

The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 253.—VOL. V. [Registered as a Newspaper.] FRIDAY, SEPTEMBER 16, 1892.

PRICE ONE PENNY.

CONTENTS.

The Inconsistency of Christ	445	The National Federation	451
Spirit Guided; or, Re-united by		A Meditation on God and Duty ..	451
the Dead—Chapter VIII.	446	Another Loss to Spiritualism....	452
Hymns for Public Worship and the		The People's Letter Box	452
Home Circle	448	Platform Record	453
The Free Social Era	448	Prospective Arrangements	455
Is Mediumship Dangerous?	450	Passing Events and Comments ..	455

THE INCONSISTENCY OF CHRIST.

BY J. CLARE.

WHILE I am willing to endorse many of the noble sayings attributed to Christ I am no less prepared to deny the utility of many of his teachings. In too many cases, so keen became the contest between the powers that were and his own exalted notions, that he fell a victim to circumstances. That he was tempted and decoyed from the application of his own ethics more than confirms the secular notion concerning his sterling humanity. To deify Christ is to degrade his true character; to regard him as a man is to pay him the highest compliment. If Christians allege his marvellous consistency they must be woefully ignorant of the Scriptures. We must judge him by what he wrought, and not by what he had conceived for humanity. Again, we must regard the manner of his conduct and how it best illustrates the importance and value of his teachings. If we find there is a disagreement between his ethics and his practices we are compelled to assume that his ideals were constantly struggling with the realities of this world. This occurs to my mind when I refer to the many appeals which Christ makes to the people to observe with due decorum all the statutes and exactions of the rulers. "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Unfortunately the injunction is so hazy that one is at a loss to discriminate as to what belongs to God or what is held by Cæsar. Evidently Christ himself knew not how to apply the spirit of his injunction to the affairs of this world, for without consulting the authorities he proceeded in a most unconstitutional manner, and summarily expelled the money changers from the Temple.

Here is an exhibition of an anarchical impulse, taking the law into his own hands and applying his own notions to remedy the evils of the State. Such an example is not very encouraging to the legislator, for were it the practice to emulate his example in modern days the stability which constitutional methods ensures to commercial affairs would immediately perish, and anarchy and disorder would supervene. Instances are numerous that Christ's disciples followed this example, though they pretended to obey the mandates of the rulers. Peter is reported to have cut off an ear of one of those sent to arrest Christ. Probably it would be wrong to infer that Christ was morally responsible for Peter's conduct, yet the action in the Temple probably encouraged in his disciples a defiant spirit. Did they not assist Christ in expelling the usurers from the Temple? They were therefore aiding and abetting a most unconstitutional proceeding. I am not condemning the motive of Christ, but pointing out the fearful consequences which would result if such a policy were applied to all the affairs of men. The better way would have been to have appealed to the authorities or the people, and having obtained their consent, then the Temple might have been purged of its offenders. The offence lay not in the act, but in the reprobation (by implication, of course) of the ordinary and safe methods of reform. Violence is at all times reprehensible, and even if Christ is impugned it does not lose one iota by the application.

Again, we find Christ when passing through the gates of the city calling a man who was sitting at the seat of custom

to follow him, and the man, excited by the strong personality of Christ, leaves his employment. The position he held was one of great responsibility. He was a servant of Cæsar, thoroughly learned in his craft, and in those days there were few persons capable of filling his place, yet by the intervention of Christ the man severs his connection with Cæsar, disturbs the official routine, deprives the State of a useful member, and encourages by his example the disruption of law and order all over the country. And this in the teeth of the injunction, "Render unto Cæsar," &c. Suppose such a thing were to occur in our times, the man who deliberately encouraged such practices would be deemed imprudent and mischievous, and be howled out of public life. It is evident from this that the "emulation of Christ," which is so constantly in the mouths of Christians, is all nonsense, for were they to attempt to follow his example, they would soon discover what a grievous mistake they had made.

Instance after instance of Christ's mischievous example flashes across my mind. One especially is deserving of mention, that of the presumed miracle of feeding the five thousand. The people, we are told, were drawn from many parts of the country—merchants, agriculturists, shepherds, vine growers, sailors, &c.—all useful people to the State, yet they insensibly drifted from their ordinary pursuits, and followed Christ. I will not willingly attribute vanity to Christ, but I imagine that a truly sensible man would have ordered these people back to their employments. One can realise the dangers which would here accrue to the State if the whole people left their homes and industry and followed Christ into the desert places.

We are told the people were hungered, and cried unto Jesus and the disciples for help, and that they were comforted by being abundantly fed, and behold! twelve baskets full of remnants which fell to the ground were taken up. Evidently the writer of this part of the gospel was so engrossed in exalting the works of Christ that he degenerated into the most contemptible falsehood. One cannot conceive that a hungry people would let fall such a quantity of bread. They would naturally eat with avidity all that came before them in the form of comestibles, and carefully prevent waste and retain for future use any surplus of that which they so evidently valued. We are not told how the fragments were subsequently dispensed, but if they had to carry them to the city, the public curiosity which would naturally be excited by such an event would by this ocular demonstration of the well-filled baskets have increased the number of those who followed Christ.

What is the moral underlying this circumstance? A miracle has been wrought; the people have been made aware of the fact by the twelve baskets full of fragments. They naturally look at each other. "Stupendous," cries one. "Prodigious," says another. "Awful," chimes a third, while one of those characters one invariably meets in every-day life, with a smile upon his lips exclaims, "Bravo! good man, this Jesus; we can get anything from him. We need not work any more; no more toil, no more sorrows or labouring under severe taskmasters, no more bad harvests, no more supporting a voluptuous monarch, no more cares or worries about to-morrow. All that is past; Christ has come amongst us. He can raise the dead, heal the sick, make wine—aye, and good wine, too—out of water. He can give us food easily from the sea and from the land. Hurrah! the golden times have come. Shout for joy, ye enslaved people. Here is a man who will strike off the fetters which bind ye. And ye suffering ones, no more will ye sorrow at the loss of your darlings, or be stricken by pestilence. All that is past now; Jesus can do all things, and he will help us in all our trials."

The sagacious reader can here perceive the demoralising consequences which would occur upon the working of such a miracle. If it did occur then it was a most immoral act, as it directly contributed to the false security and indolence of the people. We have learned to dismiss the tale for what it is worth. The object of the narrator to exalt the hero has entirely failed. Rather he has excited the contempt and laughter of all who think seriously upon the subject. Again that verse, "Render unto Cæsar," flashes across my mind, and I contrast the injunction with the miracle, and behold an inconsistency and an infidelity displayed unparalleled in any other history of great men I have read.

Men of strong parts have their great weaknesses. Christ was just such a person. Possessing the boldest enthusiasm—nay, the divinest passion, he also displayed a petulance of the most effeminate description. The preservation of the body is of primary importance. Everything which contributes to a sounder constitution and a healthier mind deserves encouragement. In the sense, by due attention to such necessities, we are implicitly obeying the injunction, supporting the claims of Cæsar, yet we find in Luke xii., 29 verse, that Christ reproves a too strict attention to the concerns of the body, hence the State, and enjoins his followers to "seek first the kingdom of God," etc., as if the kingdom of God could not be found in confirming the splendour of man's parts, better than by striving after some vague and mystical ecstasy.

There is a religion of the body as well as of the soul. The thought of to-day—the great labour movement—recognises the fact that the body, no less than the soul, is of surpassing importance. It may be said Christ employed figurative language when he alluded to the inferiority of the body when compared with the soul, yet even figurative language conveys a very vigorous sense of the opinion of those who employ it. As when a person—speaking of another whom he dislikes—likenes him to a pig, a snake, or an ass, we perceive a most distinct indication of the person's attitude toward him; thus, when Christ says, "If thy hand or foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Again, "If thy eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire," &c., it is perfectly clear that his respect for the claims of the body was not commensurate with its dignity, and of its relation to the State. Healthy men make a healthy State, and afford considerable—nay the only—security against "incur-sion and the hand of war."

Another important aspect of Christ's character presents itself in his command to Peter, "Cast a hook into the sea." And on opening the mouth of the first fish he caught, he would discover a piece of money. Such an event being unprecedented and totally unexpected would naturally encourage in persons bereft of resolution and perseverance a disposition to rely for their safety on "something that might turn up." Christ's motive might have been that of demonstrating the divine powers. The lesson it teaches is an extremely mischievous one, inasmuch as it tends to check the slow and steady realisation of one's aims and hopes, and to rely more upon what the unexpected brings. This act of Christ's thus interpreted finds its counterpart in the frenzy which has seized the modern Englishman, viz., gambling.

What can be said of the reported compulsory transference of the devils out of the possessed person into the swine? Such an act if repeated to-day would involve the person who committed it in a costly litigation. It has been demonstrated by the keen criticisms of Professor Huxley that the swine were the property of certain Gentiles, and were therefore valuable property to them. This fact conclusively proves that Christ's regard for private property or property of any description for that matter was not very profound. Yet we are told to "Render unto Cæsar," &c. Respect for property is of fundamental importance to the State. Its recognition ensures stability to society. Though modern observance has abused the right of personal property, yet, properly understood, it is a most powerful incentive to thrift and other social virtues. Public interests are excited by the possession of a little property, hence what is begun locally expands into imperial consideration.

Experimental science has no cause to be thankful to Christ; on the contrary, there is great and good reason in censuring the method allowed by him in propounding his mission. I speak with due deference to his powerful advocacy

of certain rights and duties we owe, one to another, yet I am compelled to admit that in many respects his mission did considerable mischief to mankind. Physical research has contributed very largely toward the exaltation of the human race. The arts of civilisation and its concomitant blessings and privileges are essentially derived from the penetrating zeal of the physicists, yet when we turn to Christ we hear him condemning people, who like Thomas, are prone to enquire into things, yet constantly insisting upon the most abrupt methods of demonstration. Precipitancy is fatal to correct conclusions.

The true scientist is aware that permanent benefits alone result from careful and gradual examination. Great systems, like great cities, are the consequences of slow growth; their stability in the majority of cases is exactly in proportion to the time and care employed in building them. To encourage temporary and therefore transitory methods of enquiry is essentially wrong.

The miracles in this sense are, therefore, incompatible with good government and true citizenship, inasmuch as they exhibit a tendency to rely upon temporary inspirations, rather than upon the slow and sure development of character. This truth is strongly exemplified in the persons who petitioned Christ for relief—"O, Son of David, have mercy upon me." "Lord, if Thou wilt Thou canst make me clean." Instead of referring to the part they should themselves play in relieving their maladies, by instructing themselves upon the causes of disease and the best methods of relief, he immediately complied with their request and wrought a miracle. Instead of explaining the operation of the law of consequences, he encouraged laxity by declaring "Thy sins are forgiven thee." Regarding sickness as punishment for sin, he fostered the idea of escape from the consequences, instead of insisting upon moral responsibility, by professing to possess power to forgive and grant immunity to the wrong-doer. Experience is after all the best school of knowledge; without it man would lose that quality which it alone can give him—wisdom and strength of character. Sufficient has been said, I think, to indicate the line upon which the charge of inconsistency can reasonably be laid.

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

BY WALTER EDWARDS.

CHAPTER VIII.

MY STORY CONTINUED

"As through a glass darkly."

LUCY had watched the process of her mother's cure with wonder deepening into awe. Unmoved hitherto by religious appeals and exercises, the painful trials of her mother, to whom she clung with deep devotion, and the contemplation of the loss and separation which her death would be to her, had caused her to realise more fully than ever before what a world of solemn meaning there was in that mysterious change. Then the strange manner of Mr. Mackinson, the evident change in the man before and during his visits, amounting, she thought, to a distinct individuality while engaged in operating on the patient to his ordinary self, for she found, when she had occasion to refer to him, that he appeared confused, had no recollection of what he had ordered, or of the instructions he had given, until, as it were by a sudden flash of thought, his eyes would lose their dreamy, far-away look, and light up with a fire that seemed to be unearthly, and he would then explain clearly what it was she wanted to know. She felt almost abashed when he looked at her with those keen, lustrous eyes, which, it seemed to her, saw *through* her, and yet they chained her own and riveted her attention.

Strange, tumultuous emotions stirred within her. She was frightened at herself. New thoughts and feelings were aroused, but she could tell no one.

One thought above all others filled her heart. It was a deep, intense gratitude for her mother's restoration, allied to a feeling she did not pause to analyse (for it sent the blood mounting into her cheek and caused her heart to beat fast, she knew not why) of almost reverential awe towards the man who had saved her mother, snatched her back, so to speak, from the very valley of shadows.

She was strongly urged to question him as to the power he possessed—how he became aware of its existence. What he meant by "spirit guides?" Did he *really* mean that spirits—ghosts—lived, and could come near us? She

trembled at the thought, and then put it away as childish. But she determined to ask him to explain these strange things to her at the first opportunity. For the present her whole thought was centred upon her mother, from whom she could not bear to be parted for a lengthened period.

