

The Two Worlds.

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PRICE ONE PENNY.

A SHOT AT A CANON, OR A CANON'S SHOT RETURNED.

"Facts are Chieftains that winna ding."—Burns.

Sir,—Is it not amusing *rashness*, without inquiry or trial, to pronounce that a work of the devil which, for anything *you know*, may be the work of the infinitely Good and Holy Spirit?—George Whitfield.

SUPERSTITIOUS and foolish Spiritualists, you may hide your heads and submit. You have been vanquished at last. The Canon has been fired, and of course you are all dead, dying, or prisoners. An M.A., one Rev. Canon A. R. Fausset, of York, has charged his weapon with assertions for powder, "texts" for balls, and fired it with the cap of misconception, and not one of you can escape unscathed.

Mr. J. Slater, of York, has forwarded a *brochure* entitled, "Spiritualism tested by Scripture." It consists of 14 pages of reading matter, for which sixpence is charged. Rather a dear shot—the money's worth it, it certainly is not worth the money, for, on examination, it is a blank cartridge after all, and it makes more noise and smoke than it does damage.

Mr. Slater says:—

Canon Fausset sent it to me and asked if I would send him any of my writings and other information on the subject (this after personally warning me against spirit communion), and made the astonishing statement that he had not the slightest personal experience of the subject, but judged it entirely from a Biblical standpoint. I accordingly sent him a packet of my writings, and several pamphlets bearing on the Biblical, Christian, and practical side of the subject, but before having them in his house three hours they were all packed up and returned to me with a letter enclosed, and, judging from the short time they were in his hands, it was actually impossible for him to read or consider them.

Canon Fausset is as thoroughly well equipped to deal with the subject as the reviewer who declined to bias his criticism by reading the book which he slashed. Evidently there was a deal of truth in the assertion that "Nature takes care to always provide a fresh crop of fools," and, we might well add, bigots.

In the childhood of the race men believed in spectres, goblins grim, and demons damned. The powers of darkness were terrible. Fiends of fury lurked in the elements and haunted the shadowy places to torture mankind, but as knowledge increased and men grew wise, devils took a back seat, and God was relieved from the hateful libels cast upon Him of jealousy, vengeance, fury, anger, despotism, favouritism and intolerance. People began to doubt if God were cruel, unjust, and malignant. Their moral sense was outraged at the idea that the Supremely Wise, Good, and Loving could be capable of employing his Satanic Majesty as his agent to test men's faith, or that he would send evil spirits to deceive, and then everlastingly damn the people who had been deceived. As humanity developed the spiritual attributes inherent in the spirit, and realised that principles are universal, they entertained loftier and purer conceptions of Deity—the God who is a Spirit, Just, and Righteous.

Thus a broader spirit of tolerance and brotherhood began to gain sway over the minds of men, and allegiance is being owed to TRUTH, irrespective of creeds and dogmas.

Just as Nature preserves the evidences of the upward march of life in the fossils which link the present to the past, so men have preserved the evidences of the upward march of Man (morally and spiritually) in the various so-called sacred books, which enable students to trace the course of development of religious ideas; and, exactly as many people regard these as "degenerate days" and sigh for the "good old times," so a few antiquated fossils linger on who would put the present into the swaddling-clothes of the past. We respect and esteem men who "speak out;" though we disagree with their views, we honour them for frankness and honesty. The man who mutters orthodox shibboleths with mental reservation is a hypocrite, and, as the song has it, "You dunno where 'e are;" therefore we can esteem Canon Fausset's whole-hearted and freely confessed prejudice in favour of his theories, doctrines, and Bible tests rather than facts, but decline to admit his right to deal with Spiritualism on the *a priori* grounds of his theological preconceptions.

Clearly, the first duty of any man who essays to criticise Spiritualism is to ascertain the facts, to investigate for himself and learn if there are any spirits, *who* they are, *why* they communicate, and if such intercourse throws any fresh light on the great problems of man's nature and destiny.

The fulminations, denunciations, and *ex cathedra* excommunications of those who stand outside, and carefully shield their eyes that they may *not* see, hurled against those who go inside to see for themselves, are harmless, and render those who utter them ridiculous.

This tract begs the whole question. Canon Fausset assumes at the outset that the Bible is the "Written word of God," which is doubted, disputed, and denied by millions of Bible students, those who claim to be Christians as well as those who do not. A few extracts will show this. "God's commandment is . . . God gives you up to your own delusion, as God gave up Ahab to the lying demon." . . . "God saith . . . God calls it [sin] 'the abominable thing that he hates,'" and on page 12 he declares that "communications with the dead" are "expressly forbidden by God."

We join issue with the complainant, and deny that the Court has any power to try the case. He must first PROVE that the Scriptures are true; that his contention that they constitute God's written word is true; that God did or said the things attributed to Him; that the passages he quotes were indited prophetically with the intention to apply to people in this nineteenth century; and that they were not merely of human origin, intended for use *at the time* only, and had no reference to our rights and duties to-day. When these disputed points have been settled (and not till then) we shall be prepared to admit the right to judge Spiritualism by the Scripture, not Canon Fausset's standard, but by the facts reported in the Bible itself.

Suppose, for argument, that we do appear in the Court. Whose reading and interpretation of Scripture is to be final? We quote Scripture, Canon Fausset says it does not mean what it says, it means something else. He quotes Scripture, and we reply it does not refer to us or to Modern Spiritualism; who shall judge between us? The judge—the public—will probably say "Bother your texts, what are the facts? Let us try the spirits, and find out who they are and what they want."

The true court of appeal is the spirit world itself and the phenomena are the evidence. The fact is, the Bible is to be tested in the light of modern facts, not the facts by the Bible. Spiritualism explains much which would otherwise be inexplicable; it is the key to the door of the realm of mystery and miracle, and makes probable and believable by its corroborative phenomena many of the Bible marvels which would otherwise be incredible, and Rev. Fausset is a blind leader of the blind when he refuses its aid.

Canon Fausset says, "You do consult the dead," page 5, and admits that Spiritualism is real, and, referring to the Spiritualists' claim that the manifestations are a powerful witness against those who deny the existence of the spirit world, he agrees "Yes, they are; but they do Satan's work more effectually," etc. Having admitted that Spiritualists "consult the dead" he stultifies himself later on by saying that the manifestations "CAN ONLY emanate from the prince of the powers of the air." He denies the probability that angels would stoop, or that saved souls with Christ should come for such calls, or that the *lost* would be allowed to leave their prison to gratify man's forbidden curiosity: yet he talks of "familiar," "evil spirits," and "demons." If we do not consult the departed, if the "lost" cannot escape their prison, why talk of "demons" and condemn us for doing what he says we cannot do, and yet admit that we do "consult the dead"? More logic and less rhetoric would be serviceable to him. *Who rules the universe?* A good God or a devil? Our Canon fired this shot at a Spiritualist. "God's commandment is 'There shall not be found among you a consulter with familiar spirits, nor a necromancer i.e., a consulter of the dead.' You do consult the dead."

You are not on God's ground, but on Satan's. . . . God gives you up to your own delusion, as God gave up Ahab to the lying demon," etc., pages 4 and 5. Yes, and Canon Fausset should remember another of his so-called "God's commandments." It is emphatic—not negative. Lev. xx., 27.

A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.

Will he carry it out? If one commandment is to be regarded as binding, why not the other? We call upon Canon Fausset to explain. While he is about it, will he also please supply us with evidence that "*Insanity has been the result of Spiritualistic dealings in numerous cases*"? No doubt he is prepared to prove the truth of this assertion with statistics; and we now and here publicly request him, as a reputable truth-loving gentleman and a Christian minister, to supply us with numerous instances of insanity resulting from Spiritualistic dealings, or else to admit that he has no evidence. We are anxiously waiting his reply.

We have not had the pleasure of the acquaintance of the Devil, and, up to date, have failed to observe or obtain the slightest evidence of the existence of such a personage, but Canon Fausset appears to have been more fortunate (or, should we say, unfortunate?) and apparently knows what his Satanic Majesty is about. "When once Satan has beguiled religious professors into forbidden practices by religious masks, having gotten them into his power, he will soon throw off the mask," p. 5. He credits the Devil with the ability of self-transformation into "an angel of light," p. 4, although he is "the prince of darkness" and prince of the air.

If the Devil exists, and has the power to transform himself into "an angel of light," how did people ever know that the angels were not Satan in disguise? If God lets him do these things—nay, if God sends a strong delusion upon us that we believe a lie, and expressly sanctions evil spirits deceiving us, as He did in the case of Ahab, what sort of a God is this that Canon Fausset asks us to worship? Can a God who is *everywhere*, and is the *life of all that lives*, be the same as the Being who commands that witches shall be killed and wizards stoned to death, and who also commands, "Thou shalt not kill? Can such a Being be good, just, or merciful? We decline to believe that God is divided against Himself in the way Canon Fausset would have us believe.

Those who will be deterred by Canon Fausset's pamphlet from enquiring into Spiritualism are not ready for the truth, and would be no great loss to the movement. The probability is that it will set a number of people enquiring "What is this Spiritualism?" The Canon forgets that the best way to cause people to "want to know," is to forbid them to enquire. In these days people *will* peer into Blue Beard's chamber in spite of all threats; and since Canon Fausset again and again admits the reality of the phenomena, there are sure to be some people upon whom he will produce the very opposite effect to that intended.

We do not consult the *dead*, but hold intercourse with living spirit people; neither do we deal with evil spirits, nor practise necromantic arts of divination by the aid of dead bodies. It is presumptuous impertinence for a man, confessedly ignorant of spirit communion, to declare that our spirit friends are "demons," "evil spirits," or "Satan in disguise, as Rev. Fausset does.

