOTTINGHAM. Masonic Hall.—A very good day with Mr. Wyldes, and good audience, considering the rain. Psychometrical delineations were, if anything, better and more interesting than usual, and remarkably correct. Many were not at first recognised as applicable, but were eventually fully confirmed. Mr. Smith sang in his usual splendid style. Miss Jones, of Liverpool, next Sunday. I have pleasure in acknowledging a splendid gift of two of Stainton Moses's works from an unknown friend at Cheltenham. We have made a good start with the library, and shall welcome further help. Messrs. Bowers and Eite, librarians.

NOTTINGHAM. Morley Hall.—The morning meetings appear to have a growing interest, and promise to be useful in the development of speakers. Mr. Ashworth read the article "Forward" from *The Two Worlds* of a late issue. Mrs. Barnes's controls spoke from the words "If this thing [Spiritualism] be of God ye cannot overthrow it." A good address. At the church meeting it was decided to hold a social evening on Thursday, October 27, in lieu of one at Goose Fair. Sunday next, harvest thanksgiving. Hope to see a room full.—J. W. B.

OLDHAM. Bartlam Place.—Sept. 29: Public circle, conducted by Mr. Piant, who gave clairvoyant delineations to a fair audience. Sunday: Harvest thanksgiving festival commenced with a lyceum session conducted by Messrs. Lawton and Linley. The usual programme was gone through, and the members displayed an intelligent interest in the proceedings. Mr. W. H. Wheeler gave instructive and impressive addresses both afternoon and evening to large and attentive audiences, crowded at night. The subjects were "Wheat and Tares," and "Higher Spiritualism." Questions were invited. The trio rendered by Misses Ashworth, Fitton, and Mr. Ashworth was much appreciated. The show of fruits, flowers, and vegetables was exceedingly tasteful, and plants of all descriptions decorated the window-sills of the hall. Monday evening's fruit banquet and social was quite a success, and a very pleasant evening was spent by members and friends.—A. E. L.

OLDHAM. Temple.—A circle in the afternoon. The writer read an address by Mr. J. H. Lashbrooke, and Mr. Taft gave clairvoyance. Evening, Mr. Taft's guide spoke on "Think gently of the erring one," and gave a few clairvoyant descriptions.—J. P.

OPENSRAW. Granville Hall.—Our old friend, Mr. Johnson, unexpectedly came to our assistance, lecturing in his usual eloquent manner on "Practical Spiritualism the need of the age." Fair audiences thoroughly enjoyed the unexpected treat. Mr. Johnson kindly promised to be with us next Sunday at 10-30, when a conversational meeting will be held. We trust friends will rally round and encourage him.—W. P.

PENDLETON.—Mrs. Wallis. Afternoon subject, "Modern Thoughts on Man's Spiritual Life," which was very interesting, instructive, and pleasant to listen to. Evening, six subjects from the audience were dealt with in a remarkable manner, many of the audience saying that they never heard her speak better. We are pleased to say that our Thursday night circle will be conducted by Mr. and Mrs. Wallis for the next three months.—J. M.

RAWFENSTALL.—Mrs. Hyde's controls delivered sympathetic

addresses to good audiences, this being her first visit. She gave great satisfaction. Excellent clairvoyance. Her services were given in aid of building.—T. C.

ROYTON. Chapel Street.—Sept. 28, Mr. W. H. Wheeler delivered an address in reply to Rev. Ashcroft, on "Spiritualism Vindicated," which was handled in a masterly and trustworthy manner, which does him great credit. Mr. Savage, of Oldham, was an excellent chairman. Questions were asked and answered in an efficient manner. Oct. 3, Mr. W. H. Taylor's guide spoke on "What good has Spiritualism done for humanity?" It had brought a light to the people, and taught that man was responsible for his own actions. Evening subject, "My God, Thy Will be Done." As we are God's children we ought to be more God-like, in loving our neighbours and enemies, and speaking the truth at all times. Very good clairvoyance, and large audiences. We are having a harvest festival on Oct. 16, to be conducted entirely by the ladies. Speaker, Miss McCreadie. Monday, 17, at 7-30, fruit banquet. Admission 3d.