One morning about this time Lucy, as was her wont, started down to the beach. Her mother was in her lightly-constructed bath-chair, which Lucy found no difficulty in propelling on the downward journey, but was always compelled to secure the services of a strong man on the return home, owing to the steepness of the road; and as they went along Lucy felt overjoyed because her mother was so much better. The day was fine but squally, and just as she reached the brow of the hill, her basket, in which she carried lunch, to save returning until late in the afternoon, slipped from her hands. Forgetting that they had just passed over the highest part of the road, she left hold of the handle bar with one hand and stooped down to recover the fallen basket, which, however, at that instant a sudden gust of wind sent rolling some yards into the road, and at the same time gave an impetus to the chair which caused it to slip from Lucy's detaining hand. Stepping into the road involuntarily to stop the basket, Lucy was surprised to see the chair beginning to descend the hill. Running forward she stumbled and fell, and before she could regain her feet the chair was too far on the way to the bottom to be overtaken by her. Fortunately it was caught and stopped ere it reached the sea, or Mrs. Banks must have been drowned. Lucy blamed herself for her thoughtlessness, and was intensely grateful to the gentleman to whom her mother owed her life. She did not fail to notice that he was accompanied by a young and good-looking lady; indeed, she surmised that they might be a newly-married couple. On Mr. Banks's return from town late in the afternoon nothing would satisfy Miss Lucy but his immediate visit to Dr. Young to thank him in person. He was absent some time, and Lucy grew quite anxious for his return. She felt strangely interested in the young doctor, and was pleased when her father came in.

"Well, puss," said he, "I found your young friend as frigid as an icicle. He didn't appear altogether pleased with my intrusion. Fact is," said he, "I fancy he had a much more congenial companion than I," and the old gentleman slyly winked at Lucy, as he chuckled to himself. "She's a rare bonnie lass, too."

Lucy felt rather disappointed at this, and exclaimed, "Oh, well, dad, I am sorry I sent you to thank him if he is such a bear. I thought he was a gentleman!"

"Come, come, Lucy," said her father. "He was perfectly gentlemanly, and it is to his credit that he disliked being made into a hero. I liked his spirit, and was coming away very disappointed—I could not think of offering him money, and was at a loss how to show my appreciation—when up spoke the young lady. Now, don't be jealous, Lucy. She has a sweet voice, as sweet as her face. She told me he was on the look-out for a practice, had been drowned out from his last by a flood, nearly killed himself saving people's lives, is down here to recover, and is dying to be at work again. And, between you and I, puss"—here the old gentleman looked up slyly into Lucy's bright face as she bent over him, sitting on the arm of his chair, with her arm round his neck and her cheek, ruddy and glowing, resting on the side of his head—"between ourselves, puss, I believe he wants to marry that girl, and that is why he is so anxious to be at work."

Lucy pressed for more information, and having learnt that her father could and would help him, that old Dr. Bill down at Fairgrove wanted to retire and could no doubt be induced to favour Dr. Young, she obtained permission to call the next day to see the young couple. An idea had entered her fertile brain, which she discussed with her parents, and finally prevailed upon them to endorse.

Lucy's interest in Dr. Young and his fair companion was very much deepened by the interview she had with them, and they were equally favourably impressed by her.

The next afternoon a happy party assembled in Mr. Banks's drawing-room, and, after tea had been disposed of, that gentleman informed Dr. Young that Dr. Bill, at Fairgrove, would be only too pleased to vacate his post if favourable arrangements could be effected, and it was decided that Dr. Young should accompany Mr. Banks the next day to the scene of his future labours.

"Now, as for this young lady," said Mr. Banks, turning to Mary Elma, "what are we to do with her, I wonder?" He said this with a merry twinkling in his eyes, as if it were a good joke.

But Mary had turned pale, and the nervous way in which she clasped and unclasped her hands showed that it was no joke to her. She, however, spoke up bravely, "Oh, I expect I shall soon succeed now in securing occupation."

Lucy, however, could not contain herself any longer. She impulsively crossed the room and asked, very earnestly, "You will stay with us, dear, will you not? My mother wishes it, father will be pleased, and I shall be glad to have you for a companion, you know." She went on, seeing that Mary drew back with a gesture of protest, "We really need some one, and should have had to advertise. Mother is unable to work as she used to do in the old days, and the children must be looked after, so you see, dear, you will have plenty to do."

Thus it came about that Mary found a comfortable home, Lucy gained a true-hearted friend, and motherly Mrs. Banks soon grew as fond of Mary as though she were her own child, while Mary lavished upon them both the affection of her warm heart.

As the days were growing short and cold it was deemed advisable that Mrs. Banks should return home, and ere long Mary enjoyed the quiet, restful round of daily duties and peaceful home-life in the comfortable villa of the Banks's, a few miles from a prosperous town in the Midlands.

Mr. Banks was a manufacturing engineer, and had secured a good position. In fact, having a trustworthy manager, he was able to slacken in his devotion to business, and a few hours a day sufficed to keep him posted. His wife's illness had shown him the futility of working merely to pile up money, and he now determined to devote more time to her, to his home, and family.

He had never been what is called a religious man, but the incidents connected with his wife's restoration to health opened to him a new field of thought, and he determined to investigate the mysterious "manifestations" called spiritual. Being a close observer, shrewd, and thorough, he in the first instance read the literature against the subject, and soon found that the opposition came from persons who had given little attention to the phenomena, and that their exceptions to the claims of Spiritualists mainly arose from prejudice. He classified the objections under two heads: first, Christian; second, materialistic. He sub-divided the Christian objections thus: "not lawful," "Satanic," "condemned in the Bible," "necromancy and witchcraft," "no moral standard," "anti-Christian and immoral." These, he concluded, needed but little consideration, because every one of this class of opponents started with the assumption that *their* interpretations of the Bible were correct, that the Bible itself was a final court of appeal, and *they* the judges, whose verdict settled the matter. He concluded that there might have been *some* basic facts in ancient magic and so-called witchcraft, and that it was better to *understand* facts than to admit their existence merely to condemn them. The theory of evil spirits and Satanic agency amused rather than frightened him. He was too far advanced to be deterred by bogeys. He wanted to ascertain whether there were *any* spirits, good or bad. "The devil" he had ceased to believe in, and was prepared to accept the responsibility for the consequences of the enquiry on the score of its supposed illegality.

Lawful or unlawful, he had long ago come to the conclusion that it was perfectly legitimate for men to observe phenomena, experiment, and search out "knowledge of witty inventions." If spirits existed, and if evil spirits *could* influence mankind, it was very clear that *ignorance* was no protection against their power or designs. As to its anti-Christian character, or immoral tendency, that was subject matter for investigation. He could not accept the *ex parte* statements of self-constituted critics, who allowed themselves to condemn without thorough examination.

The materialistic objections gave him some trouble, until he concluded that the possibility or impossibility could only be proved by actual experiment. The thought of death had been forced upon him, and with it the question, "What fate awaits us after death?" He shrank from the idea of annihilation, although he could not see any logical escape from that conclusion if it were true that consciousness and thought were the *result* of organism.

His preliminary studies ended in the determination to make his own observations. He felt, after having read all that he could against and for Spiritualism, that the affirmative side of the argument was by far the strongest, and if the antagonists had nothing better to offer, Spiritualism was worthy of serious investigation, because it was the only

existing system which even professed to be able to demonstrate the continuity of life and consciousness.

He thereupon invited Mr. Mackinson to his home, and having explained to Mary the object of the meeting, she readily agreed to join the circle which was formed.

They had not long to wait when Mr. Mackinson began to tremble, his eyes rolled up, the lids closed, he breathed quickly and deeply, gave several spasmodic jerks, and seemed to collapse. His head and arms hung nerveless, and he appeared to be asleep. His breathing now became almost imperceptible, and the ladies were feeling alarmed, when he passed his hand across his brow and regained animation, his eyes, however, remaining firmly closed.

Turning to Mr. Banks, he said, "I see a man beside you, about 75 years of age. He is short, below medium height, thick set, and has a large head. His hair is bushy, wiry, and, although above and below the mouth is shaved, there is a thick black stubby beard growing on and under the chin. The whiskers grow right up on the cheek-bone, and the eyebrows are bushy and shaggy. His face is thus encircled with hair. Deep-set grey eyes look out from under his heavy brows, and the face looks large and powerful. He appears to have died suddenly, and I get the feeling of falling, as though in a fit. I now see letters of light, J. M. B. He was your grandfather, and has been dead upwards of forty years."

"Yes," said Mr. Banks, who was staggered by this strange experience. "Can you tell me anything else?"

"He shows me his right hand, which is without the little finger. He tells me to say that he saved you from drowning when you were a lad, and that he and your mother have frequently visited you. Do you not remember feeling very uneasy one evening, and growing so restless that you felt compelled to visit your works? It was twenty years ago. When you arrived there you were just in time to prevent a serious fire."

"Yes," replied Mr. Banks.

"Well," said the entranced medium, "this spirit tells me he impressed you that night because he knew you would be ruined if the fire was not prevented."

A number of other descriptions of persons were given by Mr. Mackinson, or rather by what purported to be his spirit sister, which caused no little amazement in the minds of the listeners. Then the table commenced to move, and finally rose at one side, the sitters only just touching it with the tip of one finger each. Mary, by this time, had overcome the first feelings of fear, and in a little while experienced that strange consciousness which one has of the near presence of a person, although unseen. Then she quietly fell asleep, and remained in that state for the rest of the séance.

At first the Banks's thought she was tired and was merely slumbering, but when Mr. Mackinson regained his normal state and they found that she did not move, or respond when spoken to, neither did she show any signs of animation when touched, nor could they arouse her by shaking, they became thoroughly alarmed. When they found that her hands were cold and her form seemed lifeless, as even when a mirror was placed before her face no sign of breathing could be detected, Mr. Banks was utterly non-plussed and feared that she was dead.

[SPECIAL NOTICE.—For the benefit of new readers who may desire to peruse the earlier chapters of this story we will send the seven copies, Nos. 246 to 252 inclusive, post free for 7d.]

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

HYMNS FOR PUBLIC WORSHIP AND THE HOME CIRCLE.

At the Annual Conference of the National Federation at Burnley, July last, it was decided that a new hymn book should be compiled, and with Mr. Kersey's consent the words of his new and valuable music book, the *Spiritual Songster*, should form the first part, the second to consist of the very best and most spiritual hymns that can be gathered together.

There is undoubtedly great need for a book of this kind, the various collections now in use by no means meeting the requirements of our growing movement.

It has been thought advisable that the Executive Committee of the Federation and Mr. Kersey should gather up such hymns as they may deem suitable, and Mr. E. W. Wallis has been appointed secretary to the Hymn Book Committee, to whom, therefore, all persons who have favourite hymns, original or selected, are invited to forward such as they desire to see included in the National Songster.

It will be necessary in the case of *original* contributions to give the author's name, and state if we are at liberty to use the poem without any restriction. In the case of hymns which have been already published, those who forward them are requested to give the name of the author, the names of the book, and the publisher of the same, that permission to use them may be obtained if the decision of the Committee of Selection should be favourable. Attention to these instructions will save time and trouble and very much oblige. If hymn books are sent to us please mark the hymns you think suitable.

We invite the co-operation of our readers, and finally request that all letters be marked *outside* "HYMN," and addressed to Mr. E. W. Wallis, 12, Grosvenor Square, Lower Broughton, Manchester.

THE FREE SOCIAL ERA.

By JOHN MARSHALL.

ONE evening, after retiring to rest, I could not refrain from endeavouring to discover the origin of those artificial decrees by which men and women are supposed to be governed, and my anguish increased the longer I thought over the fierce struggle for existence which legislative enactments necessitate.

After spending hours in serious meditation, I appeared to be transferred to an unknown land, wherein everything was so grand that I am unable to describe the glorious things I saw therein. The reverential music, which penetrated my weary heart, made me believe I had been mysteriously carried into the spiritual home of the world's departed illustrious citizens. Its scenery grew more exquisite, and the music became grander, but the loveliest things I beheld were eclipsed by the brilliancy of a human form in the distance, dressed in white, flowing robes, eyes glittering like stars, and face smiling as if anxious to express noble and inspiring ideas. This figure came gliding along until the marble stone, upon which I sat, was reached, when, lo! I recognised an old acquaintance, to whose lectures on science and philosophy I had listened during his abode upon our material plane.

He conversed with me upon various topics, including the apparent happiness of the wealthy few, and the conscious misery of many human beings.