The facts of spiritual communion—the identity of the spirit, the full preservation of that identity, continued progress in sphere or spirit life, and all the tokens of individuality that made the man, woman, or child of earth, are testified to and corroborated by tens of thousands of independent and reliable communications, given and to be found in every country of extent and civilization, and cannot be ignored.

If we "do communicate with the dead" we know them, and can place more reliance in their testimony than we can in traditions about people we never knew, written we know not by whom nor when, and manipulated by monks and priests in the interests of their class and creeds. One fact is sufficient to let out the gas from the theological balloon. Rev. Fausset knows no more about necromancy, witchcraft, and sorcery than he does about Spiritualism, unless, indeed, he is a re-incarnated Jew from the time of Moses. For him to seek to identify Spiritualism and necromancy, and condemn both when he knows nothing of either, is, while characteristic of the cloth, an insult to every intelligent and rational Spiritualist. Why does he not condemn all painting, photography, and sculpture because "God forbids" the making of "graven images," etc.? On page 12, he says, "simultaneously, the doctrine of evolution and the science of comparative religion are undermining the exclusive

authority of the Bible as the only infallible revelation from God," and he might have included Church of England divines among the undermining influences, and, like "Humpty Dumpty," it can never be *put up* again, thank God.

Because a Spiritualist wrote to the following effect: "A God of infinite mercy would never consign poor weak humanity, for having done a trifling wrong, to such a cruel doom as the lake of fire," Canon Fausset says: "Observe here two indications of Satan's teaching; (1) He makes sin a trifle, though God calls it 'the abominable thing that he hates'; (2) He implies that God is a liar, and that though He threatens 'the unbelieving shall have their part in the lake which burneth with fire and brimstone, which is the second death,' He will not keep His word." This is most unfair. His correspondent does not make sin a trifle, nor imply that God is a liar; he merely employs his "sanctified common sense," as Archdeacon Farrar and Canon McColl do, in denying eternal literal hell punishments.

Again, on page 6, Canon Fausset declares that Spiritualism "represents even the worst men as entering bliss at death, their happiness increasing progressively as they rise in morality hereafter." This is untrue. Spiritualism does *not* represent that the worst men enter bliss at death, but that every one reaps the crop of consequences of his own seed-sowing, as the communication under the heading "Death the Gate of Life" in this issue proves, and it is one of millions of messages of a similar nature.

The canon *thinks* Spiritualism is of the Devil, but he admits he has had no experience. Spiritualists who *know* what Spiritualism is are well aware that spirits are human beings, and have identified many of those who communicate. Our departed friends we *know*, the Devil is *unknown*; he exists only in theology, not in fact, so far as we are able to judge; and the day has gone by when the cry of "Bogey" can deter earnest and intelligent people from proving all things, and holding fast to that which they find to be good and true, whether in "the Scriptures" of man, the Bible, or the Scriptures of God, the Old Testament—"Nature," and the New Testament—"Man," God in the soul, "the light that lighteth all men—the Christ or the anointing spirit," guiding them into the knowledge of all truth.

LEAVES FROM OUR NOTEBOOKS.

CONCERNING ENVIRONMENT AND ASSOCIATION.

By EDINA.

PART VII.—OUR LITERARY COMMUNICATORS.

ON the assumption that the communications now to be dealt with really emanated from the persons who in earth life were well known men of letters, this branch of my notes and experiences discloses some evidence of "association" on the other side. I must premise, however, that nowhere in any of the communications now to be dealt with, except in the case of Dr. Livingstone, have I found references to any other person associated in earth life with the lives or literary labours of the writers, and none of them have in effect said, "So and so told me of your gift of automatic writing, and I came to write." My sole reason, therefore, for grouping these communications under one head is this, that I have, rightly or wrongly, formed the theory that such persons do gravitate to one another when they reach their new atmosphere of activity, and that some of them seem in succession to have attempted, though in many cases very feebly or imperfectly, to give us evidence of their continued and sentient existence in the beyond. The bulk of these cases, through the kindness of the late Mr. Stainton Moses, have been already dealt with by me *ad longum* in the columns of *Light*, and my notice of them here must necessarily be brief.

DR. LIVINGSTONE.

This was our earliest literary communicator. He first spoke by the table to my wife; next he came and wrote by the medium. In all we have now five messages from him, the third of which is the best, as he supplied some details of his life which were unknown to me at the very time my articles for *Light* were being written. Since they were published he has sent me another communication, in the same handwriting, in which he says, Mr. Moffatt (his father-in-law) sends his kind regards to the medium, and to us. A number of test questions were put by us on the occasion of his visits to our home on points unknown to the medium, and

these were answered in every way in accordance with fact. In one of the messages there occurred a clear misstatement of fact regarding Mr. Stanley, and this was, I might say, "pounced upon" by the young delegate of the Society for Psychical Research, who visited us in November, 1890, as invalidating the whole of one of these messages. But as I have already dealt at great length with this case in the columns of *Light*, it is unnecessary for me to repeat it here. I have only to add that the medium has identified several portraits of Dr. Livingstone as being accurate likenesses of the person with whom she has so often spoken, and who has throughout represented himself to be the great African missionary.

PROFESSOR WILSON.

This person comes next in chronological order. As this eminent Scottish writer died many years before the medium was born, I am thoroughly satisfied she never heard of his existence, more especially as he is better known in Scotland by his *nom de plume* of "Christopher North" than that of John Wilson. The communication from this person was unsigned, and consisted of a partial reproduction of a family tree of the Wilson family, a reference to his daughter, Mrs. Gordon, as being his favourite child, and to the fact that she had erected a tombstone to his memory in the Dean Cemetery. After hours spent in searching almanacs, biographical dictionaries, etc., trying to verify the history of the Wilson family, I remembered there was a biography of Wilson published early in the "sixties" by Mrs. Gordon. This book could not be got at any local library, but by the kindness of a friend I got a copy at the Philosophical Institution here, and there I found the family tree given in full, with some names in it of persons who had predeceased, which were not given in the message as written. The tombstone I found by the assistance of the gatekeeper in the Dean Cemetery, but to this hour I am unable to say whether it was or was not erected by Mrs. Gordon. The medium did not see the communicator when he wrote, and his portrait was shown to her, with the result that she stated she had never seen the person there depicted. We have had no subsequent communication from this source, but I note that at the period when it came her powers as an automatic writer were very imperfectly developed.

I next deal with

MOFFAT THE MISSIONARY.

This person was when in earth life the father-in-law of Livingstone. His first visit to the medium was in Melville Street, when she was walking with a deaf and dumb young lady. He spoke to her on his fingers, causing her some embarrassment, owing to her not being alone. Her companion left her for five minutes to make a business call, and in that time he told her his life history and connection with Livingstone, and on her friend reappearing on the scene, he left. He has since come back on more occasions than one, but has never written. I could find no portrait of Moffat for some time, till one day a missionary tract was handed in at the door containing a sketch of his life and a portrait, evidently reproduced from a photograph. I was in the lobby at the time, was the first to get it, and under test conditions the medium at once recognised the portrait as that of the person who spoke to her in Melville Street, and represented himself as Mr. Moffat. All the facts of his life contained in the sketch were found to be correct, and just as he had repeated them to the medium.

On the assumption that Livingstone first came and wrote to us, the visit of his father-in-law is a most natural sequence in spirit return.

CHARLES DICKENS.

In *Light* during the autumn of 1891 I dealt in three long articles with this case, and can only recapitulate briefly the leading points. The first communication consisted of a beautiful and most affecting poem describing a death scene in our home—too sacred for publication, and which I am hardly able to read yet without deep emotion. This was followed by two messages consisting of some abbreviated but quite coherent portions of his Christmas stories of the "Holly Tree Inn" and "Nobody's Story." Then followed a reproduction of a story about Cowper's tame hares, and lastly a short life of Abraham Lincoln, evidently written for the instruction of a young person. The writer promised to tell me some matters connected with his life which would go to prove identity, but has not yet done so.

In October, 1893, he wrote another message, in which he rather complained of my dealing with his case in the columns

of *Light*, and pointed out that his messages were intended for the instruction and amusement of the medium only. Incidentally in this message he noted the fact that he wrote the "Chimes" at Milan, whereas I find in a reference to John Forster's "Life of Dickens" that though this Christmas story was written in Italy, it was not written in Milan. The handwriting is the same throughout all the messages, and, though small and neat, bears no resemblance to that of Dickens. The medium has never read any of his works, as her infirmity has given her a taste for light and scrappy reading, such as ladies' newspapers, the *Evening News*, and the like. She certainly never heard of the "Holly Tree Inn," "Nobody's Story," or the "Chimes," while I greatly doubt if the existence of "honest old Abe" was ever within her ken. A cabinet photo of Dickens was identified by her as that of the person she had seen and conversed with, and she states him to be a very finical personage, criticising food on the table, pictures on the walls, and arrangement of furniture in a room. About two years elapsed between the last message and those which preceded it, and yet the handwriting is the same throughout the series. Here I incidentally note that when in earth life I think Dickens must have known and met "Christopher North," as one of his most intimate associates when he came to visit Edinburgh was Sheriff John Thomson Gordon, who was the son-in-law of Professor Wilson, and one of the brilliant set of *litterateurs* which existed in Modern Athens about forty years ago.

J. RUSSELL LOWELL.

This personage appeared to our medium, told his name, and that he was an American poet, and promised to write; once tried to do so, but was unable to do much more than sign his name. I sent to London for a photograph of this well known author, and being shown to the medium under test conditions she at once identified it as that of Lowell, only stating that the face of the person she saw was thinner and older than the portrait, while the arrangement of the beard was different. She had no doubt, however, of the identity of Lowell. I am satisfied the medium never heard of his existence till he came to her as before stated.

WALT WHITMAN.