SHEFFIELD. Bridge Street.—Sept. 25: Our first Harvest Festival proved a good success, and everything was very pleasant to look upon. Mrs. France, of Huddersfield, was the medium. Sunday and Monday, many nice remarks were given by the controls for the goodness of God in giving us such beautiful fruit. Clairvoyance afterwards; three very striking on Monday night, after the meeting. Fruit and other things were sold, which realised a little towards helping us to seat our room. We heartily thank all for their kind assistance. Large audience at both meetings. Oct. 2 and 3: Brother Shaw, medium. Subjects taken from the audience, and ably answered. Good attendance, many strangers present.—S. Long, sec.

SMETHWICK.—Sept. 25, Mr. G. Dutton delivered a very good address on "The Scientific Progression of Spiritualism," which was listened to attentively.—R. C.

SOUTH SHIELDS. 16, Cambridge St.—Sept. 27: Meeting as usual. Oct. 2: Mr. Weightman's guide gave a splendid lecture on "Spiritualism and its teachings." Very much appreciated by a good audience; followed by the usual after-meeting, some good work done.—Cor. sec.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—Wednesday: Usual meeting. Mrs. Young's guides conducted in an able manner. Sunday night, Mr. W. Westgarth's guides gave a stirring address on subjects from the audience, viz., "Spiritualism, the need of the Age," and "The Mysteries of Nature," in a highly intellectual and intelligent manner, listened to with rapt attention. Many strangers present.—D. P., cor. sec.

SOWERBY BRIDGE.—Mr. A. Moulson spoke very nicely to a good audience. The ideas expressed were good. He gave excellent clairvoyance, in many cases double names were given, and with one exception all were recognised.

STOCKPORT.—Answering a question. Mr. Mayoh spoke of our advantage in getting at facts ourselves, or attested by living witnesses of high intelligence and good characters for veracity. We were not dependent on so-called sacred writings, which reached us through a tainted and imperfect channel. Night: A graphic description was given of the deplorable condition of the people under the Roman yoke at the period the Nazarene is supposed to have lived and suffered as a political offender. The lectures were made instructive and interesting by allusions to ancient and mediæval history. Attendance good.—T. E.

WAKEFIELD. We had the pleasure of hearing Mr. Barrowclough's guides deliver a discourse from James, chap. ii, v. 2, "For if there come unto your assembly a man with a gold ring, &c." All religious denominations seemed to set apart certain places for the rich or those better dressed, and the working man in his Sunday clothes had to sit wherever he could. Spiritualism should take the lead to bring about a better order of things. Night, the subject was "Mediumship, its use and abuse," showing that it ought to be used for the enlightenment and uplifting of humanity and not to such sordid ends as business, &c. A local medium present gave a few clairvoyant descriptions.

WALSALL.—Morning: A conference was held with Mr. E. W. Wallis, when the matter of our usefulness as a society was discussed and practical advice given. At 6-30, to a good audience, Mr. Wallis's inspirers gave a grand practical address on "Revised Versions of Heaven and Hell," which was listened to with great interest. In his normal state he entreated the members to work shoulder to shoulder in giving to the world this glorious truth, urging upon us the need for sciences for development of mediums, so that we could fight against prejudice, tyranny, and superstition. He stimulated all to work more enthusiastically, more personally and energetically, and then we should see the fruits of determination in a full hall of earnest truth seekers.

WISBECH.—Mr. D. Ward gave a stirring address on "Spiritualism," followed by clairvoyant delineations, all being recognised except one. The secretary having read the committee's report for the past half year, showed the society in debt 9s. 1d., due to the treasurer. The following were elected—Mr. Weaver, president; Mr. Ward, vice-president; Mr. Hill, treasurer; Mr. Smith, financial secretary; Mr. Wm. Hill (jun.), corresponding secretary; Messrs. Wood and Pearman, doorkeepers; Messrs. See, Threadgill, Tomlinson, and Youngman, committee; Miss F. Weaver, organist. It was decided that the ladies be not on the General Committee.—Wm. Hill (jun.), secretary, 31, Albert Street.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Oct. 2: A most enjoyable session in the morning, including one solo and a reading on "Lyceum Management." Liberty group discussed the question of "management." Beacon group's lesson was "Spirits in Prison." Lake group had also an interesting lesson. In the afternoon officers were elected. Conductors, Misses M. E. Firth and L. Mortimer. Guardian of groups, Mrs. Thornes; treasurer, Miss Mortimer; secretary, A. Kitson. Leaders: Liberty group, Miss Mortimer; Beacon group, A. Kitson; assistant, Miss Firth; Lake group, Miss Phoebe Armitage; guards, Messrs. Clay and A. Kitson.—A. K.