His eloquence was electrical, and all things else seemed trivial indeed. He delivered himself as follows:—

"Dear friend, those who suffer through artificial laws should prevent men from making laws which bring misery upon them. When the earth's inhabitants were deprived of many natural rights long ago by armed marauders, the latter made laws to their own liking, and told the plundered that violating those laws really meant disregarding the laws of morality. Do you consider it immoral to rebel against laws which were originally concocted to keep the many in subjection to an exploiting minority? There would be, were there no man-made laws, no private ownership in either land or capital. Knowing your laws to be the invention of a minority for selfish purposes, is it not surprising that your wealth producers have such respect for laws which prevent them from enjoying the glories of existence? So long as a few are permitted to make laws for their own benefit, the majority will be considered by the minority as an inferior kind of mortals. Again, none can deny the existence of many evils which cause workers to become more destitute every day. If laws were formulated to prevent wretchedness, why have they not done their work? Your artisans are robbed through artificial laws by rich so-called philanthropists of about two-thirds of the wealth they produce, and then those wealthy individuals give away, in the form of charity, a trifle of the money. Such charity tends to conceal the origin of poverty, and, consequently, misery increases with an increase of misnamed charitable individuals. Had the latter real sympathy for the miserable, they would help to uproot your capitalistic organisation, and assist in forming a voluntary co-operative society, in order to remove a fruitful cause of misery. But your 'philanthropists' do not desire the demolition of landlord and capitalist institutions. They are implored, when poverty is great, to give a little extra cash away; and this they do, not solely to gratify the cravings of the famishing, but partly to receive greater applause from the hungry multitude, whose ignorance, unfortunately, debars them from knowing where poverty exists in your affluent empire."

I asked the speaker at this point, "Are there no charitable individuals at all?"

He replied: "My previous remarks referred only to those who give charity; but obstinately decline to combat the origin of poverty. There are, however, individuals who, in addition to distributing wealth amongst their unfortunate brethren, also take a part in educating the masses upon the causes of destitution. Those who help in both ways do what justice-loving mortals should do, and are, therefore, philanthropists in the noblest sense. Instead of praising hypocritical money dolers out, see that your neighbours are made acquainted with the cause of their enforced hardship, and surely they will then insist upon society being reorganised upon a juster basis. Charity is indeed a noble thing. It means wishing well to all men, and instils into the sympathetic heart the sublime desire to elevate the ignorant and oppressed. Let me assure you that your old economical, religious, and political organisations are rapidly tumbling into ruins, and that neither exploiters, clerics, nor legislators can prevent the erection of a society which shall abolish every unjust privilege, and thereby enable every human soul to participate in the benefits of earthly existence. Justice on your planet has well-nigh ceased, and righteousness is almost forgotten wherever competition exists. He who enriches himself by injuring many is applauded, because your neighbours, lacking wisdom, worship the golden calf. He cannot be just who helps to make laws which scourge the many. Men and women should exist to do good. One portion of mankind was not born to live wretchedly, and the remainder to pursue what you are pleased to call a moral career. Your unjust conditions, however, compel many of your fraternity to act parts upon the world's stage which they will not perform when they become intelligent enough to banish the wrongs they now unfortunately endure. Human beings will be, when they labour for each other's happiness, saints and angels of the noblest kind. A society which enables one child to enjoy a comfortable life and allows another to live in penury cannot be termed humane, and should, therefore, be reconstructed. History records no age to equal the present for poverty, crime, and hypocrisy. Justice will never flourish in the material universe until capitalism is destroyed, and a society formed which shall permit equal rights and equal opportunities to all. Truth must arise from her neglected tomb before Justice can unseal her beautiful lips to invite your workers to enjoy Nature's munificent gifts to her precious children."

We were strolling along a lovely valley, discussing matters of minor importance, when, suddenly, the most soothing music sounded in my ears, and continued, to my delight and amazement, for a considerable time. When the joyful strains ceased, my guide in that enchanted place charmed me with these desultory utterances:—

"The illuminating light of freedom will soon shine upon your heavy-laden population, for a new world can now be mentally seen by many who were formerly blinded with the erroneous teachings of political economists, for moral elevation cannot be achieved by cramming the mind with absurd political theories. Kindle the sacred fire of divine enthusiasm within your intelligent youth, and they will not sanction, when they develop into responsible beings, the gross injustice which you now tolerate. Tell them, moreover, that there is, after all, something to live for, namely, to partake of the comforts of the new social cosmos which is being gradually constructed by the altruistic efforts of your devoted comrades—men and women who adore humanity, and therefore abhor, above all things, human suffering and unnatural iniquity. Fraternal sympathy, friend, will banish antagonism, and remember the glorious sun of truth is shining in the distance, and only needs approaching in order to enable man to feel the consoling effects of its brilliant rays. You appear surprised at my joyous existence in this charming abode. There are neither callous masters nor menial servants in this magnificent home. Here no monstrous tyrants reign; priests there are none; and millions of sympathetic souls beyond those verdant hills labour pleasantly for the joy and glory of loving men and women, not for the benefit of a monopolising and a dictatorial few. Production is for use, not for profit. Houses are built to dwell in, not for their occupants to pay rent unto property-owners. Clothes are made to wear, not to enable employers to make fortunes by their sale; and agriculture is carried on to provide all with eatables, not to pay landowners rent for the privilege of cultivating the soil. Our affairs are con-

ducted upon the excellent principle of co-operation for the common good. We need, therefore, no political economists, capitalists, landowners, policemen, magistrates, judges, lawyers, soldiers, volunteers, bishops, cardinals, or similar unprofitable individuals. This is, indeed, 'The Earthly Paradise,' wherein intelligence enables man to govern himself, and where the angels of love and sympathy ever dwell. Poverty we know not; every person consumes all he or she needs, and in return labours at what he or she is best suited for. Oh, when will your acquaintances live in such a humane condition? When will they abolish that iniquitous system of wage-slavery, which keeps them in subjection? Tyranny is powerless against a combination of persons determined to overthrow it. Your predecessors escaped from chattel-slavery to serfdom, from which they drifted into wagedom. What! Living in slavery yet! Who gave man power to employ his fellow-man? Who authorised man to concoct governmental laws for his fellow-man, under penalty of confinement within a solitary prison upon refusing to obey? Legislators have led wealth producers into perdition, out of which they cannot come until they think for themselves and act according to the good dictates of their own conscience. Develop your angelic nature, and bear in mind that you should do well for your brother's welfare that which you have ability to do, and he should do well for your benefit that which he has power to do, for man cannot thrive without man, unity is therefore essential for human progression. Knowledge enables man to rely upon himself, it is ignorance which impels him to follow those who know a little more than himself. Your social pyramid exists upon a basis of ignorance, remove the latter and the former will collapse, then erect a free society upon its ruins. And now let us, dear friend, visit those benevolent people about whom I have spoken. You will be surprised at their great intelligence and unbounded sympathy for humanity. Every visitor, no matter from where he hails, is considered a worthy brother. The evening is far gone, let us haste, that you may view some of our sumptuous communes and also the merry closing of the day. Put your arm in mine, brother, during our peaceful journey in this happy land, where all are united in noble brotherhood, and where 'Peace on earth and goodwill to all men' is not a utopian precept."

* * * * *

I was awakened by the noise caused by some children playing near my front door, and from that day to this I have acutely studied the important ideas which the venerable orator expressed. I ponder them the more heavenly they appear.

Are they then impracticable? Intelligence answers, "No, no." Old customs and old notions are being forgotten, and man now desires to live under conditions more in harmony with his intelligence.

O! may the heroic deeds of liberty's glorious martyrs be recorded in the archives of eternity, and may that ideal be realised before long wherein mankind will live as brothers.

[Legislative enactments are not the sole cause of misery, nor will peace and brotherhood be secured by the abolition of bad laws, neither will new and better laws necessarily introduce the millenium. Brother Marshall admits that *ignorance and self interest* are tap roots of the tree of vice and suffering; moral education can alone dispel ignorance, and, until the whole population is sufficiently enlightened and well-intentioned to become a law unto themselves, and in honour prefer their neighbour's good before their own, it will be useless to talk of abolishing law. The laws of this land are not perfect and need amendment, but even the *best laws* may be wrongly administered and corruption steal in. Where then is the fault? Not so much in the laws as in the people. It is not much use to rail at the laws, or to expect a social paradise to be attained by the abolition of all laws, or the passage of more perfect laws. You cannot make people sober by Act of Parliament, nor just nor virtuous by legal enactments. Although you may make it more difficult to do wrong and easier to do right, the removal of all legislative restraint would not result in peace and concord with the *present* population. We have craft, crime, cruelty, cunning, cupidity, and dishonourable doings among *all* classes; they are *not* limited to capitalists, landlords, and priests; they are to be found in equally as base a form among the "wealth producers," whose jealousy, selfishness, division, distrust of one another, and their narrow-minded and mean spirited actions, their envy and hatred constitute the despair of all the attempts to bring about intelligent co-operation for the common good. No, social salvation can best come through industrial reform, moral education, and intelligent co-operation to change the customs and systems. Let each one do as he would be done unto and the difficulty will disappear.]

All great men not only know their business, but usually know that they know it, and are not only right in their main opinions, but they usually know that they are right in them; only they do not think much of themselves on that account. —*Ruskin, in "Modern Painters."*

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/3; one year for 6/6. Subscriptions may be commenced at any time.

FRIDAY, SEPTEMBER 16, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

IS MEDIUMSHIP DANGEROUS?

FOR some reason or other a dead set is being made in certain quarters against mediums and the exercise of mediumship. The antagonism of the Theosophists is perfectly comprehensible, but we fail to see why Spiritualists should attack the instruments through whose agency the presence and power of incarnate human beings is made manifest. We have no fault to find with those who become "consciously receptive to spiritual influx." Indeed, we have constantly urged the necessity of such unfoldment and spiritual attainment, so also have those faithful friends who on the spirit side have been our preceptors and co-workers. But we protest, in the name of honesty, justice, and truth against the misrepresentations of those who proclaim the "evils of trance mediumship" in such words as follow:—

There can be no *greater spiritual disease* than to be the unconscious instrument of the will of another, whether it be the will of man on earth, or of an intelligence beyond our sphere.

Where is the evidence to bear out the asserted "disease?" Are we not all constantly "the unconscious instrument of the will of another" in some one or other direction of thought or action? Who is *entirely* free? Who can say, and demonstrate the truth of his assertion, that he is absolutely independent? that he is not unconsciously influenced by people in or out of the body? Few people, if any, know how far they are subject to "principalities and powers" for good or ill from the "inner realms of being." We may become "receptive to spiritual influx," and be conscious of that fact, but is any one able to define the exact limits of that influx, and state accurately where it begins and where it ceases? If the writer from whom we quote cannot say with absolute certainty that *he* is *never* unconsciously impelled, impressed, or prompted to certain thoughts or deeds by the influence or "suggestion" of other minds, in or out of the body, then he is subject to his own disease. This occultic philosopher proceeds to trip himself up thusly: "The harmony of cosmic life (?) is maintained by the ignorant rendering willing obedience to the finer and more intelligent. It must not be blind obedience, but the obedience of desire."

Supposing that "the ignorant" [medium?] "desires" spirit guidance, and "willingly renders obedience" to the "more intelligent" [spirit], is it probable that the ignorant recipient, however much his obedience is that of "desire," will know *all* that is transpiring? If he were always *conscious* of what he was doing and *why*, would he still be ignorant? If he, being ignorant and desiring more knowledge, sometimes acts as "the instrument of another's will," but is unconscious of the fact [or, conscious that he is acting under another person's will, but ignorant of the why and wherefore], would he not be suffering from the greatest "spiritual disease"? If so, the "ignorant," however desirous to obey the "spiritual influx" of the "more intelligent," must not do so, according to the dicta of this critic, *because he is ignorant*, and is in danger of becoming at times the "unconscious instrument of the will of another!"

The action of "mind over mind" is a fact which cannot be gainsayed. It is not of necessity injurious or dangerous. Many persons have been, unconsciously to themselves, *influenced for good*, both by spirits *in* the body and *out*. This power, like all others, has its use and abuse; but indiscriminate denunciations such as this writer indulges in savour more of prejudice than calm reasoning. He says:—

We do not say that the abnormal medium is necessarily unprogressive, but we do say that to resign the reins of reason and consciousness is to render the mind pervious to every antagonistic element of the mental world, and there are few strong enough to protect themselves if deprived of this natural weapon of defence.

He begs the whole question when he infers that the abnormal mediums necessarily "resign the reins of reason and consciousness," and to affirm that the mind of the ab-

normal medium is rendered "pervious to every antagonistic element of the mental world" is simply an *assertion* for which there is not a scintilla of proof advanced.

We have known a number of "trance" or "abnormal mediums," and have had a *few* years' personal experience. Speaking from observance of others, and our own feelings, we fearlessly assert that there is no more danger in trance mediumship, where the medium "desires" spiritual influx, and intelligently co-operates with the beings whose "will" is exerted upon him, than there is in seeking the "conscious receptivity to spiritual influx" of which this writer boasts. It is *not necessary* to "resign the reins of reason" to become a trance medium. Neither is it unreasonable to permit spirits to "inspire the mind to greater activity," to "breathe into us the breath of the soul, and act as spiritual magnetisers," as this opponent admits they can do.

What he is pleased to call the "mentally *inactive* trance state," so far as our knowledge goes, does not exist, for the simple reason that when the medium has become "receptive to the spiritual influx," which for the time being subdues the *external* consciousness, the spirits inspire the *internal* consciousness to "*greater activity*," and the brain is rendered pliable, the very opposite of what is asserted by this critic.