This venerable American author came to the medium soon after he passed over. I procured a portrait, and under test conditions she identified it as the person who had appeared to her. He wrote a message, with the details of which I dealt in *Light*, and to which I beg to refer. He talked much to the medium on the subject of death, and from his biography I find it was one of his favourite themes of discussion. A portion of the message which related to a poem he wrote, or said that he wrote, in *Harper's Magazine*, is still unverified, but I hope still to unearth it.

I refrain from now dealing with the cases of Sir Walter Scott, John Howard Payne, Tom Paine, Dr. Schaff, etc., as these fall to be dealt with under different heads in the present series of articles.

SUMMING UP.

On the foregoing group of cases my contention shortly comes to this, that the eminent authors before mentioned have on passing into the other sphere been drawn to one another by their association with the world of letters, and because of this *rapport* in the spirit world have used the hand of our medium to open up communications with the sphere they have left. These messages may be feeble, imperfect, and unsatisfactory, but in view of the identification of their portraits by the medium under the circumstances before detailed, there is at least some foundation for my theory on the subject. On the foregoing facts it looks as if Livingstone, the first to come on the scene, brought Moffat; that possibly Professor Wilson brought Dickens; and that Lowell and Whitman followed. That is the view which presents itself to me, and this group of authors is given as one of spiritual association.

To dogmatise on this group, however, would be most unwise, and therefore my duty is to state the facts, and to add that the coincidence of these literary communicators following one another is noteworthy, and can be plausibly explained by the theory that they are all *en rapport* on the other side.

THE LYCEUM UNION CONFERENCE, at Dewsbury, from all the reports which reach us, was the happiest, most business-like, and harmonious of any yet held. We rejoice that it was so, and congratulate the workers on their success. May a bright year of useful and progressive work ensue.

DEVOTIONAL SPIRITUALISM.

INVOCATION.

We praise Thee in Thy power, O God! We praise Thee in Thy sanctity. We praise Thee who reignest in the farthest heavens; we praise Thee who dwellest a hidden comforter in our inmost souls. No voice can duly proclaim Thy greatness, no heart can comprehend Thy goodness. The longings of the spirit are inexhaustible; only Thou canst fill the heart. When it is empty and aching for Thee, Thou visitest it with peace unspeakable. With Thee there is no misery to the distressed, but sorrow is hallowed, and pain is sweetened, and fear is calmed. For Thine own nature is blessedness, and Thou makest Thy worshippers blessed.

Yea, blessed is Thy presence, O Lord most holy! Blessed it is to dwell with Thee and to know Thee, to rest on Thee and to serve Thee. Blessed shall the nations be when Thy glory, and the glory of our immortality, are truly recognised; when all who love Thee unite to succour and raise the weak; when the brotherhood of man and the parenthood of God are admitted and felt. Meanwhile enable us to discern and love Thy servants, under whatever strange name or false creed they are hidden. Strengthen us in life or death, and in this and in every life, to be Thine in fact, as we are Thine in right; to obey cheerfully, to strive loyally, to suffer meekly, to enjoy thankfully. So shall we love Thee and partake of Thy love, and triumph over sorrow, and fulfil Thy work, and be numbered with Thy beloved, and look on death as the entrance to diviner life. Amen.

DISCOURSE.

In the pursuit of truth, opposite natures do good service. The cold and the cautious, the habitually incredulous, if they are morally sound, contribute eminently to truth; and so believers should not look on unbelievers as enemies, but rather as true friends, so long as they are sincere and just.

That the universe is pervaded by forces which obey fixed laws, and that by such forces the whole is enlivened and guided, and that these forces have organic harmony, all scientific thinkers now admit. Many atheists admit that they will trust the reason and the morality of nature before that of man. Says Lionel H. Holdreth, a professed atheist (in *The Reasoner* for 1857), "I, for one, have more faith in the order and harmony of nature, than in the justice or wisdom of men; and am rejoiced that it is not left to the latter to arrange the politics of the ethical world at their will." Here is an acknowledgment that moral laws higher than man rule over man and pervade the human world. The thinker who admits all this cannot be far from Theism.

To assign to the Most High the weak passions of struggling natures, the anger and the impulses, the caprices and the partialities, was the error of early thought; our mature reason dismisses such notions. God is all that we can conceive of justice, wisdom and love. When we discern that it is He who speaks to us by conscience, we know that His thoughts are moral, for He commands our morality; nor does the Infinite One abide apart, but dwells in our bosoms, exciting man's high affections and awaiting his cry for spiritual refreshment.

Modern materialists have adopted as a scourge to Theists the Greek epithet *anthropomorphous* to frighten by its vagueness; strictly, it would imply that we think of God as in the shape of man. Surely none but barbarians ascribe to God a merely human personality, with its limitations, its infirmities, and its physical circumscriptions. But to stigmatise by a dishonouring epithet those conceptions of God which we derive from an ideal humanity at its noblest and best, is pointless against the Theistic theory. Let men deny, if they choose, that man has any Creator, or that there is any universal spirit full of intelligence; but let them not pretend that Supreme Spirit does not comprise ours, nor that it is destitute of the moral, spiritual, or intellectual elements which in us are highest.

To love goodness and to hate evil everywhere—chiefly the evil in one's self—is to be really good; and he who loves goodness loves God, who is essential goodness; aye, loves Him, even though he discerns not good and doubts His existence. But God exists, despite of man's doubt, and reigns in man's heart whenever any man is subject to the high commands of Conscience, which is truly God within, though the atheist know it not. Surely to love goodness, and to obey all the law which we discern is better than to believe more fully, and to disobey—loving self and following sin in spite of religious notions.

Good and evil are truly relative terms; and unless all things and all ways were good alike, of necessity some things and some ways are evil. Nay, if nothing could be evil, nothing would be good, but all things whatsoever would be indifferent and unmoral. The possibility of vice is the condition of virtue.

So likewise is evil the revelation of good, and human weakness of divine strength. This lower nature of ours is a necessary postulate of all our virtue. If we had no lower impulses, no meaner passions, no drawings towards the worse, no susceptibility of temptation, never should we distinguish God's voice in conscience, nor know that God is moral, nor frame moral judgments. Varieties of action, better and worse possibilities, reveal to us good and evil, initiate morality, and open a window of the soul to acquaint ourselves with God.

Very notable is the error of many professed theologians who treat of evil as an unrevealed mystery, the "entrance" of which into God's world is so marvellous. But it is not the origin nor the entrance of evil which deserve to excite amazement, much less to grieve; inasmuch as its entrance—the experience of it—is essential to modern progress. But its force, its persistence, its prevalence, its inveteracy, after the better has been shown and is acknowledged: these are what amaze and afflict. Let a rational religion save us from false views, and strengthen us against temptation.

To reckon up the axioms and postulates of religion involves no other doubt than in all the deductive sciences. Until better be proposed we may rest in the following:

(1) Not blind, but intelligent, is that Omnipresent Law and that Power which we discern as animating the universe. By definition we entitle this power God.

(2) The God upon whose energy the human spirit depends, must have all that spirit's faculties, and more beside.

(3) God, being infinitely clairvoyant, is observant of the moral action of man, and, approving our efforts for right, disapproves our wrong.

(4) The God who approves our rectitude is himself perfect in rectitude.

(5) Adoration of God is intrinsically suitable to man. Corollary: Such adoration, therefore, is not displeasing to God.

On these axioms must depend the absolute or abstract religion, which belongs to every moral being, and therefore to man. But for human and practical religion we need also the following postulate, separate in nature from what we rank as axioms:—"God gives to them who pray to Him, increase of spiritual strength." Scarcely may one say of this that intuition affirms the truth; but instinct prompts the act, and experience affirms the truth.

The highest word that is for thee

Awaits thee in no distant land;

Thy deepest mood should ever be

By thee obeyed as God's command.

Not farther off, but farther in,—

Such is the nature of thy quest;

They Heaven shall find who heaven do win,

The one true Christ is in thy breast.

In storm and flood, and all decay of time,

In hunger, plagues, and man-devouring war,

In all the boundless tracts of inward crime,

In selfish hates, and lusts that deepest mar,

In lazy dreams that clog each task sublime,

In loveless doubts of truth's unsetting star,—

In all,—Thy spirit will not cease to brood,

With vital strength, unfolding all to good.

BENEDICTION.

May the Spirit of all Wisdom enlighten your understandings, purify your hearts, and strengthen you in all good resolves. Bless all our cherished ones, O Lord of power! Send down Thy spiritual comforters to the sick and afflicted; impart Thy truth to all erring souls; strengthen them to resist evil; and help us all to fit ourselves for an hereafter of gladness and of usefulness. Amen.

MEDIUMSHIP is the corner-stone of Spiritualism; the phenomena constitute the foundation; the physical manifestations and intelligent messages received by us through mediums constitute the material with which we build, hence the absolute necessity for more mediums. Reader, form a circle with your friends, your family, or acquaintances; follow the instructions given to inquirers in our "Two Worlds Leaflets," and develop the mediumistic powers possessed by you or some of your friends, and you will be doing practical work in furthering the cause of Spiritualism.

DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

CHAPTER V.—MY SPIRIT HOME.

THEY knew me; and I knew many of those glorified ones, who accompanied me to my spirit home. What a triumphant procession! Never before was I so honoured, never before had I such a glorious retinue of friends to accompany me on any journey. They took me to my *own* home—the home which I, while on earth, had been building for myself. Bear in mind, that which you do on earth finds a counterpart in the spheres, that while in the flesh you are by your own actions, good or bad, preparing your future home, and, as your life is, such will your spiritual status be. If men will live impure and selfish lives, they must not expect when they come here to see or enjoy the grandeur of the spiritual world, or to mingle with the society of the pure and bright ones. Whatever mortals prepare themselves for by the habits which they cultivate, they realise here; each is regulated to his or her "own place." Like begets like, you cannot dwell among a society for which you are not worthy. A fitness is necessary, and if men have lived outwardly the lives of saints, and inwardly the lives of sinners, they must, on arriving here, go among the hypocrites and deceivers, to whose society they belong. They have chosen their company, and to the spheres of the dark and selfish they will gravitate on entering the world of spirits, and among such will their spiritual home be.