CARDIFF.—The lyceum was reopened on Sunday, 2nd inst., after being suspended for a short time. Officers were appointed, and they sincerely trust that the Cardiff Spiritualists will endeavour to ensure its success by sending their children regularly. The committee express their warmest thanks to the conductor, Mr. C. Helps, for the pains he has taken to promote its cause.—E. J. C., sec.

CLOCKHEATON. Walker Street.—Invocations by Mr. Thornton. Readings by Mr. Gomersal, Mr. Thornton, and Mr. Blamires. Calisthenics, &c., ably led by Master H. Walker. We heartily invite parents to come and see the lyceum. A good session, but not well attended. Hoping to see more next week. Scholars, 18; officers, 6; visitors, 3.

HEYWOOD. Moss Field.—It being the first Sunday in the month, we had recitations by Maria and Bertha Frost, Gertrude Green, Martha Stott, all very good. Songs by our conductor, Miss M. A. Frost. Edith Kenyon and Marion Duckworth also sang well. Very fair attendance, and three new scholars—young men. We have felt the want of young men and women, but hope we shall soon tide over our wants.

HUDDERSFIELD. Brook Street.—A very enjoyable session. Present, forty-five scholars, all the officers, and a few visitors. Almost all were punctual. Conductor, Mr. Briggs. We devoted the morning to the hymns and tunes, &c., to be given next Sunday at our open session. Speaker, Mr. Alf. Kitson, of Batley Carr. We hope old friends and new will rally round, that we may be strengthened morally and financially.—S. H. B.

HUDDERSFIELD. 3A, Station Street.—Present, 31. Invocation and remarks by Mr. Armitage, encouraging the scholars to help the officers in their work. Readings by Messrs. Armitage and Fowler. Marching, &c., well gone through. A hearty welcome to all.

MANCHESTER. Tipping Street, Ardwick.—Invocation by Mr. J. Jones. Recitations by B. H. Jones. Half-yearly meeting, officers elected—Mr. J. Jones, conductor; Mr. J. Sims and Mrs. Lister, assistant conductors; Mr. J. Simkin, treasurer; Mr. W. Hyde, secretary; Mr. W. W. Hyde, guardian; Miss Fernley, musical director; Mr. T. Jones, assistant musical director; Mrs. E. A. Hyde, librarian; Master W. Taylor, captain of guards; Masters G. and A. Taylor and W. Lamb, guards. We have 45 members, and a very good average attendance. There has been a decided improvement during the past six months in every way. After paying all expenses we have a balance in hand of £4 8s. 7½d. which speaks well for the management. While the auditors were engaged with the books Professor Alderson spoke to the children and encouraged them to learn all they could of themselves. He impressed upon teachers and children the necessity of understanding phrenology, and thought there was a good opening for a class. He also wished them to start a Band of Hope, as he was a great advocate of temperance. Benediction by Mr. J. Jones.—W. Hyde, sec.

MANCHESTER. Collyhurst Road.—Moderate attendance. Calisthenics led by Mr. Parkinson. Recitation by Mr. Cooling, and Lily Crutchley. Groups were formed. Pleased to see our old friend and co-worker, Mr. Kellett, also Mr. Lomax, who closed with prayer. Monday, Oct. 3: It is with deep regret we announce the passing to the higher life of Annie Pollock, aged 13 years (mentioned in last week's report as reciting in our lyceum). She set us a good example; she was a willing worker and obedient to the call of duty. We wish to express our sympathy to her parents for the sudden bereavement, and would also rejoice with them in the fact that their loved one is risen to a higher life of usefulness.—A. H.