Apparently *nothing* will satisfy some people but the abolition of mediums and mediumship. Some opponents charge trance speakers with using the thoughts of people in the audience—"picking the brains of sitters" they call it—and *this* writer objects to them because they "*cannot* utilise the surrounding intellectual aura." One set blame them for doing what the others declare they *cannot* do! Poor mediums! Poor spirits! What does all this talk mean? Why denounce mediums? Have not men and women had intuitive powers, and been "*conscious of spiritual influx*" all along? But what have their *subjective* mental experiences been worth to *others*?

Did not materialism grow up in the midst of such people? Did not they *fail* to satisfy the demand for an answer to the question—"If a man die shall he live again?"

Have not the despised and rejected "abnormal mediums" and the "phenomena," which too many now-a-days in their supercilious superiority look down upon and "pass by on the other side"—have not these "phenomena" shattered materialism, given a basis of fact to faith, and *supported* the affirmations of "conscious spiritual influx" with the "*proof positive*" of the presence of spirit beings *from whom* humanity can receive these inspirations?

We deplore the folly of *unthinking* persons who ignorantly "leave it all to the spirits." We have constantly pleaded for more intelligent study of mediumship and more careful attention to conditions. We share with the writer we now criticise the desire to warn such persons not to render obedience to *every* spirit who may present himself, any more than they would invite every passer-by into their homes. We urge enquirers and mediumistic persons *not* to yield *blind* obedience, but to discriminate, to "desire" the *best* gifts, the highest inspirations, to keep "a level head" and submit the claims of *all* instructors (our own included) to the test of reason and enlightened judgment, to go carefully, thoughtfully, and slowly along these well nigh untrodden paths, and to avoid haste and excess here as elsewhere.

But this is very different to wholesale denunciations of trance-mediumship. For many years we have co-operated with spirits and yielded ourself at intervals to their influence, and have been the *unconscious* instrument of their will many times. We know many others who have acted under similar influences, and we absolutely refuse to accept the dictum of this writer that to do so constitutes the greatest "spiritual disease," for we know to the contrary. Mediumship, under wise guidance, and carefully exercised, is beneficial and educational, mentally strengthening, and spiritually inspiring those who strive to learn the truth and profit by their experiences. That this *should* be so stands to reason, when we recognise that wise and intelligent spirits, co-operating with earnest and receptive mediums, breathe into them "the breath of the soul," "act as spiritual magnetisers" "inspire their minds to greater activity," and undoubtedly stimulate moral purposes and foster the development of character and spiritual worth.

Very much depends upon mediums themselves, their motives and desires. Rightly used, even *unconscious* mediumship leads up to conscious spiritual influx; wrongly employed, it has its dangers like everything else. Moral: "Cultivate the best gifts" in the best way and with the best intentions.

THE NATIONAL FEDERATION.

THE growth of the Spiritualists' National Federation has equalled the best expectations of its promoters. Hopes realised should not lessen our efforts when we see that there is much work to be done. Any person acquainted with our societies and the work and aims of the Federation will note that the harness needs to be donned and carefully secured for a long and stern struggle. The past has been the happy hunting ground of misconception and false notion. The immediate work then of the executive is of clearance and seed sowing; the shedding of light and fuller explanations. For this purpose there has recently been forwarded to all societies whose secretary's name and address was known, a number of copies of *The Two Worlds* Conference Supplement, containing the report of the recent conference and the constitution or rules of the Federation. Any society or individual who has not obtained a copy, and desires to understand our aims, will be supplied on application to the secretary. Those societies who have not received copies would oblige by forwarding to the secretary of the Federation the name and address of present secretary or president, that they may be entered upon the Federation roll.

All months of the year are good for propaganda work when rightly used. Open-air work for summer weather, inside halls during winter nights. As the summer is gone, and long nights are on us, the Federation is opening its winter campaign at Pendleton, September 18, with other places to follow immediately. The methods of the propaganda section of the Federation appear to be very much misunderstood, and beneficial results are thus retarded for the benefit of all societies *affiliated or not*, it therefore becomes necessary to explain that the Federation *cannot assist any society unless INVITED to do so*. When invited, the local society INCURS NO FINANCIAL RESPONSIBILITIES. The Federation only requires the co-operation of local friends to secure the success of the meeting, and the loan of the society's hall if suitable. All expenses incurred in getting the meeting together and travelling expenses of the speakers are met by the Federation. These meetings up to the present have all been on week-day evenings. We are not yet rich enough to effect all we desire in the way of assisting poor societies who seek our aid. If the societies, and Spiritualists who are not in touch with any society, will only rally round and give us the limited support required by the constitution, viz., one penny per year per member of affiliated societies, and two shillings and sixpence per year from individual associates, and as much more as they feel prompted to contribute towards our labours, we shall receive such an accession of strength as will enable us to accomplish much that lies beyond our present capacity. The Federation therefore APPEALS for HELP, that work may be done. Will societies who feel they need a useful stimulus to help their work invite the Federation, and thus learn, by practical contact what we *can* do for them? Mediums, we request your co-operation and generous assistance in this national work. Don't leave it all on the shoulders of a few. Help us to spread and consolidate our cause. Unity is strength. Enthusiasm gives power. Let us rub shoulders and arouse zeal. One word more to mediums. Will you oblige by sending me your address, if you have recently removed, that it may be published in *The Two Worlds*, as I am constantly being requested to supply secretaries with addresses of mediums? Here is one branch of our labour, to aid speakers and secretaries to communicate with one another by the existence of a common centre to which all may apply. Already many societies have been helped. Scarcely a Sunday passes but I am enabled to supply some vacant platform with a speaker. Speakers, secretaries, members, you are all needed. Your assistance is cordially invited, and then *we can help you* in this co-operative effort to establish our cause. If you do not understand us fully write to me, and I will do my best to make matters clear. Ere long I purpose sending a letter direct to all speakers, workers, and societies. Let me, therefore, have your present address.

JAS. B. TETLOW, Hon. Sec., 140, Fitzwarren St., Pendleton.

"If you would wait to speak the truth until you can replace the old decaying formula by a completely elaborated system, you must wait for ever; for the system can never be elaborated until its leading principles have been boldly enunciated. Reconstruct, it is said, before you destroy. But you must destroy in order to reconstruct. The old husk of dead faith is pushed off by the growth of living beliefs below."—*Leslie Stephen*.

A MEDITATION ON GOD AND DUTY.

A JULY morning in Sutton Park, Warwickshire. Another day has opened. The morning sun with loveliest beams courts the animal and vegetable creation to feast freely of the stores of Nature. What calm, content, and love prevail around! What exquisite stillness. What peaceful serenity. How gently sways the grass, with such easy undulations that the fond mother would almost wish her baby rocked upon its lovely, swelling bosom. How cogent the language of its soft rustling. What incontrovertible arguments each blade presents to prove the falsehood of all man-made creeds and priestly dogmas. God, Allah, Jehovah, Jove, or Infinite Spirit! thou power inscrutable yet most explicit, most mysterious yet most palpable, most economic yet most generous, whatever thou art in essence, my finite mind can never fully know. Illimitably extended in thy presence throughout millions and millions of systems in interminable space, thou art not, thou canst not be the cruel, capricious being the priestly vampires of this blood-stained earth have designated thee. I would worship thee, mysterious cause of all, by no form or ceremony. These feeble hands can raise no altar of sufficient grandeur to magnify thy power. Can aught an atom so small, so insignificant as I can do add to thy happiness, contribute to thee one pleasure more, or give increase to that which is the aggregate of thy immeasurable existence? I would not willingly give thee pain—I live but to increase the sum of human happiness, and if God's can be increased by act of mine, instruct me which and how, and I will try.

Is it some inexplicable dogma thou wishest my faithful assent to? That cannot be. Thou formedst me, and if thou art intelligent thou knowest I am compelled to feel and think in unison with my own and external nature. Is it some special line of conduct thou wishest me to pursue? If thou art all knowledge thou knowest I am the shuttle of circumstances—thou knowest I do not form my feelings nor convictions whence all my actions flow. I wait thy answer. What! not one word to indicate thy will? Is the only index of thy love and guide for my conduct contained in fossil, musty legends, and priestly, monkish myths?

Hark that song! It is the lark; he answers me. He has just risen from his mate, and she sits in incubation. He carols to her his love song from on high of more sincerity than priest-tied turtle dove can ever claim. In him I hear thy voice, great Divine Spirit, which tells me all are welcome to thy almighty throne who, pure and honest as yon warbler, are fit communionists of finest sympathies, of which thy essence is combined, for thou art love; love is heaven, and heaven is love. No creed, no dogmas, no priestly rites I hear enjoined, but natural joy, in true simplicity expressed, to greet the beams emerging through the blushing eastern clouds. If thou art a sentient being and requirest flattery and praise and credence to some mystery, why not on the broad sun stamp thy wishes and desires? But birds and beasts and insects and veriest reptiles seem to know thy essence better than presumptuous, lordly man. They quarrel not among each other whose creed is best, whose worship is most acceptable to thee. They have no hopes of heaven, or dread of hell, or trembling fears of buggaboos of sinister priests' creation. They are content to enjoy existence in giving and receiving love. On this estate, until thousands of succeeding ages have prepared this earth for other combinations, I wish no temple to arise to formal worship, blasting the intellectual and moral powers of my species. The worship I would wish to render thee is the grateful tribute of a peaceful breast, removed from scenes of scrambling, material, commercial selfishness, and free from feelings of destructive jealousy.

Could man excavate this earth, or hollow out yon solar orb, and decorate within its great capacity with works of Canova and Angelo, it would not form thy fitting temple. The universe—the whole immensity of space and matter—is thy vast cathedral. Thy hours of worship, eternity of duration, time past, present, and to come. Thy creed, eternal law and truth. Thy songs of praise, the kiss of love, and tear of sympathy. Little know they of human nature, who, because philosophic minds spurn the trammels of man-made creeds and customs, cry them down as atheists, infidels, materialists, libertines; little know they of thy mighty works. Little know they of the true spiritual nature of all things. They have a holier, a sublimer, feeling than priest-led slaves could ever dream of. They think, they feel, they know there is an Almighty Spirit, an infinite power in

all we see or know, but not of human-form—not composed of cuticle, flesh, bones, and sinews—not limited to human shape, but of identity ever changing, universal, and eternal; a being not sitting at inglorious ease, like a debauched Eastern Sultan, on heavenly couches, listening to the fulsome praises of singing, sycophantic parasites, whose craven souls were never spurred to do one single deed of noble aspiration, but ever active, omnipresent, imparting, vivifying influence to a thousand million worlds, which never met the ken of the largest constructed lens. All things are parts of everlasting Deity—all things we see, or hear, or taste, or smell, or feel, are integral portions of his immensity. We hear him in the song of love; his voice is in the thunder's crash; we smell him in the flowers; we taste him in the hemlock's juice; we feel him in the virgin's kiss; his hand it is that gives the pang of death. All—all—everything is God! What then should be our prayer? What ought we to practice to be in harmony with thy universal Godhead? Methinks thou answerest, "Let thy prayer be genuine feelings of charity, of the misery of thy race, generated not by me, but by 'man's inhumanity to man.' Try all moral and legitimate efforts to rid this earth of cant and tyranny and ignorance, and plant the tree of knowledge, which, by care and culture, shall quickly spread and prolifically bear such luscious fruit that all mankind shall pluck and rest beneath its blooming, lovely branches." Yes! let our earthly task be, to create happiness for all—for millions multiplied by millions yet unborn. Rave on, ignoble creed and dogma-bound priest. Spiritualists; and all creedless men, shall live to love and serve the human race; confined to neither rank, class, sect, or party, nor any special portion of duration. Let us strive to live for the good of all who shall exist throughout infinite periods. Ere each day's sun shall sink below the western wave, interrogate our actions: "What have I learnt that's worth knowing? what have I done that's worth doing?" so that when called upon to pay the inexorable debt of nature—"When my spirit takes her flight to the regions of light," and my senses are in everlasting evolution; let those who walk over my mouldering remains, may say in verity and truth, "Here lies one who has left the world, better for having lived in it."

N. SMITH, Freethinker and Spiritualist.

ANOTHER LOSS TO SPIRITUALISM.

PASSING ON OF "M.A. (OXON)."

WE regret that another of the most earnest and talented workers has left us, viz., Mr. Stainton Moses, better known as "M.A. (Oxon)," editor of our contemporary, *Light*, who passed to spirit life on September 5th, in his fifty-third year. He never completely recovered from his first attack of influenza, two years ago. *Light* for Sept. 10th contains a portrait of the late editor and a sketch of his life, from which we quote:

"In 1870 he commenced his investigations into Spiritualism. He was at that time a Materialist of the first order. Conviction was forced upon him after the most thorough investigation. His activity in all matters connected with Spiritualism was marvellous. How long before he was actual editor, he wrote continuously for *Light*, how he founded the London Spiritualist Alliance, what he did in the early days of the Society for Psychical Research, cannot be told in this brief article. There is, indeed, no need to tell. It is perhaps not too much to say that he gradually raised Spiritualism in England from what was fast becoming a debasing superstition to a position in which it has become a prime factor in the intellectual and moral activity of the age. He recognised that it was either all or nothing, and he knew that it was *all*.