Some vainly imagine that after living a life of vice, debauchery, deceitfulness, and oppression they can by a spasmodic cry of repentance, in dread of the future which fear has conjured up, and by the exercise of a fancied faith in a doctrine or creed, be cleansed from their guilt, and by some magical incantation of the priest in the sacrament, the sinner may be transformed into a saint; the sensualist and debased cannot become spiritualised, refined, purified in a moment, and fitted at once for the society of which you call heaven.

No such fable finds a place in our knowledge. There is no store of merit, save that which man lays up for himself by a slow and labourious process. We know of no entrance to the spheres of bliss, except by deeds of goodness, love, and truth, the consciousness of duty done to God and man. We must be our own saviours, and "work out our own soul's salvation." Your life's work is photographed in the astral light around you, and pictured before your eyes when you arrive in your spiritual home.

Your common notion of a fabled heaven of singing around the "great white throne," and praising God, who sits thereon day and night, has no foundation in fact. No listless, dreamy idleness prevails here. It is all active work, employment for the benefit of others, and the more we sacrifice ourselves for the happiness of others, the brighter and more beautiful is our spiritual home, and we ourselves grow in power, wisdom, and beauty.

My spirit home was a record of my past life. There were pictures—all of which had reference to my habits and doings in my earth-life. I gazed upon them in amazement. My whole history stood before me clear and distinct, no good or bad deed seemed to be forgotten; there all was open and revealed to me. This was *God's book*, and here was my "judgment," in which I had to give an account of the deeds done in the body, "whether good or bad." As I gazed upon these pictures in bewilderment, every deed was brought to memory. Some produced in me intense sorrow and remorse, as my eyes rested upon them.

"You may not like some of these pictures," said one of my guides, "but you will now be able to alter them, and replace them with nobler ones. These pictures you made for yourself in the lower world. The good ones will give you pleasure, the bad ones will cause you sorrow; but these you may remedy by undoing, as far as possible, the evil acts of your past life, by deeds of love, charity, and mercy, and by works of self-abnegation and repentance, and in helping others lower than yourself in the scale of happiness and enlightenment. There are multitudes in the spheres below dark, miserable, and wretched, who have no light and no inclination to rise and progress. Some of these were your earthly companions and business associates; these you may assist and help to a better and brighter life. If you will deny yourself the pleasures of your present surroundings, and go down to those abodes of darkness, and, like Jesus, go and 'preach to the spirits in prison,' you will be able to make better pictures and brighter scenes for yourself; your own future will be

more glorious and progressive. Here usefulness and loving service are the source of happiness. Those who will not progress by helping others, themselves will not be helped or happy. The dark ones in the lower spheres require the aid and kindly sympathy of those above them—you have more light than they, and are able to assist them. Go and raise them up; you have influence with some that others have not, use it for their advancement. By so doing, you will make others happy, and your heavenly home more bright and beautiful."

This was a new doctrine to me; I had been taught, and believed, that "our sins, though red like crimson," were washed away and blotted out, to be remembered no more against us. I did not expect when I came on this side of life to find my sins exhibited in pictures on the walls of my spiritual home, and to have "to work out my own soul's salvation," by going to the gates of hell, into the dark abodes of despair, to lift others out of the awful condition in which transgression had placed them. I did not expect that any who came into the spirit-world "unpardoned" would have any opportunity offered them to undo the offences of their past lives, and raise themselves from their degraded and lost condition to spheres of love and happiness. But, blessed be God, it is a grand truth, exalting the loving kindness of the Great Father of all, and thus removing the foul aspersion cast upon Him by the Church that He is cruel enough to torment the souls of his wayward children, without hope of mercy, in fiery regions of despair. "He will not cast off for ever." He is a God of Love, long-suffering, full of mercy and compassion for every erring child. "His loving kindness is better than life;" and although "He will not clear the guilty," yet if they are repentant and desire to advance towards truth and light, and make recompense for the wrongs which they have committed, they shall find favour in His sight and be raised to happiness and a brighter life.

Being thus taught how to make my spirit home more beautiful, under the direction of my spirit friends I became a missionary of mercy to those dark and lost ones in the lower spheres, and have sought out many of my old acquaintances, and assisted them to light and spiritual life—and many of the ugly pictures of my spirit home have disappeared, and their place is being taken by nobler ones.

"My heavenly home hath joys which none can tell." Its beauty, glory, and loveliness cannot be described in human language. It grows better and better, as I try to fulfil my Father's will.

GLEANINGS.

FAILURES are taking place around us in every stage of our existence, and discrepancies become noticeable when seen in conjunction with matters of credence or belief.

Matters of stern necessity in everyday life are rarely met in a faltering or hesitating manner, and steps apparently insurmountable are overtaken with comparative ease, because they are grappled with in the ordinary course of life. On the other hand, matters that do not immediately concern us are not met in the same positive manner, and opposing difficulties assume gigantic shape, and become more or less insurmountable barriers.

In matters of belief this is especially so; progression becomes an irksome duty, and difficulties multiply unless dealt with hourly.

Belief ground in the mill becomes more intense, or no belief at all, according to the staple capacity of the individual.

Acceptance or rejection depends upon clearness of vision, whether presented through the eye or the brain.

The eye of orthodox faith is like that of the ostrich when buried in the sand; the rising sun, the horizon, the whole vast universe are lost to sight, jointly with the threatening danger that the brain behind such an eye wishes to shut out.

Fact is ahead, behind, beneath, above, north, south, east and west, and every known speck of humanity is a centre in itself and to itself.

Acceptance or rejection of belief in the facts is bound up within that speck, and consequently less in every known sense than the vessel that contains it.

Man is not subject to belief, but belief to man.

Vision is the light or soul of reason.

Fact is the impress of God's finger, there is nothing else existent.

Insomuch as we see God, so much fact do we grasp, and God's impress is upon us to a like degree.

Capacity of sight is not what we see, but what we are capable of seeing.

Cor.

THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*SPECIAL OFFER TO NEW READERS. We will supply *The Two Worlds* post free for 24 weeks for 2s. 6d.

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FRIDAY, MAY 18, 1894.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

NEWS, NOTES, AND COMMENTS.

THE LANCASHIRE LYCEUM DEMONSTRATION, at Royton, next Saturday, bids fair to be even more successful than last year's. The arrangements are in a forward state. A good band will lead the procession. Every one has entered into the work with heart and will, and if only the clerk of the weather is kind a really happy time is anticipated.

IN A RECENT LEADERETTE the *Blackpool Times* took the Rev. Binns for speaking in favour of temperate drinking thus: "Is it seemly that a Christian minister, of all other men, should step out of his pulpit to hamper the efforts of other men who are trying hard, we will not say to stem the torrent of intemperance, but to save the drunkard, and hitherto with immense success?" If he thinks they are going the wrong way about it he might at least have said so in a more pleasant way." But the *Blackpool Times* did not speak like that when a Christian minister left his pulpit and poured out the vials of his scorn, sarcasm, and invective upon the Spiritualists who are trying to find the truth: to be good and to do good. It did not then appear to think that "a more pleasant way" might be found. What a difference there is between a popular and an unpopular reform movement! Time was when teetotalers were fair game for small wits and bitter partisans. Teetotalism is "respectable" now. We commend to the notice of the *Times* the "apology" published in our issue of May 4.

AMONG THE EXCHANGE papers which reach our office the *Religio-Philosophical Journal* is always welcome for its able, scholarly, and philosophical articles. Under the editorial management of Mr. and Mrs. Underwood it maintains its high tone and pre-eminence for impartial, thoughtful, and lucid treatment of the many problems of soul-science and spirit-communion. The *Banner of Light* still waves its broad sheets to the air laden with news from far and near. Its catholic spirit and tolerant tone, as also its clear and ringing advocacy for Spiritualism, together with the many valuable articles, reports of lectures, answers to questions and spirit messages render it indispensable to those who desire to keep posted as to the growth of the movement in America. The *Light of Truth*, another newspaper both in form and matter, published in Cincinnati, is well conducted, and makes a strong bid for popular support and favour and well deserves to receive them. Every number is laden with good things, phenomenal as well as philosophical, and the great social uprising which is about to shake the foundations of our civilisation is well noted in its columns. The *Progressive Thinker* is thoroughly American. Issued in Chicago, its editor is breezy, energetic, enterprising, and has made a success in a short time. He announced that 36,000 of his Christmas number were disposed of (would that we could sell that number of every issue of *The Two Worlds*). His columns are hospitable towards all sorts of progressive thought, and a very strong point is made of the need for opposing the schemes of Roman Catholicism. Each of these papers has its peculiar characteristics and strongly marked individuality, and the fact that four large journals such as these can be kept going indicates that Spiritualism is by no means dead in the States, as some people fondly imagine. On the contrary, it is very much alive, and there, as here, a spirit of enquiry is abroad and a higher tone of spirituality and usefulness—of character and worth in the individual workers—is manifest. Spiritualism has passed out of the "wonder" into the "working" stage. Constructive work is being undertaken, and our philosophy is becoming a force which moulds men's minds and, outwrought in daily life, leads to the formation of strong, broad, active, intelligent, and reliable characters, the impress of whose life and work will do much to bless mankind.

SPIRITUALISM teaches that reason and conscience should be wedded; that head and heart should unite; that intellect and intuition must ever go hand in hand; that conscience says, *Do right*—reason decides *what is right*; affection, sentiment, feeling constitute a very large proportion of human mental aptitudes. These are useful, and need to be understood and rightly employed, not denied expression. It is equally unwise to ignore them as to unduly employ them at the expense of reason. The truly wise course is to learn to use all and abuse none.