MANCHESTER. Palmerston Street, Moss Side.—Fair attendance. A few visitors. Recitations by Leicester Morgan, J. W. Furness, C. Valentine, and Lucy McCellan. Marching and calisthenics well rendered.—J. B. L.

OLDHAM. Temple.—Fairly good audience. Five old friends came as visitors; one spoke on "Teachings." Usual programme nicely gone through. Four recitations were well given. The conductor spoke on the necessity of training ourselves, and why a fewness of our wants—more especially alcoholic drinking and smoking—should be regarded, respected, and abstained from, because of their tendency to the overwhelming of humanity.—J. P.

PENNINGTON. Cobden Street.—Morning: An interesting session devoted to marching, and a conversation on "How to improve the Lyceum." Recitations by Alfred Winder, Annie Winder, and E. Rimmer. Afternoon: The following officers were elected: Conductor, Mr. Crompton; assistant conductor, Miss Featherstone; secretary, Mr. J. Jackson; assistant secretary, Mr. B. Wallis; treasurer, Mr. W. Brooks; senior guard, Mr. W. Brooks; junior guard, Miss Daniels; librarians, Mr. J. Jackson and Ben Clarke; musical directors, Miss Grimes, Mr. J. Broom, and Mr. B. Clarke; auditors, Miss Wood and Mr. W. H. Evans; leaders of groups (1), Mr. Brooks; (2), Miss Daniels; (3), Mr. B. Wallis; (4), Miss Byrom; (5), Mr. Poole; (6), Miss E. Tipton.—James Jackson, secretary, 6, Devonshire Street.

STOCKPORT.—Attendance and attention fairly good. We want books to form a library. Friends who are unable to take an active part in public spiritual propaganda have an opportunity presented to them of assisting those who are devoting their time and influence to lyceum work, which should commend itself to every progressive mind. Books of an educational character of a healthy, moral tone will be acceptable.—T. Edwards, 18, Adswold Terrace, Stockport.

PROSPECTIVE ARRANGEMENTS.

BLACKBURN.—16, Mr. J. Armitage; 23, Mr. J. C. Macdonald; 30, Mrs. Whiteoak.

BIRMINGHAM. Smethwick, Public Hall.—Special services, Oct. 9. Mrs. Groom at 11-45, "Spiritual Gifts;" 6-30, "Spiritualism the reform religion of the age." Clairvoyance. Chairman, Major-General Phelps. At 2-30 Mr. Smyth, "Objections answered." Chairman, Mr. Aldridge.

BRADFORD. Little Horton, Spicer Street.—Harvest festival, Oct. 16 and 17. Speaker, Mr. J. Swindlehurst, of Preston. Oct. 16, at 10-45 a.m. (weather permitting), an open-air meeting in front of the room. Subject, "Social Spiritualism." We earnestly ask for the presence of all supporters of our movement. If wet it will be held in the room. At 2-30 "The Story of a Sacrifice," and at 6 p.m. "The World's Desire; a dream, or a reality." Monday, 17, at 7-30, "The Coming Social Revolution." Friends, old and new, hear these lectures. Offerings of plants, fruit, flowers, &c., will be thankfully received at the room on Oct. 15, from 4 to 10 p.m. Oct. 18, social evening and sale of fruit at 7-30. Oct. 23, Mr. Davis and Mr. Parker; 30, Mrs. Berry.

BRADFORD. Walton Street.—Harvest Festival Oct. 30, and fruit banquet on Monday at 7-30.

BRIGHOUSE Society will open new rooms in Martin Street, Saturday, October 22, with a meat tea and entertainment. Tickets, 9d; children

6d.; entertainment, 3d. We hope to have Mrs. Green, of Heywood, to perform the pleasing duty of opening the rooms. A hearty invitation to old friends and new. Come and help us.—J. Shaw, secretary, Woodland Place, Birds Royd, Rastrick.

BURNLEY. Hammerton Street.—Oct. 9: Mr. E. W. Wallis at 2-30, "Revised Versions of Hell and Heaven." 6, Questions from the audience.