"Of his numerous contributions to the literature of Spiritualism it would take too long to speak here, but one, 'Spirit Teachings,' cannot be passed over in silence. Whatever discussions may be indulged in over the intrinsic authorship of the book, whether it was the outcome of the 'uprush' from his own 'subliminal consciousness,' or whether it was, as he averred, and believed it to be, the product of direct inspiration, it remains the monument of a noble mind, whether that mind was its origin or the channel through which its pure teaching was conveyed.

"It was a favourite saying of Mr. Stainton Moses that 'Few men are important, no one is necessary.' Doubtless this is true, yet the gap occupied by him will not easily be filled. Perhaps it is not necessary that it should be filled at all. He did his work, and different developments may now be required. Yet always, in all its profoundest meaning, we know that he 'being dead, yet speaketh.'

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.]

TEACH THE IGNORANT.

DEAR SIR,—I visit four to five hundred houses weekly in this city, and it makes my heart ache to see child mothers from 15 to 20 years of age bringing into existence puny, weak, half dead alive specimens of future humanity, and the wretched mothers trying to murder their offspring in embryo before birth, and afterwards bringing on a lingering death (to the loved child that should be) by brutal, ignorant, drunken fathers and mothers. Oh, sir! It would require the pen of a Dickens, of a Scott, to depict the wretched sights I have to witness weekly in my walks. Will no one arise to try and dispel the gross animalism around us? worse than anything to be met with among savages. While so-called wise men are wasting and killing time over minor matters, we are in the very midst of utter Egyptian darkness on major evils. I wish there would arise another Demosthenes to awaken the people out of their dense ignorance on sexual duties and morals. I find many Spiritualists very ignorant of the evils around us. It is our duty as Spiritualists to try and leave this very material world better than we found it, and how can we do it but by showing how to make better men and women in the future. Not one woman in a dozen that I see is fit to be called by that divine name "Mother." Oh, sir! If only many Spiritualists, instead of being phenomena hunters, would help to dispel the dense depravity in our midst! I have been a Spiritualist twenty-five years, and after I had read my first book, "Divine Revelations," by A. J. Davis, without seeing one bit of manifestation, I was as much convinced then as now after seeing hundreds. I like *The Two Worlds* now, and think it is the best pennyworth in this country.—Yours fraternally, in the cause of all truth,

A FREETHINKING SPIRITUALIST.

A LESSON IN SPIRIT COMMUNION.

BY HUDSON TUTTLE.

ONCE when sitting for table-movings, and receiving messages by the responses given to the calling of the alphabet, the sitter asked the intelligence to spell the name of his father, who purported to be communicating. The table readily moved twice for assent, and when the alphabet was repeated rapped "J-o-n," and for a middle initial gave "R."

"Ha! ha!" laughed the investigator, derisively, "my father has forgotten how to spell his name. He has grown too imbecile to insert his h's, and his initial was P, not 'R.' It is a clear case of fraud!"

"You cannot accuse me of fraud," I replied, "for I quite well know how to spell John, and should not have dropped out the 'h.'"

"I do not care to investigate further. I am fully satisfied that the matter is beneath attention," was the response.

This is one of many similar instances in my own experience, and parallel in that of every medium.

I attended a large circle, and a sitter received a lengthy communication from the spirit of his mother. He was affected even to tears. He asked questions, and the responses were satisfactory. At length he said: "For a test, tell me how many children you have." The response was "Three." He sprang excitedly to his feet, rudely exclaiming: "That is a falsehood! My mother had but two, and she ought to know! You do not suppose for a moment I am such an idiot as to believe this is my mother? I am not so readily duped."

The inharmony resulting of course prevented further communications, and they only who have experienced it can know the shock given the medium.

I was recently amused at the effect a single inaccuracy had on a young lady who had for a long time been receiving communications by means of the psychograph. Whenever she placed her hands on the instrument it would respond, and a spirit giving the name "Pauline" seemed always present and ready to counsel her. I cautioned her not to place too great reliance on the words of the guardian, for it was not designed that we forsake our reason for the guidance of any one, however exalted. She admitted the correctness of the advice and attempted to follow it, but constantly resorted to the spirit intelligence, which manifested deep interest in her welfare, and constantly gave her wisest counsel. It is not designed for spiritual beings to assume control of our earthly affairs. It is proper to consult them on the spiritual plane, and there may be sufficient reasons at times for them to interfere in the business of this life, but it would not be well for us to rely on them instead of ourselves in material affairs.

At length, when her confidence in "Pauline" was almost implicit, she inquired about a certain business transaction which deeply affected her, and was assured by "Pauline" that it would be arranged as she expected and desired. The next day brought a letter saying that this business scheme had been abandoned. The effect was singular, for the young lady lost confidence in her guide, and even refused to receive communications, declaring that they were entirely untrustworthy.

The inaccuracies and contradictions of the communications have been a subject of discussion from the beginning, and have been hastily referred to evil spirits, or accepted as evidence against their spiritual origin. For the old superstition that a spiritual being must be infallible lingered, and hence imperfection in communications was evidence that they were not of spiritual origin.

The difficulties which have to be overcome in communicating were not considered, or even understood, and to all mistakes and inaccuracies the ready explanation was evil spirits and fraud.

This subject was forcibly brought to my mind by the reception of two telephone messages. The first read: "Can you attend a funeral here to-morrow?" and was signed G. M. Richard. The name proved to be J. W. Reichard. The telegraphic dispatch had been changed in passing through the telephone. I might have followed the reasoning of the "investigators," and said, "Does not Mr. Reichard know how to spell his own name? If he does not, is it not unimpeachable evidence that he does not exist?" I answered the message, but when I came to the house of Mr. G. M. Richard I found he did not exist. There was

Mr. Reichard in his stead. A day or two thereafter I received this message dated at Cleveland: "Can you attend funeral here on Friday next? (Signed) J. M. Colt."

I replied, but soon received answer that no such person as J. M. Colt could be found, and after several hours the message came that J. M. Tolt was the man's name, and the message had been delivered. As no street or number had been given, I said to myself, whoever this stranger may be, he is so well known that he thinks it unnecessary to mention his street. On arriving in Cleveland I was unable to find even the name "Tolt" in the directory, and after nearly two hours' inquiry found that J. M. Tolt was I. W. Pope, the conductor of the Lyceum, a zealous Spiritualist, an enterprising manufacturer, and an intimate friend! Did I at once go in a rage and accuse him of lying to me, or of being an imbecile, and not knowing how to spell his own name? Rather we had a hearty laugh over the blunder, and congratulated ourselves that it had all come out well. Nor did we say there is no such thing as a telephone or telegraph, or that these were frauds.

We saw how the mistake could have been made when the weather was unfavourable. The dispatch was telephoned to the union office, then telegraphed a part of the distance, and finally sent to me by telephone. "Conditions" had been unfavourable at some point, and hence the result.

If "investigators" would hold in mind that the conditions and essentials for correct communication are far more delicate than those for the transmission of an electric current, and far less understood, they would not rashly jump at conclusions which a moment's thought would show them to be unwarrantable.—*Banner of Light.*

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 good day with Mr. Buckley, whose control spoke on "Is Man a Trinity?" and "Salvation," in a masterly manner to very appreciative audiences. Psychometry very good. Next Sunday, Mr. Moorey. Public circle on Tuesday at 7-30.

BIRMINGHAM. Oozells Street Board School.—Evening: Solo by Miss Davis. Accompanist, Mr. Spray. The large room was occupied to accommodate the large attendance, which is customary for our friend Victor Wyldes to attract. Subject, "Spiritual Science," which was greatly enjoyed by an intelligent and appreciative audience, as was evident by the marked attention. Psychometry to strangers. As this phase of the gentleman's mediumship is so well known comment is unnecessary.

BLACKBURN.—Sept. 11, afternoon: Mr. Morse's trance address on "Earthly Salvation" was delivered in a most eloquent manner. Evening: a memorial service, in reference to the passing to the higher life of Mrs. Robinson. A crowded audience. The guides of Mr. Morse surpassed all their previous addresses here. The touching manner in which our esteemed sister was alluded to, the quiet life she led, her hospitality, and her work on behalf of this society, visibly affected large numbers of those present. Our Chairman, Mr. J. T. Ward, stated it was his painful duty to intimate the decease to an old friend, when she made the remark that she had known Mrs. Robinson from childhood, and, in her own words, she said—"Betsy was always a good girl." This formed the text of the address, and we were informed that it was utterly impossible for human beings to obtain any higher testimonial than this, and were earnestly exhorted to lead such lives that we might merit the same approval. "Vital Spark" was sung by the choir during the evening.—T. S.

BOLTON. Bradford Street.—Owing to our esteemed friends, Mr. Hatton and family, leaving England the societies will now unite. On Saturday, September 24, there will be a social gathering and entertainment, at 7 p.m. Mr. Ormrod, chairman. Will all members of the other society who have not already given in their names to Mr. Turner kindly do so?—T. T.

BRADFORD. 448, Manchester Road.—Morning, circle, 61 present. Afternoon, Mrs. Bentley's guides spoke on "The Spirit Land," and "There are many Gods," in an admirable manner. Good clairvoyance and audiences. On Sunday next, Mr. and Mrs. Marshall.—J. A.

BRADFORD. Norton Gate.—Mrs. Mercer's guides spoke on "Does Spiritualism build up our body or does it keep us down?" They said it was a builder of the body, and if we had more harmony and those who were developing would develop to heavenly things instead of doing so much earthly work, Spiritualism would be at the front instead of being cast down, but there is a time not far off when we shall see our rooms too small.—E. H.

BRADFORD. West Bowling, Boynton Street.—On Thursday evening, a grand circle of 33 persons, also on Sunday morning. Mr. Campion, of Leeds, gave eloquent addresses to very good audiences afternoon and evening, affording every satisfaction. We hope to have him again before long.

BRIGHOUSE. Oddfellows Hall.—Again favoured by Mr. G. Featherstone, his guides discoursed on "Spiritualism the higher stage to Pantheism," in a most logical manner, and dealt with six subjects from the audience in fine style, giving satisfaction to his hearers. Sorry there were not more to listen to such an able speaker. Please note, September 25, in the Oddfellows Hall, third anniversary. Speaker, Mrs. Bailey, of Southport, when we hope to meet with old and new friends. Keep the wheel of progress in motion.—J. Shaw.

BURNLEY. Guy Street.—The guides of our esteemed friend Miss Gartside spoke on "Man and his Gifts," and "The Lights along the Shore," listened to very attentively. Very good clairvoyance. Saturday, 17th, a potato pie supper at 6 p.m. Tickets, 6d.; children, 4d.

BURNLEY. 102, Padliham Road.—The guides of Mr. Davis gave short addresses, followed by very successful psychometry, especially in the evening. Many strangers were greatly surprised at what they heard.

BURNLEY. Robinson Street.—Mr. Hepworth's afternoon subject was "Rewards and Punishments," contrasting the principles of justice as exemplified in our physical life with the theory adopted by the

teachers and preachers of the various orthodox religious bodies with regard to the life hereafter. In the evening, "Spirits, their Presence and Mission," being practically a continuation of the afternoon's address; was well and ably expounded, and well deserving the high encomiums lavished upon it by many listeners. Successful clairvoyance.

CARDIFF.—Sept. 11: Mr. R. C. Daly read a most interesting paper upon "clairvoyance." A prominent feature at this service was a mute, though eloquent, testimony of loving regard to the memory of William Stainton Moses ("M.A., Oxon"), consisting of a handsomely gilded chair, bouquet of flowers, and copies of his principal works, placed upon a raised dais in front of the rostrum, a touching embodiment of the "vacant chair" idea. Each of the members also wore a small favour of white ribbon, with a "forget-me-not" centre. Mr. Daly read allusions to the passing over of this noble and earnest worker, as well as that of Colonel Bundy, in America. Our unanimous and heartfelt sympathy has recently been elicited on behalf of Mr. and Mrs. Harvey Barton, of Bristol, whose eldest son, Stephen, aged 17, was drowned while bathing at the Mumbles, where he was spending a holiday with his parents. Mrs. Barton had taken the chair for us on the preceding Sunday, being accompanied back to the Mumbles by Mr., Mrs. and Miss Everitt, and Mr. Sutton, of London, the sad event casting a gloom over the latter portion of their visit to Wales.—E. A.

DEWSBURY. Bond Street.—Mr. Walker's guides spoke on "Immortality in the Light of Modern Spiritualism," and "Mediumship." Both discourses gave the utmost satisfaction.

FOLESHILL.—Evening: We were favoured by Miss E. Roe, of Bedworth, whose guide spoke on "Spirit Return," requesting investigators to find out their spiritual gifts, and prove that their departed friends were continually with them. Mr. Lloyd and Mr. Wilkinson gave short addresses, much satisfaction being given. Last week, Mr. and Mrs. Barr instead of Ball.—W. C.

GATESHEAD. Team Valley Terrace.—August 28, Mr. Stevenson gave a splendid address which was much appreciated by a good audience. September 4, Mr. Henry gave a short address, followed by successful clairvoyant tests. Many thanks were accorded to him. [Please address to 73a, Corporation Street.]