OF THE THREE GREAT VICES of the age it is almost impossible to decide which is the worst. Drunkenness, Smoking, and Gambling are a trinity of curses which are sapping the spiritual life of the community, and true reformers will set their faces strongly against them all. But it seems as if Gambling in its protean forms is capturing almost the whole people. The competitive spirit which rules everybody and in every department runs to seed in usury and gambling, and is producing the most lamentable and demoralising results. Every lover of true honest manliness should protest against these vices.

HE DOESN'T BELIEVE IT.—Sir Edwin Arnold was once asked if he did not regard the idea of hell, as expounded by the orthodox clergy, as a flaw in the Christian teaching. He replied: "Personally, I don't a bit believe in an eternal hell. It is to me an idea rather more ludicrous than ghastly; but I do believe in restitution and penalty for misdeeds, because the universe forgives nothing. But that very process of rectifying evil by temporary suffering is part of the eternal equity and benignity of the universe, which aims at, and will finally accomplish the education and perfection of every human soul." How can any man, not warped by evangelical training, think otherwise? Upon a question of the special divinity of Christ, his answer was alike luminous, but heterodox—and also upon the question of conversion. The pastors are much exercised. It hurts them to find the enlightened thinkers of the world drifting away from their dogmas.

ORDER OF PROGRESSIVE SPIRITUALISTS.

OBJECTS.—To unite spiritually-minded and progressive men and women in a fraternal order for mutual encouragement and support. To inaugurate a sick and benefit fund, to assist the suffering, the needy, and the aged, such fund to be raised by voluntary effort, in which every member is expected to join. To foster good-will and fraternity among Spiritualists to the utmost of our ability. To afford a means of recognition and a link of fellowship between Spiritualists, the outward and visible sign being the diamond-shaped symbol bearing the monogram O. P. S. If the above suggestions meet with approval, please state your willingness to have your name and address enrolled.

SICK AND BENEFIT FUND COUNCIL.—Mr. J. S. Gibson, Stanley Terrace, New Moston, Failsforth; Mr. W. Johnson, 145, Mottram Road, Hyde; Mr. E. W. Wallis, 164, Broughton Road, Pendleton, Manchester; Mrs. Beaman, Lissadel Street, Pendleton, Manchester; Mr. R. Fittin, treasurer, 44, Walnut Street, Cheetham, Manchester; Mrs. M. H. Wallis, secretary, 164, Broughton Road, Pendleton, Manchester.

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The Central Council have decided upon their method of administration of the above fund, and are hopeful that, with hearty co-operation from friends in the movement generally, a good and lasting work may be accomplished. All earnest Spiritualists will admit the necessity for such a fund, for though we rejoice in the knowledge of the life to come, we are not exempt from the ills that attend life here.

The Council are pleased to report the receipt of £7 19s. 6d., of which £1 10s., £1 and 4s. have been devoted for the relief of sickness and need. A circular will be issued shortly, presenting the claims of the fund, which, it is hoped, will meet with a liberal response. We are desirous that all friends should constitute themselves helpers, as far as possible, by making known to the Council cases of need, as well as by their contributions.

Mrs. M. H. WALLIS, Hon. Sec.

BRITISH SPIRITUALISTS' LYCEUM UNION, NINTH ANNUAL CONFERENCE, HELD AT DEWSBURY, MAY 6TH.

THE above conference was characterised by a large attendance of delegates from the various Lyceums in England. The business was conducted and discussed in a friendly and earnest spirit, which was truly gratifying.

The secretary's report showed that several Lyceums had been visited and assisted during the year, and also that four Lyceums had joined the Union during the year. Ten Lyceums had been opened and four closed, some of them only temporarily. The number of Lyceums in existence was 66, as against 60 last year; 43 of which are in the Union, being 65 per cent.

Attention was specially drawn to the returns, and stricter attention to their proper filling up was solicited, there being four who gave the totals only on their registers, while eight only gave the average attendance. The edition of the "Lyceum Manual" was reported to be sold out, and another and larger one was being prepared. The sale of the "Spiritual Songster" and hymn book was reported steady and good. The declaration sheet which had been issued had met with general approval, and another issue was recommended. Another good move which had been made was the plan of district visitors, which, when fully established would exercise a most salutary influence in helping weak Lyceums and opening new ones. The finance showed the receipts of the year were £7 9s. 3½d., and an expenditure of £5 14s. 1½d. in the general fund; and the publishing fund showed a balance in hand of £61 17s. Amongst the business done was the revision of the constitution, to which several important additions were made. The decision to have a special low rate for books for all Lyceums in the Union met with a unanimous approval. It was decided to issue "Spiritualism for the Young," and a committee was elected to carry out the same. This will give general satisfaction, as there are frequent applications made for the book. The customary votes of thanks were passed to retiring officers for their past services; *The Lyceum Banner*, *The Two Worlds*, and *Light* for the assistance they had rendered in inserting notices, appeals, &c., during the past year. In the evening about 700 people assembled in the Victoria Hall to listen to the able and soul-stirring addresses of the various speakers, amongst which were Mesdames Craven and J. M. Smith, of Leeds, and Messrs. S. S. Chiswell, J. Armistage, F. Hepworth, and T. O. Todd. Mr. H. A. Kersey most ably presided. The children sang special hymns, which gave an increased interest and zest to the meeting. The fourth page of the hymn sheet contained the B. S. L. U. declaration of principles, teachings, and objects, which made a good impression. The collections for the day amounted to £7 5s. 0½d. On Saturday a tea and entertainment was held in the Bond Street Meeting Rooms, when a good number partook of the good things provided. The entertainment was varied and good, and gave great satisfaction to all. Altogether the whole affair was pronounced to be the most successful of any yet held.

ALFRED KITSON, Sec.

SOME HINTS ABOUT SOMNAMBULISM.

By WILLY REICHEL, Practical Magnetopath in Berlin.

PROFESSOR KIESER's book, entitled "System of Animal Magnetism" (Leipzig, 1822), and Dr. Carl Du Prel's "Philosophy of Mysticism" (Leipzig, 1884), contain a good deal about this interesting subject.

A person predisposed for somnambulism leaves the body almost immediately when influenced by animal magnetism. Somnambulists not yet fully educated try to remain near their bodies, as if they wished to watch them. They may be compared to a child who, entering a theatre for the first time, is bewildered and astonished at all the wonderful things he sees, and must, therefore, be guided and instructed. It is best to send this spirit away to the spheres, because there is nothing to be done with it; it is the body of the somnambulist, by means of the electro-magnetism with which it is endowed, which is to offer the conditions that another spirit may enter into this body and manifest itself by making use of the somnambulist's organ of speech.

Should the somnambulist be somewhat more developed, and have gained the capacity to converse with other spiritual beings, her own spirit may give answers, but only such as are suggested to her by her spiritual guide. For my part, I

think it an erroneous opinion to suppose that a somnambulist will improve so quickly and acquire such a thorough knowledge of Nature as to be able to state diagnosis and therapeutics correctly without considerable experience and development.

All those who have earnestly searched into occultism know that *directly* after death the spirit is no more improved in intellect than he was in life. In contrast to trance mediums, through whom any spirit who feels itself attracted may manifest, somnambulists have only a spiritual controlling guide, who makes them talk about the treatment of diseases, or about religious subjects. Somnambulists and mediums not fully developed frequently attract a great many spiritual beings who wish to make themselves perceptible to men. Therefore, a magnetiser, who wishes to use a somnambulist for his own medical purposes, must, of course, attract a spiritual physician, that is to say, a spirit who has been a physician when on earth. He does not necessarily know any more after leaving earth than he knew before his bodily death, but the probability is that the same things that took his interest in life will attract him after death, and that he will have attained greater knowledge, for much higher powers of intuition and perception will then be at his command. It is easy to understand that a spiritual being who was a general in life should not be questioned about medical or philosophical subjects, which he never cared for.

It will be advisable to send the somnambulist's spirit away as long as she is in the sleep state (the spirit will soon fly away by his own wish with great delight), that another spirit may manifest through her body. The body may remain without a spirit for ten minutes at the utmost, because else the body, the organs of which are kept in balance through the spirit, would soon lose its equilibrium, and apoplexy would be the consequence.

To those who will gainsay that and urge that fakirs have got themselves buried and allowed their bodies to lie sometimes for months without their spirits, I must reply that this is not as it appears to be. Such a body is guarded and endowed with strength by lower spiritual beings, who seem to be in the medium's service. Physical mediums give opportunities for observing this fact. There is nothing supernatural, but only superphysical in all this, and therefore a body without a spirit would give way to the laws of Nature.

Should all the conditions of electro-magnetism, magnetism, and morality exist as well on the part of the magnetiser as on the part of the somnambulist, thorough sympathy and harmony between the magnetiser and the somnambulist are necessary, for only then will highly developed spiritual beings feel attracted. We only attract such as are like ourselves. *ὡς αὐτῶν ὁμοῖον ἀγρεύεις ὡς τῶν ὁμοῖον* (*Odyssey*, I, 218).

A magnetiser must examine and test his somnambulist many times before he may trust her words in her magnetic sleep. She does not deceive, but the deluding spirits of the Diakkas, as Davis calls them, are apt to come first and speak through her. But if a magnetiser has a really good somnambulist he will have an opportunity of hearing things that will make him happy. Recently I had two somnambulists and one of the best and most accomplished mediums in my house. I put the two somnambulists to sleep and the medium in high trance, and now it was indeed highly interesting to listen to the conversation of the three spiritual beings who had taken possession of these three bodies. For an enquirer into occultism somnambulism presents some of the most instructive phenomena. Yet I agree with Du Prel, who once wrote to me: "The present age of physical science wants to be convinced by physical experiments, therefore for neophytes a physical medium will answer the purpose much more than a somnambulist."