HECKMONDWIKE.—Look out for the grand sale of work and bazaar on Wednesday, Thursday, and Saturday, November 2, 3, and 5. Particulars next week. We shall be glad to receive anything however small it may be from friends wishing to help us. The proceeds are for a new hall of our own. Goods to be addressed to Mrs. Halmshaw, Oak Street, Heckmondwike.

LEEDS. Psychological Hall.—October 9, Mrs. Stair. Friends, turn up in good numbers. Monday, October 17, Mrs. Beanland, at 8 p.m. Clairvoyance and psychometry.

LIVERPOOL. Daulby Hall.—Debating and Literary Society's first meeting of the third Winter Session, Wednesday, October 12, at 8 p.m., will take the form of a social evening, tickets, 6d.—E. J. D.

LONDON. Federation Hall, 359, Edgware Rd.—Sat. Oct. 8, at 8: Mr. Tindall's séance. Oct. 16: Mr. Wyndoe on "Federation." Oct. 23: Mrs. Ashton Bingham on "Spiritual gifts." All wishing to join the séances must first become members. Address me at the hall.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. Shepherd's Bush, 14, Orchard Road.—October 8: Mr. W. Walker will give a special séance for the benefit of Mr. Norton, who recently met with a serious accident. Tickets, 1s., may be had of Mr. Mason, 14, Orchard Road, W. October 2: Mr. Towns.—J. H. B.

LONDON. Spiritual Hall, 86, High Street, Marylebone, W.—Oct. 9: Mr. Horatio Hunt. Subject: "The Book of Life." Commence at 7 p.m. Mr. Hunt's séance, Oct. 10, 7-45. Tickets of the secretary at the hall, 1s.

LONDON. Marylebone. Spiritual Hall, 86, High Street.—Sunday, Oct. 16, Mr. J. J. Morse, at 6-30, "Spiritual Relations—their Accords and Discords." This will be Mr. Morse's only lecture in London this year.

MACCLESFIELD.—October 9: Musical service. Clairvoyance by Miss Janet Bailey. Oct. 16: Anniversary services. Mr. Tetlow.

MANCHESTER.—Mr. and Mrs. Wallis will recommence their reception séances on Friday, Oct. 14, at 8 p.m. prompt, at 12, Grosvenor Square, Lower Broughton.

MANCHESTER SPIRITUALISTS' DEBATING SOCIETY.—Will those friends interested in the revival of this society accept this invitation to meet on Tuesday, Oct. 11, at the Vegetarian Restaurant, Fountain Street, off Market Street, at 8 p.m., prompt?

MORLEY.—Harvest thanksgiving, Oct. 11. Special Hymns. Messrs. Olliff and Barraclough. Friends, rally round and help.

MORLEY.—16, Mrs. Russell; 23, Mrs. Mason; 30, Mr. Lund.

MR. F. HEPPWORTH has Oct. 30th at liberty, and would be glad to hear from some society respecting engagement.

MRS. CHARLES SPRING, to whom a few ladies and gentlemen intend giving a complimentary benefit at 132, St. John's Hill, Clapham Junction, on Oct. 12, at 8 o'clock, announces with great pleasure that Prof. Thornbury, late of America, has kindly volunteered to appear in his chromographical, mesmetrical, and ventriloquial entertainment, assisted by several ladies and gentlemen. Tickets 1s., of Mrs. Spring, 8, Wilkin Street, Grafton Road, Kentish Town, N.W.; also of Mrs. Bingham, 132, St. John's Hill, Clapham Junction.

NEWCASTLE-ON-TYNE.—October 9, 6-30, Mr. W. H. Robinson, "The Philosophy of recent House Hauntings, with moral reflections." 16, Mr. J. G. Grey; 23, Miss E. E. Wheeldon, 10-45 and 6-30; 30, Mr. J. Armitage, 10-45 and 6-30.

NOTTINGHAM. Masonic Hall.—Oct. 16: Mr. E. W. Wallis at 10-45 "Are Spiritualists Christians?" 6-30, Questions from the audience.

NORMANTON. Assembly Rooms.—Tuesday, Oct. 11: A public debate will be held between Mr. Schutt and Mr. Grange on "Is Spiritualism true or a fraud?"