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—A very good meeting. Mr. T. R. Penman's guide spoke on "Christianity, a bar to progress for nearly 2,000 years," showing that Christians have opposed every reform, and still progress has gone on in spite of them, and yet they claim the honour of being the friends of progress. Good clairvoyance.—G. C.

HALIFAX.—Sunday was the commencement of the annual Harvest Festival and Flower Services. There was a profusion of plants, fruit, flowers, &c., and the manner in which these had been employed in decoration was most creditable. In the centre of the platform stood the splendid new organ, which was engaged for the day, and which is expected to shortly become the property of the society. Special hymns were sung from the new hymn books, and the choir rendered an anthem, "O Lord, how manifold are thy works," and a duet, "O lovely peace," in such a manner as drew forth the warm appreciation of their efforts. Three services were conducted by our friend Mrs. Crossley, and every praise is due to her for the masterly manner in which each subject was dealt with; her clairvoyance was also remarkably accurate. On Monday she conducted the remaining service, after which the flowers, vegetables, &c., were sold. The total proceeds amounted to about £8.—F. A. M.

HECKMONDWICK. Blanket Hall Street.—Mrs. Wrighton's inspirers spoke on "Is Spiritualism a farce and fraud?" briefly illustrating the value of Spiritualism in the past, present, and future, and the farces and frauds of Sectarians who will not and dare not accept spiritual truths. Evening subject, "Exhorting men to pureness of Life." If the sinful could be exhorted and advised to better deeds and more purity, we should be walking in the paths of goodness and right. Clairvoyance.

HECKMONDWICK. Thomas Street.—Annual fruit and flower service September 4. Mrs. Mercer gave very good addresses to crowded audiences. She spoke on the lessons to be learnt from each flower, and even from the tiny blade of grass. Monday, 5th, sat down to a good substantial coffee supper. Mrs. Mercer gave some very good clairvoyance, assisted by Mr. Brook. After all expenses were paid we had a balance in hand of £2 18s. 8d. The committee thank all friends for their kindness and support.—F. H.

HEYWOOD.—Wednesday, September 5, Mr. J. B. Tetlow opened the session for week-night meetings and circle. The address being well delivered and received, "If Spirits return, why?" citing in choice language the eminent scientists who have tested spirit return and become Spiritualists because of the facts. September 11, Mrs. Hyde delivered short addresses afternoon and evening, pointing out the great good accomplished by and with the aid of spirit return for the good of humanity. Clairvoyance good.

HOLLINWOOD.—A very profitable day with Mr. Goldin. Subject from the audience, "God, and where is He?" A good and instructive lecture, afterwards some capital psychometry, well appreciated. We hope we may soon have the pleasure of hearing Mr. Goldin again.

HUDDERSFIELD. Brook Street.—Mrs. Craven answered questions of a very interesting and pertinent nature in excellent style, giving much satisfaction. Friends, please note, ladies' social tea and entertainment Monday the 19th, at 7. Tickets, 9d.; children, 6d.; after tea, 3d. All are invited, especially gentlemen.

HUDDERSFIELD. 3A, Station Street.—Mr. R. A. Brown's first visit on Sunday. His guides gave very interesting addresses on "Human Responsibility," and "The Knowledge of Spiritualism," which were listened to with great attention. Attendance not very large, but the words that fell from the lips of Mr. Brown will live long in the hearts of those present. We hope he will soon pay us another visit.

LONDON. 311, Camberwell New Road, S.E.—We were much encouraged by our last monthly report, as it showed a decided increase of applications for membership, our financial position satisfactory, and proved that our workers have been determined to spread the light and knowledge of Spiritualism, and help those who come seeking the grand reality. We will not relinquish our efforts, as there is much work yet for all to do. We have good facilities for distributing literature amongst investigators, but have not enough to meet the demands. We should be obliged to any friends who will help us in this direction.—W. G. Coote, hon. sec.

LONDON. 23, Devonshire Road, Forest Hill.—Mr. A. M. Rodgers, of King's Cross, gave a splendid address, and will be with us again on Oct. 2, when we shall hold an outdoor service before the usual meeting.

LONDON. Open-air Work. Finsbury Park.—A good meeting, addressed by Messrs. Darby, Jones, Brooks, and Wallace. Questions answered and papers distributed. Next Sunday, 11-30 a.m., as usual.

LONDON. Islington. Wellington Hall.—These Sunday evening meetings have recommenced. A harmonious gathering. Addresses by Messrs. Darby, King, and Jones, and four spirit friends through Miss Jones. Visitors, be in time; commence 7 prompt.

LONDON. Spiritual Hall, 86, High Street, Marylebone.—Sunday: In the absence of Mrs. Bell, Messrs. Hunt and Cooper made a few remarks, after which a resolution was passed—moved by Mr. R. Donaldson, seconded by Mr. C. White, and supported by Mr. J. Sutton—"That this association desires to record its heartfelt grief at the loss which Spiritualism has sustained in the passing away of Mr. Stainton Moses, editor of *Light*, and chairman of the London Spiritualist Alliance. It recognises the unparalleled position he occupied as a leader of Spiritual thought, as an unbiassed student and accumulator of valuable data and facts. His manfulness and straightforwardness were very striking, and showed his great moral courage, which has seldom been equalled in the movement. In all that he has been, and for the influence for good he leaves behind, we desire to record our earnest thanks to the Giver of all good."—C. J. H.

LONDON. Peckham, Winchester Hall.—Morning: A pleasant hour with our president. Subject, "Spiritualism." Dr. Bass gave a well-appreciated lecture on "The Origin and Growth of Religion." The doctor graphically explained how primitive man worshipped the elements as gods. In the natural course of evolution there have been diversities of opinion in the definition of religion. Kant's idea was "Pure morality;" another, "Pure knowledge;" Newman's, "An information received by man, called the elevative sense" (blind incredulity); Max Müller's, "A special faculty of sense and reason," so you could go on indefinitely—opinions diametrically opposed to each other. "Science and religion," he said, "are now working hand in hand—a sign of progress;" and, to my mind, science is the highest form of religion we can have.—J. T. A.

LONDON. Shepherd's Bush, 14, Orchard Road, Askew Road, W.—To a full meeting, many strangers, Mr. Humphreys gave an interesting account of his spiritual experiences. A large quantity of literature was distributed. Sept. 25: Mrs. Ashton Bingham. Mr. Walker and Mrs. Mason will give a special "séance" for the benefit of Mr. C. Norton on Saturday, October 8, he having met with a serious accident. Tickets, 1s., of Mr. Mason, 14, Orchard Road.—J. H. B., hon sec.

LONDON. Post-office Buildings.—Mr. R. Lucas treated upon the text where the disciples were commanded to go and cast out devils. A very earnest appeal to banish the devils of jealousy and uncharitableness, rendered in a very stirring manner.

MANCHESTER. Collyhurst Road.—Miss Jones gave excellent discourses on "The Word of God shall stand for ever," and "Our fellow passengers from earth to the spirit world." Followed by psychometry.

MANCHESTER. Tipping Street.—A grand day with Mr. Tetlow. Afternoon: A conversational meeting, with various opinions from several members, and, no doubt, much good will result. Our friend, Mr. Wallis, took the chair and favoured us with a solo in his usual good style. Evening: Mr. Tetlow gave his lecture on "Woman; her place and position in society," to a large audience who seemed highly delighted, more especially the ladies. Psychometry very good. Our anthem went off with great *éclat*.—P. Smith, organist and cor. sec.

MIDDLESBOROUGH. Spiritual Hall.—Mr. James Clare, of Newcastle, lectured in the morning on "Contemporary Religious Thought;" afternoon, "The Eight Hours Day," under the auspices of the Labour Electoral Association; evening, "Spiritualism: Ancient and Modern." Mr. Clare is a powerful speaker; his knowledge is wide, but not superficial, as was shown in the logical and telling arguments with which he proved his contentions. He is a social reformer to the core, and will, I believe, in the near future, stand in the front rank of the pioneers of progress and reform.—W. I., cor. sec.

NELSON. Albert Hall.—Our local medium (W. B.) gave us discourses on "What is God?" "Ministry of Angels," and "If a good man dies, what will become of him?" &c. Subjects from the audience ably dealt with. We return our sincere thanks to the friends from Guy Street for their help.

NELSON. Bradley Fold.—Miss Cotterill's control spoke on "Her experience in passing away and in the spirit spheres," after which she named an infant; in the evening on "Truth shall triumph still," followed by psychometry. Audiences good.—D. H. B.

NEWCASTLE-ON-TYNE.—Sept. 10, evening, Mr. J. H. Lashbrooke gave a beautiful and stirring discourse, entitled "The Aspirations of a Spiritual Mystic," which gave much pleasure.—R. E.

NORMANTON. Queen Street.—Afternoon: Mrs. Stansfield gave her remarkable experience, showing how the spirits worked through her while she was ignorant of their power. Now her spiritual eyes are opened she regrets she was blind so long. She is one of our noble pioneers, for if Spiritualism were written on her back she would never be ashamed to own it. Evening: Mrs. Stansfield's guides carried us through the pages of the Book of Nature, and a very intelligent audience were well satisfied. We shall all be pleased to hear Mrs. Stansfield again. Clairvoyance recognised. Through a slight mistake last week our report was too late for press. All who heard Mr. Olliff were well pleased.—Charles Illingworth.

NOTTINGHAM. Morley Hall.—Mrs. Barnes was still too unwell to be present. Mr. Wm. Taylor took her place in the evening, and a very enjoyable meeting resulted. At night Mr. Ashworth took the chair, and a reading was given from Florence Marryat's book, "There is no Death," which appeared to deeply interest. Altogether a useful and pleasant time.—J. W. B.

OAKHAM. Northgate Street.—A party of friends from Stamford came over early on Sunday, and were met by Mr. and Mrs. Timson, from Leicester, at Mr. Richard Ulyatt's, where a séance was arranged at 11 a.m. The Stamford friends, namely, Messrs. Chapman and Clarke, Mesdames Taylor and Frisby, and Miss Haynes, all taking part in the singing. Mr. Timson's guides offered an invocation, and gave several clairvoyant and psychometrical descriptions of guides and spirits, which

were afterwards corroborated by the guides of Miss Haynes, who is an exceedingly good writing medium, and through whose mediumship several excellent messages were given. Miss Lassy Ulyatt, aged 12, is also an excellent writing medium, and contributed several messages in a clear style. Master Harry Ulyatt has a good degree of mediumship, and has developed as a speaking and writing medium. Mr. Chapman is a veteran Spiritualist of Stamford, and it is trusted the happy meeting will inspire Stamford friends with energy and hope to revive our cause in their town. Both afternoon and evening séances were very successful, and Mr. German photographed the group, thirteen in all. In the afternoon, and during the evening circle, a most marked manifestation of the writing mediumship of Miss Haynes was evinced; she writes at a remarkable high speed and in several different styles. Mr. Timson's guide (the black brother), gave a clairvoyant delineation of "The Old House," and several other singular and particular connections, with the descriptions of Mr. Ulyatt's grandfather and peculiar instances known only to Mr. Ulyatt himself. A most enjoyable day closed with expressions of hope that another meeting might soon be arranged and the cause strengthened and developed in the district, and that more friends from Stamford and Leicester might meet.

OLDHAM. Bartlam Place.—Sept. 11: On account of illness Professor Blackburn was absent. Mr. Schutt kindly discoursed on "God's Need of Man," and "Philosophy of Death." Mr. Schutt's controls quoted instances where God had spoken unto man to fulfil certain duties, showing thereby God's need of man.—A. E. L.

OPENSHAW. Granville Hall.—Mr. E. W. Wallis lectured on "Modern and Ancient Mediumship," and "A Spiritualist's View of the Signs of the Times." The thoughts were so profound, the utterances so eloquent, that we can but imperfectly attempt to report them. The evening lecture, which was often applauded and proclaimed by the audience to be a real masterpiece, pointed out, as the signs of the times, the breaking away of man from the thralldom of priestcraft, the disestablishment of hell hereafter, man's determination to have heaven below, manifested in his strong protest against wealth being held by the few to the impoverishment of the many. He urged in eloquent terms the great need for zeal and enthusiasm in Spiritualists generally, Spiritualism being a gospel of active service. Concluding in magnificent language, a beautiful description was given of the reward awaiting those who manfully worked as reformers to better the world. The sincere thanks of the committee are due to all speakers who have so kindly given their services in response to our appeal for help. We hope that all Spiritualists in Openshaw will earnestly consider the duty which devolves upon them, that we may work hand-in-hand together to spread the glad tidings of joy.—W. P.

PENDLETON.—Being disappointed by Miss Walker, we had Mrs. Horrocks, who spoke on "The Spirit's Mission," and "There is no Death." Psychometry after each address was very good, and was well received. Mr. McDonald next Sunday. Sept. 25, service of song, "The Roll Call."—J. M.

RAWTENSTALL.—Mr. J. Moorey delivered a short address (normal), urging all to duty. Evening subject, "Wanted, a New Religion," giving general satisfaction. Psychometry very good. Next Sunday Mrs. Wallis, afternoon and evening. Silver collection at the door.