"DISCOURTEMENT PHENOMENA if you will, make the profession of public mediumship discreditable if you choose, frown the army of public workers down, close up the avenues between the two worlds in this regard, and then how much of comfort will you get? Oh, you will have your private mediums, will you? Yes, you will have your private mediums, and every Tom, Dick, and Harry will want to come into your houses and invade the privacy of your domestic circles. But you will exercise judgment, you say. Oh yes, of course. Your house is private, your domestic circle is sacred, and you have none but your own particular friends and immediate acquaintances that you benefit and improve. And those hungry people, what are they to do? Won't you take them in? Do you know anybody that will?"—*J. J. Morse.*

PRACTICAL SPIRITUALISM AMONG THE CASTLES OF WALES.

By F. S. WAYLAND.

SPIRITUALISM is little understood by the majority of Churchgoers; by some the Spiritualist is classed among the lunatic and idiotic specimens of humanity, while others pity and deplore his lost estate, looking at the poor deluded wretch as fuel for the eternal burning. Ignorance is to blame for this; enquiry and investigation would soon turn the tables, and the true Spiritualist (not the phenomenon-hunter) appear as a burning and shining light, a deliverer, a friend of humanity. Much has been said on the duty devolving on the Church. Its labours for nineteen centuries have proved—wanting. The drink traffic, gambling, and selfishness of the age reflect but little credit on Christianity; a Christianity without Christ; a shell, but no kernel. Suffering humanity is crying aloud—the material man and the spirit man both claim our serious attention. The Church professes to deal with the former, but knows nothing of the latter. Teeming multitudes leave our shores utterly unprepared for the great change that awaits them, ushered into conditions the reverse of what they had expected.

The Church teaches a sin-bearer (Christ), but all the laws of God and man, personal responsibility, so that the spirit man enters his new life bereft of that earth training so essential to his spiritual progress. It is of the long ago I would write, of its ancient monuments, its wicked deeds, and black memory of secret deeds in many a dungeon now hidden from sight by the mask of time and decay of Nature. Here Spiritualism can fulfil her mission to break the fetters and set the "captive free." The Christian minister knows nothing of this; the groan of despair which for centuries has racked the mind of some poor earth-bound spirit, still incarcerated in the gloomy dungeon, and the conditions around such, are utterly unknown to any but the Spiritualist. Yet the great teacher of Nazareth preached "to the spirits in prison" after his crucifixion—*vide* Bible—but the followers of this "prophet" ignore or are utterly ignorant of the fact, patent to-day, that there are spirits in prison.

Many Welsh castles only known now in many instances by their landmarks have witnessed the cruel hand of despotism. Here the iron has manacled many a body and gone into many a soul hidden in the dark dungeons among the fastnesses of her mountains. Such have been visited by loving friends from the spirit spheres, aided by a knot of earth friends intent on "rescuing the perishing and caring for the dying"—spirits of people who had been chained by the neck, others manacled and fettered, starved to death, flogged in cages, and brutally murdered, were assisted, sympathised with, and passed from their misery into eternal sunshine. One poor spirit friend had in earth life been crucified in Cathays Park (Cardiff), her body torn to pieces by wolves, a prey to Monkish cruelty, her spirit never left the spot—after many centuries this poor unhappy one was released by the combined effort of the two worlds. Between Dinas Powis and Cadroxton (Cardiff), we were directed by our spirit friends to what remained of a once famous castle, only an outer wall marked the site; here we found a poor earth-bound spirit, spiritually chained by the neck, and released him from his misery. Ye that love the Lord and sing his praises with such seeming earnestness, what say ye to this in your midst? Poor miserable earth-bound spirits waiting to be comforted, and not a hand put out to help them. But I pause—and will not be too censorious, for well I know that ignorance is at the root of this mischief; the good man is the salt of the earth," and we have around us thousands—yea—tens of thousands who would assist in this matter if it were not for the implacable opposition of the "Profession," the cleric—who should know all about it, and is paid well—but as a matter of fact knows nothing.

This review of the past, the turning over the leaves of memory brings vividly to my mind visits made to Castle Coch, near Tongwynlais, Glam., when Mr. G. Spriggs, and Mr. A. J. Smart, now of Melbourne, and myself scaled the hoarding around the castle gates (when undergoing restoration) and spent the Sabbath morning seeking to deliver the tempest-tossed souls still lying in misery in the dungeons. Oft have we brought them out under the guidance of our spirit friends, held a séance on the mountain; and the released spirit has found deliverance. One Sunday morning we visited Llandaff Castle, by the request of our spirit guides; on entering a field adjoining the castle, a Druid took control of the medium (Mr. Spriggs). We found that he had entered spirit life before the Christian era, and as yet had not risen to the "beautiful land on high." We held an interesting conversation.

We then ascended the height on which the castle was built, but little remained to mark the spot. We were met with determined resistance on the part of the medium, who struggled with us, endeavouring to throw us down the declivity; it was with great difficulty we retained our footing. Mr. Sprigg's controls came to our aid and took possession of the medium, and informed us that a gaoler had taken forcible control, who had charge of Robert, Duke of Normandy, whose spirit was still in the dungeon. We immediately held a séance (sat down on the grass to take our share in the act of deliverance) and the unhappy spirit of the son of William the Conqueror was brought out from the dungeon and controlled the medium. Tears rained down his cheeks as he told us his tale of sorrow. Henry the First of England had usurped the crown, had put out his brother's eyes, had sent him to the castle in the wilds of Wales, to linger and die; the humiliation he endured and his sufferings were told us as we sat together sympathising with this poor unhappy one. In the evening, "our loved ones" brought poor "Robert" to the circle (the "Circle of Light" held at Mr. Rees Lewis's, Cardiff), the medium was again controlled by him, and strengthened and comforted, tended and nourished by the combined effort of spirit friends and the united circle—a soul had been born again—brought from darkness into light. This dear friend is constant in friendship and gratitude and is one of our good, trusty guides—and a "personal friend" (as he himself puts it) and now often visits with a spirit band "the dark places of the earth full of cruelty" to redeem the lost. I write this that men may know that Spiritualism is of God, that to seek and to save the lost is the first duty of man, and the Spiritualist, like Jesus of old, seeks to raise mankind and bring him closer to a Father's love.

Spiritual Institute, 85, William Street, Newport, Mon.

THE FOX SISTERS.

THE RECANTATION OF THEIR SO-CALLED CONFESSION.

WE cut the following article from the *Banner of Light* of March 25th, 1893, believing it ought to be put on record in this country. Certain opponents of Spiritualism are constantly reporting that the Fox Sisters confessed that they produced the rappings by snapping their toe-joints, but they fail to tell the whole facts, viz., that when these unhappy women appeared in public they utterly failed to prove their ability to produce the raps in the manner stated. They read their self-incriminating statement in a most shame-faced manner, conscious that it was false. Still further, in November, 1889, Margaret Fox Kane made a recantation of her so-called confession of guilt. She declared:—

"Would to God that I could undo the injustice I did to the cause of Spiritualism, when, under the strong psychological influence of persons who were opposed to it, I gave expression to utterances that had no foundation in fact, and that would at the time throw discredit on the spiritual phenomena. If an unreserved denial of all I then said derogatory of it can, in any way, make amends for the wrong I did, I most gladly do so. This is no mere idle use of words with me. For months past I have suffered unspeakable anguish, and I now feel the most poignant regret for the ruinous course I was made to follow.

"This retraction and denial has not come about so much from my own sense of what is right, as from the silent impulse of the spirits using my organism. Of myself I would wish to avoid the 'slings and arrows' from friends, turned enemies perhaps on the one side, and the treacherous horde who held out promises of wealth and happiness in return for an attack on Spiritualism, and whose hopeful assurances were so deceitful. But I will earnestly persevere in the course that has been marked out for me by my spirit-guides, and I will make the most earnest endeavour to be true to my heavenly inspirers, and to serve the cause I unconsciously abused in such a vehement manner."

"When," Mrs. Kane was asked, "did you decide to explain the position which you were made to take in the alleged exposé?"

"It is not of recent date," she replied. "It is months since I was first urged to do this thing. I did my utmost to repress the uncontrollable desire to make a clean breast of the whole treacherous onslaught on Spiritualism, but, try as I might, the irrepressible spiritual influence urged me to this course with greater vigour."

"What cause led up to your exposure of the spirit-rapping?"

"At that time I was in great need of money, and persons, who for the present I prefer not to name, took advantage of the situation; hence the trouble. The excitement, too, helped to upset my equilibrium."

"What was the object of the persons who induced you to make the statement that you and all mediums traded on the credulity of the people?"

"They had several objects in view. Their first and paramount idea was to crush Spiritualism, to make money for themselves, and to get up a great excitement, as that was an element in which they flourished."

"Since you passed out from public view what have you been engaged in?"

"In misery. The tide of my affairs was changed when I fell a victim to false friends, and I made that denunciation. I have known nothing but calamity, want and suffering since. Unceasing remorse has made it evident to me that it is time I should take a decided stand in the matter, and let the truth be known."

"Was there any truth in the charges you made against Spiritualism?"

"Those charges were false in every particular. I have no hesitation in saying that."

"Am I to understand from you that the spirits have not deserted you?"

"Their manifestations are more powerful than ever. At times they are so demonstrative as to cause annoyance to an old lady on the same floor with me."

"Won't you name any of those who were instrumental in causing you to make such sweeping charges against the methods of your people?"

"I do not wish to just now; but I will mention that persons high in the Catholic Church did their best to have me enter a convent."

"Was the offer made by any one in this country?"

"No. In London I had a letter from Cardinal Manning advising me to abandon this 'wicked work of the devil.'"