OLDHAM. Bartlam Place, Horsedage St., Oct. 9, Mr. W. H. Wheeler at 3, "A Survey of Contemporary Religious Thought"; at 6-30, "Man, Animal, Human, and Divine." The Society intend holding a bazaar, and will be thankful to receive donations or gifts until Dec. 1st.—Address, E. A. Wainwright, 7, Edge Lane Road.

OLDHAM. Temple.—The ladies are preparing for a sale of work in November, and ask all who can and would like to help us to buy coupons, 3d. and 6d., the value to be returned at the sale. Gentlemen, your aid is requested. We trust you will open your pockets and buy one or two coupons per week. You will help your own place.

PENDLETON. Cobden Street.—A tea party, at 5 p.m., and concert in aid of the Lyceum, Saturday, October 22. Tickets, 6d.

QUARTERLY CONFERENCE of the Yorkshire Federation at the Lyceum, East Parade, Keighley, on Oct. 9. 10-30: To plan speakers. 2-30: To consider the advisability of altering affiliation fee, appointing a visiting committee, and undertaking mission work during the winter months. 6 p.m.: Public meeting, short speeches by delegates.

REV. C. WARE will conduct a Spiritual Mission at Sunderland, commencing October 9th.

ROCHDALE. Regent Hall.—October 9: Anniversary services, Mr. Victor Wyldes. Teas provided. Friends cordially invited. 16: Mr. W. J. Mayoh; 23: Harvest thanksgiving services, Mrs. J. A. Stansfield; 30: Miss Patefield.—G. T. Dearden, secretary, 1, Dex Street, Smallbridge.

SECRETARIES please note John H. Barraclough has removed to Junction Lane, South Ossett, near Wakefield.

WISBROCH.—Sunday, Oct. 9, Harvest Festival. Mr. Ward. Subject, "The Giver's Gift—the People's Need." On Tuesday following, tea, and sale of fruit and flowers. Tickets, 6d. Any goods thankfully received by the secretary, W. Hill, 31, Albert Street.

THE *Normanton Free Press*, for October 1, devotes nearly three columns to presenting its readers with reports of lectures by Mr. Schutt and Mr. Thompson, on "What is Heaven." Spiritualism is causing quite a "ferment" in the district. The *Wakefield Express* also gives a full report of Mr. Schutt's address on "Man, the Spirit." Both papers admit Mr. Schutt's eloquence; and the *Free Press* says that Spiritualism has got beyond the stage when it sufficed to treat it with laughter. Of course, *Ashcroft will go there shortly.*

PASSING EVENTS AND COMMENTS.

STRATFORD report indicates a healthy state of the society. Many artistes, none Spiritualists, kindly gave their services.

WE HAVE received an abstract of Mr. Read's reply to Rev. Stone's lecture, but have no room for it this week.

WILL THE CHAIRMEN at the public meetings do us the favour of recommending *The Two Worlds* to their audiences?

TO CORRESPONDENTS.—G. P. V. We cannot publish without name and address as a guarantee of good faith.—Geo. Colbeck. Will do our best.—A. Kitson. Many thanks. Brief articles about a column in length are always welcome.

SUNDERLAND SOCIETY has issued a splendid little booklet containing its announcements, with advice to inquirers. Send to Mr. Todd, 7, Winifred Terrace. Enclose a halfpenny stamp for a sample.

A BIBLE LESSON.—This week's *Two Worlds* is quite theological and biblical. There is a large amount of Spiritualism in the Bible, and Spiritualists would do well to study the book thoroughly so as to be able to meet Christians with their own weapons.

BY A MISPRINT the number attending the Newcastle Lyceum was given as 32 instead of 82. The roll shows 102 members, an increase on the year of 8. The percentage of attendance has been 70, which is remarkably high considering the long distances many have to travel. We congratulate all concerned.

THE "ROCHDALE OBSERVER'S" funny man has been attending a meeting there and listening to Mr. Manning's discourse. He succeeds in spinning out nearly a column of the usual satirical rubbish, which report he seems to think sufficient to meet the case when dealing with Spiritualism.