ROXTON. Chapel Street.—Usual public circle on September 7. Conducted by Miss Mary Entwistle. Her guides gave a good discourse but she was not successful with clairvoyance owing to the prevalent feelings of depression. In all my experience in Spiritualism I have never sat in a circle where such depressing influences prevailed. We know that if we would have good results we must have harmony. Sunday, 11th, we again had the pleasure of hearing J. G. Manning, an excellent speaker. He took different passages from the Bible for his discourses, and rapped very hard at the rev. showman, Mr. Ashcroft, who is coming this week to denounce Spiritualism.

SHEFFIELD. Meeting Room, Bridge Street.—Mr. W. E. Inman, our local medium, took subjects from the audience and moderately answered. Conditions for control not very good. Fair attendance, many strangers. Meetings every Monday at 8 p.m., and Thursday developing circle at same time. We are glad to say we have now a room entirely to ourselves all the week and are very comfortable, and all I believe quite at home.—S. L.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—Wednesday night, Mrs. Young's guide gave a short address and successful clairvoyance. 11th, Mr. J. G. Grey's inspirers, after performing the pleasing ceremony of naming the child of Mr. and Mrs. Walker, spoke on "The cradle and the grave," chosen from the audience, proving that intelligence always existed, and that we were continually rocked to and fro in the cradle of thought, wisdom, and knowledge. The address was energetic and practical and much enjoyed. An impromptu poem on "Lily," the spirit name of the child, followed.—Cor.

STOCKPORT.—Mrs. Stansfield spoke of those who during a long life failed to understand its object, and were content to wait till death would reveal the many mysteries that envelope us. The spiritual student ever ready to receive inspiration had an advantage over the theologian held in the trammels of the popular faith, and to whom the future was a sealed book. Night: A well thought out address. Reference was made to the selfishness of those who kept the knowledge of spiritual facts to themselves, and were unwilling to advocate principles they knew to be true, or assist the work of reformation. Excellent meetings and hopeful prospects for coming winter.—T. E.

WAKEFIELD. No. 11, Hambleton Terrace.—Sept. 11: We had the pleasure of hearing Mr. W. Stansfield, of Dewsbury, on a question from a lady—"Is there forgiveness after death?" It was ably answered. He related a case which occurred to him proving that such is the case. Strangers present, who did not coincide with the facts given, were told to investigate, and thus bring out the unused talents given them by God. The question of Christ as mediator was partly discussed, but not satisfactorily; the orthodox strangers were not to blame for their views, never having had such explanations before.

WALSALL.—Mrs. Wallis spoke to a fair audience on "The Gospel of Hope." A pleasant influence was felt.

WISBECH.—Mr. D. Ward gave an address on "Spiritualism as a builder," beginning with the child which his built up and reared by its parents; also urging parents to train their children in the right way. Followed by clairvoyant delineations, mostly recognised.

RECEIVED LATE.—Lancaster: Afternoon, our friend Mrs. Fryers gave a trance address and clairvoyance, assisted by Mrs. Fryers, jun. Evening, Mr. Condon spoke in his well known style.—Leicester, Millstone Lane, Sept. 4, our local medium, Mr. J. Ashby, read Matt. vii., and gave an excellent discourse, and in the after-meeting his clairvoyance gave some hard blows to materialism, several sitters being moved to tears. [Please address to 73a, Corporation Street.]—Openshaw: Invocation by Mr. Boardman; usual programme; recitation, A. Wallis. We hope to see more as weather improves.—Cardiff: We are pleased to learn that patience, perseverance, and harmony are being rewarded, and good meetings are the result, with happy spiritual influences.

SOUTH SHIELDS. Cambridge Street.—Sept. 6: Good meeting. 11: Mr. Wilson spoke on "Spirit Messengers," and gave good clairvoyance.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HEYWOOD. Moss Field.—Very fair attendance. Marching, etc., well done. We keep improving. Sept. 24: A Tea Party and Entertainment, tickets 6d.; children 3d. Friends, come in large numbers and encourage the Lyceum.

HUDDERSFIELD. 3a, Station Street.—Present 35. Invocations by Mr. Armitage, recitations by Misses Beaumont and France and Master Hemingway, reading by Mr. Armitage. Marching, etc., led by the conductor, well gone through. We are increasing in numbers and hope, with sympathy and love, to draw the children closer together, ever remembering the old adage that "Union is strength."—A. Fowler.

HUDDERSFIELD. Brook Street.—Present: 42 scholars, 8 officers, a few visitors. Very satisfactory session. Conductor, Mr. H. Chappell. Usual programme. Recitations by Misses Armitage and Leonard, and Willie Leonard. Solo by Mrs. Briggs. Marching and calisthenics, with bells, led by Mr. Castle. Leaders of the groups, Mr. Sykes, Mr. and Mrs. Briggs, and Miss Mallinson.—G. H. B.

MANCHESTER. Collyhurst Road.—Good attendance, over sixty present. Usual programme well gone through. Recitations by Annie and May Pollock. Order maintained. Good must result from such happy meetings.—A. H.

MANCHESTER. Palmerston Street, Moss Side.—Opening session: Mr. Alfred Kitson, of Batley, opened our Lyceum. After invocation, chain recitations were well rendered. Recitations were given by Master G. Valentine, Misses Lucy McCellan, S. J. Jones, C. Bradbury, and J. Hyde. Marching and calisthenics fairly successful, considering our lack of experience. At 6-30 other recitations were given by Masters P. and C. Valentine, Miss Longstaff, Master J. D. Furness, Dora Furness, and Misses Longstaff. Mr. Kitson then gave a resumé of the Lyceum movement up to the present time, which was listened to with marked interest.—J. B. L.

STOCKPORT.—We are jogging along here and doing the best with the limited staff of leaders. We have had many drawbacks but get over them, proving the truth of the motto, "True effort never vainly dies." Harmony is here to be felt, and this has a binding effect.—T. E.

PROSPECTIVE ARRANGEMENTS.

ADVERTISER (a medium), with 25 years' practical experience in Out-fitting (during the last five years as buyer and manager for hosiery and hats), seeks Re-engagement as above, or Traveller. At liberty any time, firm retiring.—Apply J. W. B., 19, Beauchamp St., Cardiff (ADVT).

ASHTON.—September 18, will Mr. Moorey please take notice he is expected?

BIRKENSHAW. Temperance Hall.—Sunday, September 25, Mr. G. A. Wright will lecture at 2-45, "The Voice of Labour." 6-30, "Practical Salvation." Psychometry to follow. Monday, at 7-45, Mr. Wright on "Love, Courtship, and Marriage," and character readings. Friends cordially invited. Collections.

BATLEY CARR.—Saturday, Sept. 24: The mothers' meeting will hold another of their popular teas and socials, to be participated in by Mesdames Stansfield and Hoyle, who will give exhibitions of psychometry and clairvoyance, also other entertaining attractions. Tea 6d. Admission after tea 2d. Help the mothers in their effort to forward the cause.—W. S.

BRADFORD. Norton Gate.—Harvest thanksgiving services, Sept. 25. We shall have a quartette of brass instrumentalists to play the music and a small choir to sing special hymns. We intend to give our friends a treat. Commence at 2-30 and 6-30 p.m. An excellent tea provided. If you intend to have a good seat come in good time.

HANLEY. Temperance Hall, New Street.—Mr. J. J. Morse will deliver three orations: Sunday and Monday, October 9 and 10. Sunday at 2-30 and 6-30; Monday at 7-30.

HECKMONDWICK. Blanket Hall Street.—October 2, fruit banquet. Speaker, Mrs. Beanland. Oct. 3, tea at 4-30. Mrs. Beanland present. Tea, 6d., children, half-price.

LIVERPOOL. Daulby Hall.—Sunday, September 18, Mr. J. J. Morse, of London. Subjects: 11 a.m., "Our Earthly Gospel;" 6-30 p.m., "What shall man ask from man?" Monday, answers to questions, at 8 p.m.

LONDON. Stratford, Workman's Hall, West Ham Lane.—To members and friends. A tea and social entertainment on Monday, September 26, at 6-30 p.m., selections by brass band, piano solos, quartettes, vocal and instrumental music, recitations. Tickets, 9d. of the committee, Mr. C. Deason, 83, Chobham Rd., Stratford; Mr. Spruce, 28, Trinity St., Canning Town, E.; Mr. Atkinson, 26, Edward St., Barking Rd., E.; J. Rainbow, hon. sec., 1, Winifred Road, Manor Park, or after the services at the hall.

LONDON SPIRITUALIST FEDERATION.—Federation Hall, 359, Edgware Road, W., will be opened on Sunday, Sept 18, at 7 p.m., when I shall read a paper on "The need for the further development of Spiritual Phenomena," and members of the Council will speak. Mr. F. W. Read, Chairman of the Federation, will preside. We hope all who are interested in the great work of scientific investigation will be present. There will be a meeting of members at 3-30 p.m. to arrange séance committees. All wishing to join the séances must attend the afternoon meeting. Lectures on Spiritualism and kindred subjects will be delivered every Sunday at 7 p.m. Committees will meet during the

week for scientific investigation. The Hall will be open for members and enquirers on week evenings. Member's subscription, 5s. per annum. The Séance Committees will be open to members only. All who wish to join must communicate with me *by letter only*.—A. F. Tindall, A.T.C.L., Hon. Sec., 15, Lanark Villas, Maida Vale, W.

LEICESTER. Millstone Lane.—Sept. 18, harvest festival at 3 and 6-30. Sept. 25 and Oct. 2, Miss Jones of Liverpool.—S. P.

LONGTON. Post Office Buildings.—Mrs. Pimblott-Rushton, at 2-30 and 6-30. Tea meeting on the 19th. Tickets, 9d. All friends of the cause welcome. H. Sutherland, president.—H. S.

MACCLESFIELD.—Sept. 25, Mr. E. W. Wallis, at 2-30. A friendly Conference at 6-30. Written questions answered.

MANCHESTER. Tipping Street.—September 18: Harvest Festival. Fruit, flowers, &c., will be thankfully received, either given or lent, at the hall from 6 to 9 on Saturday the 17th. Speaker, Mrs. Green. F. Tomlinson, Esq., has kindly promised to take the chair in the evening. Solo and chorus "Alone," by special request.

MR. J. B. TETLOW has no open dates in 1893. (Secs. please note.)

MR. W. HESKETH, 23, Sewerby Street, Moss Side, Manchester, is open for dates for inspirational discourses.

MRS. WHITTINGHAM (late Miss Cowling) is now open to book dates for 1893. Address 27, Calton Street, Knowle Park, Keighley.

NOTTINGHAM. Masonic Hall.—Sept. 18, Mr. E. W. Wallis at 11, "Biblical Spiritualism;" 6-30, written questions answered.

OLDHAM. Bartlam Place.—This society intend holding a bazaar and will be thankful to receive small donations or gifts until December 1st. Address, E. A. Wainwright, 7, Edge Lane Road.

OLDHAM. Spiritual Temple.—A Tea Party and Social Meeting on Saturday next, of members and friends. All are welcome, come. Tickets 6d.

OLDHAM. Bartlam Place.—Monday, Sep. 19, at 7-45: Mr. W. H. Wheeler on "Spiritualism as a Standard of Morality," being a voice from Oldham in answer to Mr. Ashcroft's visit to Royton. Questions and discussion invited. Collection.

OUR FATHER'S CHURCH.—Members, friends, and inquirers are invited to two meetings, on Sunday, September 25, at the Cavendish Rooms, Mortimer Street (near Oxford Circus), at 11 and 7. Mr. John Page Hopps will speak on the following subjects: "Why should we worship together?" "The Music in all the Creeds." All seats free. Hymns will be provided. Voluntary offerings at the doors to defray expenses. A brotherly invitation is specially offered to those who feel the need of something more rational and simple, and less conventional, than the ordinary churches.

PENDLETON.—September 25, afternoon, circle. Evening, service of song, "The Roll Call."

RAWTENSTALL.—Sept. 18, Mrs. Wallis. Sept. 24, tea at 4, entertainment afterwards. Admission 6d. Contributions for provisions will be thankfully received by Mrs. J. Ormrod and Mrs. Maiden.

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

ROYTON.—A Federation meeting will be held at an early date, probably next Wednesday.

SHIPLEY. Liberal Club.—The annual tea, at 4-30, and entertainment, on Saturday, Sept. 17. Tickets, 6d. For the entertainment collection at the door from those not having tea tickets. Sept. 18: anniversary services, at 2-30 and 6, Mr. E. Bush. All are welcome. Come and help us. Hymn sheets provided.—Chas. Gomersall, sec., 30, Mountain Street, Wood End, Windhill, Shipley.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3,101, North Broad Street, Philadelphia; Australia, Mr. Webster, 5, Peckville Street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, F. W. H. Van Straaten, Apeldoorn, Middellaan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, hon. sec., 14, Berkley Terrace, White Post Lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley Terrace: the last Sunday in each month at 7-15 p.m., reception for inquirers. Friday, at 8-15 p.m., for Spiritualists only, The Study of Mediumship. And at 1, Winifred Road, the first Sunday in each month at 7-15 p.m., for reception of inquirers. Tuesday, at 8-15 p.m., inquirers' meeting.—J. A.