"A year ago, when you were dealing your 'death blow' to Spiritualism, you said it would prove a curse to any one having anything to do with it. Your opinion is changed, of course?"

"When I made those dreadful statements I was not responsible for my words. Now that I have got rid of the terrible incubus which enthralled my every word and action, my belief in the philosophy and the phenomena, too, mind you, of Spiritualism is unshaken. Its genuineness is an incontrovertible fact. Not all the Hermanns that ever breathed the breath of life can duplicate the wonders that are produced through some mediums. By adeptness of fingers and smartness of wits they may produce writing on paper and slates, but even this cannot bear close inspection. Materialisation is beyond their mental calibre to reproduce. There is not a human being on earth can produce the 'raps' in the same way as they are made through me."

"Won't you be good enough to say who was chief conspirator?"

"Well, as you are so persistent I will name the Roman Catholic Church, through some of its representatives."

"But, surely, the increase of Spiritualism would not mean harm to that church any more than to other churches."

"You know it hates everything opposed to its tenets, and will not spare any means to blot from existence any person or sect that does not agree with its doctrines. Selfishness and hatred, I suppose, were the motives by which those Catholics were actuated. But this effort was made by a powerful society of that persuasion in London."

"What does your sister Katie say of your present course?"

"She is in complete sympathy with me. She did not approve my course in the past. Now that I have taken this step my heart feels lighter, and I am glad. I no longer suffer the hellish torments which constantly racked my mental and physical being."

"Then you have resumed your old self since you came from under the bad psychological control?"

"Most undoubtedly. In fact, I am more determined and firmer in my faith, and I shall put forth every endeavour to proclaim the truth of Spiritualism, the belief in which has never weakened in me; past experience has made it as hard as adamant."

To give greater authenticity to the interview, at her suggestion the following open letter was written, to which she placed her signature:—

"128, West 43rd Street, New York City, Nov. 16, 1889.

TO THE PUBLIC.—The foregoing interview having been read over to me, I find nothing contained therein that is not a correct record of my words and truthful expression of my sentiments. I have not given a detailed account of the ways and means which were devised to bring me under subjection, and so extract from me a declaration that the spiritual phenomena as exemplified through my organism were a fraud, but I shall fully atone for this incompleteness when I get upon the platform.

(Signed) MARGARET FOX KANE.

Witnesses: Henry J. Newton, Mary A. Newton,
John L. O'Sullivan (Ex-U.S. Minister to Portugal.)

SPIRITUALISM IN AMERICA.

By ROBERT WARD.

SPIRITUALISM has spread rapidly of late in America—there are over seven million Spiritualists and fifteen thousand professional mediums. Mrs. M. E. Williams, of No. 232, West Forty-sixth Street, New York City, is one of the best materialising mediums I have seen. At one of her public sésances at Adelphi Hall, New York, in the presence of three hundred people, two materialised forms at one time came from the cabinet and called for their friends, who walked up to them, shook hands with and talked to the "forms," and said they recognised them fully, and then the "forms" dematerialised at their feet. This is only one of the many wonderful things I have seen at her sésances. Mrs. Meyers, of No. 101, East Seventy-eighth Street, New York, is a slate-writing and materialising medium. My father materialised there, and walked up to me and shook my hands and talked about family matters and my childhood's days that no one in America knew anything about but myself. I recognised him as well as ever I did in my life, and saw him dematerialise in front of twenty-five persons. At the same sésance I saw the son of a Mr. Buchanan materialise and walk up to his father and talk to him for three or four minutes, then Mr. Buchanan asked his son if his friend, Mr. Stuart, was coming to-night. The spirit said, "Yes; he is here, and wishes to talk to you, father, and will use this body." Then the spirit said, "Good night, father and mother" (the mother being present), and took two steps backward, turned round, and came forward an entirely different man. Mr. Buchanan's son was a very stout man, with dark complexion and light hair. Mr. Buchanan recognised him. My wife and I, sitting next to Mr. Buchanan, saw the whole thing, and saw the spirit dematerialise outside the cabinet.

At a sésance at 219, West Forty-second Street, Mrs. Morse being the medium, I saw Henry Ward Beecher materialise in the presence of his wife and some personal friends of his, besides other sitters, altogether about 25 persons. His wife shook hands with him and talked with him for about five minutes, then he addressed the circle and said he was very sorry that he did not proclaim Spiritualism to be a truth, it was cowardly of him not to do so as he had seen and heard spirits speak before he left the body, and well knew that Spiritualism was true. He urged us to go on with the good work and tell it to everybody whenever and wherever we could. I fully recognised him, as I had seen him a hundred times and talked to him when in the body.

In my own house, at 696, Ninth Avenue, New York, on January 8, 1893, Mrs. Almira A. Woodruff, a friend of ours, came in to spend a pleasant evening with my wife and I. About ten o'clock she got up to go home. Passing a large armchair, in which I was sitting, she involuntarily put her hands on the back of it, when it immediately commenced to run round the room with me. I said to Mrs. Woodruff I had heard of mediums putting their hands on a piano and it would move around, "Can you do that?" She said, "I don't know, I never tried." I then said, "Let us try it now." I led her over to the piano, an upright one weighing 900 pounds, and she put her hand on one end for about two minutes when it began to move and went right across the room. No one but the medium touched the piano and she only laid her hands lightly on it, and it went right back into its place again as easily as could be. A week later she called again. When she came in I was sitting on a large trunk in a bedroom talking to my wife. Mrs. Woodruff sat down on a chair and joined in our conversation. By and by the thought came to me to ask her to put her hand on one end of the trunk I was sitting upon. She did so for about a minute, then the trunk and myself moved across the room and back again. The trunk being full of things, its weight and my own must have been at least twenty-two stone, or 308 lbs. The medium only had one hand on the end of the trunk all the time. This took place in my own house without any forethought or preparation whatever.

At a sésance at Mr. Newton's, the eminent scientist and millionaire's house in Forty-third Street, Mrs. Etta Roberts being the medium, about 20 persons being present, I have seen her locked in a strong wire cabinet, the cabinet being entirely of wire—top, bottom, and sides—and three padlocks on the door, and postage stamps pasted over the keyholes and the keys in a gentleman's pocket. A committee of three, I being one, was appointed. We examined the cabinet thoroughly and pronounced it very secure and apparently impossible for any one to get out without the locks being unlocked. After singing the spirits came out one and two at a time until twelve or fifteen had come, then the "cabinet control" requested us to turn the lights down a little lower and continue to sing. In another minute or two the medium was thrown out of the cabinet like a shot out of a gun into the middle of the circle. We again examined the cabinet and found it just as we left it. The cabinet was made at Mr. Newton's expense, according to his design, for a "Test Cabinet." These are only a few of my many experiences in sésances in America, but I thought the

Spiritualists of England would like to know how we are progressing. How any one can doubt Spiritualism after this and many other proofs that are given I know not. Orthodox ministers preach that we live after death either in Heaven or in Hell, but, just as soon as Spiritualism undertakes to prove that we live after death (by ocular demonstration and many other proofs that cannot be denied) they kick and say it is the work of the devil. The days of orthodoxy are numbered.—Yours for the truth every time,
696, Ninth Avenue, New York City, U.S.A.

DID JESUS TEACH DAMNATORY DOGMAS?

DEAR SIR,—I quite agree with "Saladin" and others that a Spiritualist cannot possibly believe in the damnatory and other dogmas taught by so-called "Orthodox Christianity," but I doubt whether those dogmas were ever taught by Christ himself, and if some of them are apparently so, we must bear in mind that they are not in accordance with the whole purport of his mission, and that interpolations by more recent writers have—as acknowledged by the more learned and candid commentators—been introduced as "pious frauds," which were considered commendable when used to promote the interests of the Church. Moreover, is it not probable that during the time of his sojourn on earth his preaching was specially directed to the requirements of the age in which he lived; as he foresaw that fuller development was required before people would be fully capable of receiving and comprehending more spiritual doctrines. It is recorded that he said: "I have many things to say unto you, but ye cannot bear them now," thus foreshadowing a time when more spiritual verities would be made manifest. When a religion is called by the name of its founder—as Buddhism, Mohammedanism, Christianity—I take it that we must look to the *personal* teaching of the founder of that religion, if we would discover what he truly intended to teach. Hence my inquiry whether Christ was really entitled to be called a Christian, seeing that his teachings and practices differ so very materially from those of his professed followers, both in social and religious aspects. If he did not preach what is now known as "Orthodox Christianity," what right has "Orthodoxy" to preach false dogmas in his name and dub them Christianity? That Christ was a Spiritualist cannot, I think, be denied, and if he could be both a Christian and a Spiritualist, why may not other persons be entitled to the same privilege?—Yours very faithfully,
Cambridge, 21st April, 1894. ARCANUS.

LIFE'S WORK.

Dedicated to my Sister and Brother Spiritualists.

TIME flies, and the night is approaching,
Bright hours are passing away;
Are you working, my brothers and sisters,
While yet it is called to-day?

The duties which lie the nearest,
Are they well and faithfully done?
Your place in the hive of labour?
A helper? or merely a drone?

Do not let "might-have-beens" fret you,
Let your follies and sins be the last—
Strive for the present, the future
Will reward you for all the dead past.

Don't forget there are sins of omission
We pass with a careless eye;
A few words in season, a warning,
That might have borne fruit by-and-by.

The sick, and the sad, and the needy,
A brother swept down by life's wave;
Are you giving your mite to assist them?
Are you stretching a hand to save?

Sad tears are falling, my sisters,
Some hearts are breaking with grief;
Your help in the strife is required,
Sweet sympathy oft gives relief.

Oh! strive not for social position,
A life is far better well spent;
What is wealth to a conscience unclouded?
To a heart that is rich with content?

Stern bigotry oft will attack you,
Perhaps fears and doubts may assail,
Bring reason to bear on the conflict,
In the end the truth must prevail.