REV. STONE says Spiritualism should be "snuffed out." We wish success in his attempt, for the more he snuffs the candle the brighter it will burn. If he could snuff it out he would destroy the very ground under his own feet, for if there is no Spiritualism there is no evidence of immortality.

SPIRIT DEVELOPMENT.—Being on a special visit to Manchester, I dropped into Tipping Street Temperance Hall on Monday night and found myself in the midst of a developing circle. All visitors were welcome, and I must say I was greatly pleased with the mediums in progress. There were two very good clairvoyants, and a third who showed wonderful advancement in psychometry, the lady having carefully described a sick person's illness minutely from a handkerchief. I also received a very good clairvoyant test. I write this as an encouragement to all developing circles.—JOHN BLAND, 21, Pendrill Street, Hull.

A FIRST RATE TEST.—At a meeting of the Newcastle-on-Tyne Spiritual Evidence Society, Sunday evening, Oct. 2: Mrs. Green, of Heywood, gave a number of clairvoyant descriptions. The following one stands out clear and proves beyond a doubt that our loved ones live on, and are still interested in our welfare. A young lady in the audience had a very dear companion described to her, her personal appearance was accurately delineated, also a bunch of lilies which she wore on her breast, one of which Mrs. Green saw her take and place on the young lady's shoulder; it was so touching that the lady burst into tears, when her emotion subsided she rose and acknowledged the truthfulness of the test, she also stated that the last time she was in her dear friend's company, they were both dressed for a party, her friend wearing a bunch of lilies on her breast, one of which she took out and placed on her shoulder, after which she died quite suddenly. Mrs. Green said she was impressed to say "She had never been to a spiritual meeting before," this young lady also acknowledged it to be true. The room was crowded to excess, many having to stand all the time, a proof that the cause is spreading however much our enemies may oppose it. There were many equally good tests given, but I will not take up more of your valuable space. Thanking you in anticipation.—I am, dear Mr. Editor,—ONE WHO WAS PRESENT.

MR. MORSE IN SUNDERLAND.—Mr. J. J. Morse is an old favourite here. Very many years ago, when Spiritualism was unpopular, he visited the town and advocated its truths in the Victoria Hall, the largest building in the town. His labours undoubtedly gave an impetus to the cause, which has gone on gradually growing until it may now be said to have gained a permanent position. It is only fair to mention the name of Mr. Todd, who has been unremitting in his efforts to provide a home for the movement, and to secure the best possible platform advocacy. On Sunday last, Mr. J. J. Morse delivered two very fine orations, the one in the afternoon being on "Spiritualists and Christians, their points of contact and divergence," while the title of that in the evening was on "For which, the Here or the Hereafter?" There were large gatherings on each occasion. The speaker drew a graphic picture of the past, when man was the victim of superstition and ignorance, of priestcraft and ecclesiastical dogma, and showed how these shackles had been gradually thrown off. When individuals lived for "the other world" they immured themselves in cells, withdrew from the active world, and burned at the stake those who differed with them in religious opinion. It was man, and man alone, who brought about emancipation. Men, living for the benefit of their fellows, died for the truth that was in them, and thus sealed their own sincerity beyond all question. Health, development of mind and purity of moral sense—the elements of rational religion—were as absolutely necessary here as in any hereafter, and the true philosophy was to do right now, because it was right, and not for any reward or "patting on the back" it might bring in the next stage of existence. The consequences of all they did were everlastingly theirs, and what was good and genuine for this world could not be bad for the world beyond. Mr. Morse briefly showed what constituted the ethics of the true and elevated life, and held that those who put these in practice, those who loved and helped their brethren, and who lived to make the world happier and better, were in reality duplicating the higher life on earth, were co-workers with the Supreme, and consequently were religious in the highest and deepest sense of the term. Mr. Shepherd occupied the chair. The lessons read were from "The Psalms of the West." On Thursday evening, Mr. Morse gave his concluding oration and answered questions.

A BARGAIN.—Valuable crystal, the property of a medium in distress; also number of valuable books on Spiritualism. No reasonable offer refused. In care of Prof. Timson, 201, Humberstone Road, Leicester.—(Advt.)