WISBECH.—The committee have decided to hold a bazaar on October 12 and 13, in aid of a building fund. Any goods or donation, towards it will be thankfully received by Mrs. Yeeles, Norfolk Street, Mrs. Hill, junr., or Wm. Hill, junr., sec., 31, Albert Street.

PASSING EVENTS AND COMMENTS.

A LADY WRITES: "Although not yet quite a Spiritualist I am delighted with your paper, and wish you every success."

THE TRADES CONGRESS at Glasgow has been busy discussing matters affecting the welfare of the workers of the community, and there can be no doubt that these gatherings are doing great good, and their influence increases year by year. Federation and intelligent use of power will make the toilers masters of the situation.

A PRESENTATION to MR. ROBERT WHITE, at Mossley, is reported in the *Oldham Evening Chronicle*, of a pine walking stick, with horn handle, and massive silver mount inscribed:—"Presented to Robert White, Esq., by the members of the Bury Street Social Club, Sep. 5, 1892." Mr. White has taken an active interest in the club and delivered a series of lectures on social and scientific subjects, and the stick was presented as a token of appreciation prior to Mr. White's departure to Australia, to which he is about to return. A pleasant evening was spent. We join in all sorts of good wishes for Mr. White's health, prosperity, and happiness in his home beyond the seas, and shall be pleased, as we are sure our readers will be, to receive articles or letters from his pen when he gets settled over there.

MARS.—Astronomers are very much in evidence just now; they claim to have discovered mountain ranges, lakes, green spots, canals, and other features on Mars which go to substantiate the assertions so often made through mediums, that it is inhabited by human beings. Some day we may be able to hold intercourse with its inhabitants. Whether we shall be much better for so doing remains to be seen.

WHILE so much time, money, and ingenuity are being expended upon watching Mars and the Moon, would it be improper to suggest the advisability of using the powers of observation upon the conditions of human life in our own land? Doubtless the inhabitants of Mars can get along all right, but the hopes and happiness of millions of our own people are marred by misery and toil. It may be true that Heaven is in Mars, as suggested by Lieut. Totten, but if the same amount of time, money, and ingenuity were expended on solving the social problems here, and making *heaven on earth*, it seems to us it would be a more sensible proceeding.

A CONFERENCE was held last Sunday afternoon at Tipping Street Manchester, when Mr. Tetlow made some useful suggestions for the greater success of the society in future. Interesting speeches were made by Messrs. Lamb, Simkin, Jones, and another friend, and such gatherings would be of service occasionally at other places. The friends who have been so busy holding mass meetings in the open-air might now turn their attention to the holding of similar meetings indoors with advantage to the cause.

CONTROVERSIAL SPIRITUALISM.—A correspondence has been going on for several weeks in the *Pendleton Reporter* between Mr. Tetlow and a writer who signs himself "Selim the Serious." In the issue for Sept. 3, Mr. Tetlow had a very able letter, which does him credit. "Selim's" retort, referred to elsewhere, was very weak, and one of his main points is based upon an entire misrepresentation. The season for newspaper warfare is opening, and the Correspondence Society can prepare its best pens—there'll be plenty of work to do this winter, or we are much mistaken.

CHRIST OR JESUS?—Mr. Clare uses the word Christ as if it were the name of an individual. We know it is commonly done, but it is not correct. Jesus was the man, supposing he ever lived, and the term Christ signified his office or work as an "anointed" one or teacher. The whole matter is so far lost in the night of time, and the labyrinths of misconception and theological subtleties that one is inclined to say, What does it matter? A truce to your words. A good, true, earnest, honest life of usefulness and sympathy is the noblest expression of God on earth, and the surest passport to the sphere of beauty hereafter.

A DAMNABLE SHAM.—Rev. Ladok Robinson is reported as follows in the *Walsall Free Press*. The occasion was the "recognition services" to himself and Rev. S. Fogg by the local Wesleyans: "Dwelling on the importance of the work in which they were engaged, he urged that it must be productive of character, and said that righteousness did not consist of a pleasant 'Sunday afternoon.' There was nothing in this world that was a more damnable sham, a more impious blasphemy upon the Gospel of Jesus Christ than to make religion pleasant. God forbid they should say religion should merely be a matter for a pleasant Sunday afternoon. (Hear, hear.)"

IMPORTANT NOTICE.—WANTED, a good Materialisation Medium (full forms), whose mediumship will bear the strictest test conditions and observations, to proceed to Berlin, and to give twelve sittings under the auspices of well-known and experienced Spiritualists. Liberal terms and courteous treatment will be given. Offers are invited, stating remuneration required, with terms. References and description of phenomena obtainable. Travelling and hotel expenses will be paid. Also offers from a physical medium are requested.—Apply to "President," Forest Hill Spiritual Society, 23, Devonshire Road, Forest Hill, London, S.E.

MANCHESTER SPIRITUALISTS' DEBATING SOCIETY.—Will those friends of Spiritualism who are interested in the revival of the above society during the coming winter, accept this invitation to meet on Tuesday evening, Oct. 11, at the Vegetarian Restaurant, Fountain Street, off Market Street, at 8 p.m., prompt? The success of these meetings last season encourages the hope that we shall be able to make a still more successful effort to disseminate our philosophy during the next six or eight months. We shall be pleased to receive offers from those friends who will give papers or addresses, so that a syllabus can be arranged. Communications should be addressed to Mr. T. Taylor, hon. sec., 12, Park Avenue, Cheetham Hill, Manchester.

NEWCASTLE-ON-TYNE.—Sunday, 10th inst., at the Spiritual Evidence Society Hall, the following resolution was proposed by Mr. H. A. Kersey, seconded by Mr. J. H. Lushbrooke, and supported by Mr. Walter Kerr, president, and passed unanimously, "That this meeting of Newcastle-on-Tyne Spiritualists hereby expresses its deep sense of the great loss sustained by our movement through the transition to the higher life of W. Stainton Moses ("M.A., Oxon"), whose long continued and able services to the literature and scientific aspect of Spiritualism have won for him a foremost place in our gratitude and affection. May the welcoming songs of angels be a full and ample reward for his persistent and self-sacrificing labours to clear away from the beautiful truth of spirit communion the tangled briars and weeds, the errors and misconceptions which obscured it, that all mankind may realise its heavenly purity and chaste beauty, is the sincerest wish of all Spiritualists." [See also the reports from Cardiff and Marylebone, London. Numerous private letters express similar sentiments, in which we concur with all our heart. We must indeed "close up" the ranks, and encourage each other in these times of trial.—E. W. W.]

TALMAGE, the world-renowned, has been on the rampage again, this time in Hyde Park. He is not the man to hide his light, so he orates the crowd, and obtains a big advertisement for his bombastic nonsense on "The Deluge." He says, "The Ark was as large as four of the biggest Atlantic liners. Lizards crawled in, camels walked in, grasshoppers hopped in, birds flew in, etc. The great storm swept along the hills and bent the cedars. There was a moan in the wind as of a dying world. The darkness was broken by the flashes of lightning, which threw their ghastliness upon the faces of the mountains. Crash went the mountains—boom! boom! (? ta-ra-ra-boom) went the bursting heavens," etc. He wound up by inviting people to enter the Ark through "the door of Christ Jesus." He assured his 5,000 hearers (were they fed, the loaves and small fishes of thought were small indeed).

that Noah and his family *did* go in by the door and "not through the window or down the chimney." The door was on the *side* of the Ark, and so "the door of Jesus Christ" was the wound in his side! How are people to go through *that* door? Bunkum, thy name is Talmage.

THE EIGHT HOURS' QUESTION has been solved at Sunderland by a Mr. Allen and his workpeople. It has been found to work successfully, and neither party has suffered. As much work is done as before the change. Wages are as high, and the expenses have been reduced. The men are enthusiastic, and Mr. Allen is satisfied. If we had profit-sharing in all concerns, and less useless and unnecessary labour, four hours' work a day would suffice to do the actual work required.

THE American Congress has just passed an Eight Hours Act for Government employes, and also for all men employed by contractors or sub-contractors on public works. It is to apply "except in cases of extraordinary emergency." Any officer or agent of the Government, any contractor or sub-contractor, who shall intentionally cause the Act to be violated, shall for each offence be punished by a fine not exceeding 1,000 dols. or by imprisonment for not more than six months, or by both, at the discretion of the court.

LADY, residing in Paris, desires a thoroughly trustworthy useful Maid, willing to live abroad in a small household. Quiet situation. Age, 25 to 40; must be an early riser, well up in her duties, good dressmaker, and, above all, total abstainer. A vegetarian preferred. Character of at least two years. Wages, £30.—Address, giving all details, stating whether any knowledge of French, sending copies of certificates and photos, which will be returned.—Mrs. R., care of E. W. Wallis, office, *The Two Worlds*.

TO CORRESPONDENTS.—T. H.: The error was yours; you put £10 not £10,000. Contributions are always welcome.—M. J. Memeyer: Yours just received, next week.—Traddles: As soon as possible, many thanks.—G. A.: Spiritualism is true but Spiritualists, like Christians, are human, and have their faults, weaknesses, and make mistakes; "to err is human." Is it not a sign of weakness to say you have "done with it," knowing the facts and the beauty of the philosophy as you do, simply because you are disappointed with the people? Is it not the business of those who *know* the better way to try to help others, who by birth and bias are less happily constituted?

"SELIM THE SERIOUS" writes in the *Pendleton Reporter* in reply to Mr. Tetlow's letter of the preceding week, and repeats the stale assertions that a "true scientific man cannot believe in Spiritualism," and that "Spiritualism is a superstition," and "a fallacy which is quickly dying out." Where has Selim been hiding his head? His references to Professor Crookes show the bent of his mind. It is unjust to fail to take note of the fact that the book by Mr. Crookes is really a reproduction of several magazine articles written at intervals during several years. The earlier ones express his opinions *before* he investigated, and show conclusively that *he was* prepared to investigate thoroughly and demand "best conditions." Subsequent articles, which form the latter portion of the volume, detail the experiments, the "test conditions," and the "truthfulness" of his testimony is undoubted. After continuous observation of the phenomena *under his own conditions and in his own home*, he testifies to their reality as indubitable facts. Professor Crookes is a *true* scientific man. He does not *believe* in Spiritualism, because he *knows* the phenomena are real, and knowledge is a step beyond belief. Spiritualism is based on facts, and Selim is most superstitious when he expresses the *fallacious* belief that Spiritualism is fast dying out. Oh, no, it is not. It is "all alive and kicking," my serious friend.

AN OPEN LETTER OF ENCOURAGEMENT.—Halifax, Tuesday, September 6. At our ordinary monthly meeting, in going through the correspondence, we came upon a postcard from Mr. Robert White, cancelling all dates forward, having, for very good reasons, availed himself of the opportunity of going back to the sunny shores of Australia. We felt a duty devolving upon us, as we have profitably had a good share of Mr. White during the short season he has been over. We find him a man of the truest and noblest type of humanity. His advocacy of Spiritualism in its highest and best aspects has had its effects in the unfoldment of noble truths and principles, lifting us to a higher plane, securing for us more respect, and rousing the better and purer feelings within ourselves. During Mr. White's earnest and enthusiastic discourses, picturing to us pure and noble examples, our room has been permeated with such a kind, sympathetic, elevating influence as is rarely experienced, and we are quite sure that our society and Spiritualism generally has lost nothing, but greatly benefited by our contact with him. Therefore, we desire to tender him our sincere thanks publicly, and invoke our Heavenly Father and the angels to grant him such a blessing as will cheer and comfort him the rest of his earthly life. We very much regret losing so able an advocate, though we have no doubt our brothers and sisters at the antipodes will keep him well employed. We hope to have an article from him occasionally through our spiritual press, which will remind us of the past and the loving kindness which permeates his whole being. And we fervently hope our remarks will give him some satisfaction for his sojourn here, and much encouragement to continue his future with the same spirit and earnestness.—From yours, sincerely and fraternally, on behalf of the Halifax Committee, BARKER DOWNSBOROUGH. To the Editor of *The Two Worlds*.

IN MEMORIAM.

It is with the deepest regret I have to announce the transition to the higher life of Mrs. Robinson, of Blackburn (the respected wife of our secretary and co-worker), on the morning of the 7th inst., in her 42nd year. The interment took place at the Cemetery on the 10th. Mrs. Green, assisted by Mr. Swindlehurst, conducted the service. It is scarcely necessary for me to say that the words of consolation and the feeling manner in which our departed sister was referred to went deep into the hearts of the large assembly, which was of such dimensions that the chapel was crowded to excess. Hymns were sung at intervals during the service, and were joined in heartily by all. Brother Robinson and his family have the sympathy of the members and friends of this Society in his hour of trouble.—J. S.—[We join with our friends in heartfelt sympathy for the sufferers in this hour of loss and pain. May they become increasingly conscious of the presence of ministering spirits.]