So live, that the dear ones passed onward,
Yet with us in spirit to-day,
May rejoice at your earnest endeavours,
To prepare for the grand "For aye!"

May 6, 1894.

—J. W. N.

A DREAM VERIFIED.—Mr. John Jennings, living at Primrose Villa, Royal Hill, Greenwich, made up his mind to build a cottage in the place of the slaughter-house at the rear of his premises. Mr. Martin, builder, was about to commence operations, but postponed the work for a week. Mr. Jennings meanwhile dreamed one night that he had found a bag of money between the outer wall of the slaughter-house and the inside match boarding. He mentioned the dream to his wife, who was the widow of the previous occupier of the premises, and she remembered that some twenty-five years ago her husband lost a bag of money in the slaughter-house, and that, notwithstanding a diligent search, it was never found. Mr. Jennings, who had not heard of the loss before, set to work to look for the treasure, and, having pulled down the match boarding, he came upon a worm-eaten bag which proved to contain twenty-one sovereigns, two butchers' knives, and other articles. Mr. Jennings supposes that the bag was placed upon a small shelf and slipped down between the outer and the inner walls.

PROSPECTIVE ARRANGEMENTS.

ARDWICK Tipping Street.—Lyceum: Demonstration trip to Royton, on Whit-Saturday. Train leaves Victoria Station (No. 4 Platform) at 9-35 a.m., and returns from Royton at 7-10 p.m. Tickets—Adults, 1s.; children under 12 years of age, 6d.—can be had from the officer of Lyceum.

BACUP Mechanics' Hall.—May 20: Mr. E. W. Wallis. Afternoon, "Spiritualism, the religion of humanity." Evening, "Spirits, their nature, powers, and dwelling places." Chairman, Councillor Ben Smith. A good time is expected. Friends in the district, please note and rally round.

BRADFORD Walton Street.—May 27: Mr. O. King, at 2-30, "Humanity's cry to the Spirit World;" at 6, "Are Spiritualists Atheists?" 28, at 7-30, Dramatic oration on "The Bells."—T. J. Popplewell, cor. sec.

CARDIFF—May 20 and 21: Mrs. Wallis. Morning, "The ministry of angels." Evening, "Man's three saviours." Monday, Written questions answered.

DARWEN—May 20, P.S.E., first-class artists. All welcome.

HANLEY—Grove House, Birches Head.—May 20, at 6-30, Mr. J. H. Sankey; May 27, at 3 and 6-30, Mr. J. J. Morse; May 28, at 7-30, Mr. J. J. Morse. Members enrolled at all meetings for the Spiritual Church.

HUDDERSFIELD Brook Street Lyceum.—The members will repeat the service of song, "An Angel in Disguise," on Sunday evening, May 20, and give an open session in the afternoon. We hope to have a large assembly.

HUNSLLET—20, Mr. Wood; 27, Mr. Barraclough.

MR. WILFRED ROOKE desires all letters to be addressed to 109, Hornby Road, Blackpool.

NEWCASTLE—May 20: Mr. J. B. Tetlow. Two services. Short addresses and psychometric delineations. 27: Mrs. Yeeles, of North Shields. Short addresses and clairvoyance.

OPENSHAW—Annual trip on Whit-Thursaday, to Mottram, starting from Gorton Station at 10-12 a.m., returning from Mottram at 7-43 p.m.

PENDLETON—Lyceum. Whit-Friday: A plain tea in the hall, and games, etc., afterwards. Friends 4d.; lyceumists over twelve, 2d.; under twelve 1d. Whit-Saturday, Trip to Royton, in buses, for the East Lancashire Lyceum Demonstration. Friends' tickets, for buses only, 2s., from the treasurer. Lyceumists' ticket, over twelve, 1s. (for buses only), under twelve, 9d. (includes everything).

STOCKPORT—Whit-Friday: Lyceum picnic to Alderley Edge, by L. and N. W. R.—T. E.

THE SECOND ANNUAL LYCEUM DEMONSTRATION will be held at Royton, on Whit Saturday, May 19. Lyceums to assemble in Cooper's Square at 10-30. At 11 prompt, after two hymns, a procession will be formed in the following order, with coloured rosettes to be worn by each, viz, marshals, Messrs. Chisnall, Gibson, and Longstaff. High Crompton Brass Band; 1, Royton, lavender; 2, Oldham, scarlet; 3, Collyhurst, yellow; 4, Rochdale, white; 5, Pendleton, salmon; 6, Manchester, blue; 7, Heywood, pink; 8, Bacup, orange. They will march along Church Street, Charles Street, Middleton Road, High Street, Sandy Lane, Rochdale Lane, Oldham Road, Shaw Road, returning by Dryclough to High Barn Farm, when two more hymns will be sung, followed by marching and calisthenic exercises. Friends are all requested to fall in and join the procession—we wish to make as good a show as possible. Conductors to wear sashes, and delegates a broad band on right arm, same colour as their Lyceums. Refreshments will be served in the field after the exercises, and again at 4-30 p.m. A plain tea provided at 5 p.m. in the meeting room, Chapel Street, at 6d., by ticket only. A public meeting at 6-30 p.m., when conductors will speak a short time, and recitations by the children as time will allow. Collection towards expenses.—J. B. Longstaff, hon. sec.

WANTED, FOR SALE, SITUATIONS, ETC.

[Terms for these advertisements 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

WANTED, Reliable General Servant.—Apply Mrs. Wallis, 164, Broughton Road, Pendleton, Manchester.

WANTED strong active general servant, between 20 and 30. Good home. Wages £13 a year. Apply, M. J. H., office of *The Two Worlds*.

WANTED a situation as useful lady housekeeper to widower or bachelor (a Spiritualist preferred.) Experienced, and excellent references. Address, W. W., c/o Manager, *The Two Worlds*, 73a, Corporation Street, Manchester.

FOR SALE—"Coventry Cross" Safety Bicycle, pneumatic tyres, ball bearings throughout; diamond frame. Price £9.—Address, E. W., Office of *The Two Worlds*.

BEAUTIFUL FLOWER SEEDS—Packet of 12 separate varieties, 6d., post free, 7d. F. S. Sainsbury, 18, Maxfield Street, Leicester. If not satisfied money returned.

FLOWERS, PLANTS, carriage paid above 1s. Boxes of cut flowers with fern from 2s. 6d.; Buttonholes, Sprays, 6d.; Bouquets, Wreaths and Crosses from 5s. All sorts of trees and plants at lowest nursery prices. List one stamp.—Lawrence Byles, Stoke-on-Trent.

NOTICE—MEDIUMS and SPEAKERS who purpose visiting Morecambe during the summer, and are willing to tender their services gratis, are requested to communicate with the secretary of the Lancaster Society, who will arrange for their entertainment during the day, the society also paying tram fares to and from Morecambe.—Address, James Downham, sec., 16, Cumberland View, Bowerham, Lancaster.

"**THE FLASH OF LIGHT**" is a splendid little newspaper, full of Spiritualism, has no price, date, or town attached to it, and is the best thing yet printed for giving away at public meetings, either in halls or open air. A capital paper to give to enquirers. Opinions expressed: "Too good to be confined to local circulation." "A flash of true light." "Admirably adapted for propaganda work." "A brilliant get up for the purpose." Sold at cost price. 16 copies, 7d.; 38, 1s. 2d.; 60, 1s. 9d.; 120, 3s. 4d.; 500, 13s. 6d.; 1,000, 25s. All carriage paid. From T. O. Todd Winifred Terrace, Sunderland. [Advt.]

PASSING EVENTS AND COMMENTS.

NO REPORTS THIS WEEK, as we print on Tuesday owing to the holidays. Brief reports next week please; to allow room for plans.

IT IS A GOOD THING to know just what to say, but to know what not to say is a deeper philosophy.

"**THE KREIGHTLEY NEWS**" for May 22 printed the Ashcroft apology, and gave a very good resumé of the correspondence and our comments thereupon.

SOME WRITER well says that riches have wings, but not when they are coming in our direction. It is when they are taking their leave of us that they show their wing power.—*The Search Light*.

SWANSEA—Mr. W. Lewis, of 4, Lym Street, Cwmbwrlld, Swansea, will be pleased to meet with any Spiritualists to help form a Circle or start a Society. Who will help.

MR. NORMAN LATHAM has our hearty thanks for a cabinet photo, which is a speaking likeness of himself. We should be pleased to make a collection of portraits of well-known workers for exhibition in our office.

TELL me of the insignificance of spiritual phenomena. There is nothing insignificant; there is nothing in nature that God does not need; every fact in the universe is a link in the chain that makes up the immortal destiny and happiness of His children everywhere.—*Denton*.

SPIRITUALISM demonstrates mind without brain, and intelligence disconnected from a material body. . . . It furnishes that proof of a future life which so many crave, and for want of which so many live and die in anxious doubt, so many in positive disbelief.—*A. R. Wallace*.

WHAT do you suppose fools were made for? That you might tread upon them, and starve them, and get the better of them in every possible way? By no means. They were made that wise people might take care of them. That is the true and plain fact concerning the relations of every wise man to the world about him.—*Ruskin*.

"**THE WIFE'S DOCTOR**," by our friend and co-worker, Mr. W. Wakefield, of 78, North Street, Leeds, is having a phenomenal success. The sale is increasing every week, a sure testimony to the value of this exceedingly useful work. Every woman ought to have a copy. Post free for 1s. 3d. Mention *The Two Worlds* when you order. See advt.

WHAT is the good of Spiritualism? This: Robert Chambers says, "Spiritualism has had a prodigious effect in redeeming multitudes from hardened Atheism and Materialism, proving to them that there is another world, that there is a non-material form of humanity, and that many miraculous things which they had hitherto scoffed at are true."

THE SPIRITUAL harvest of a life is its garnered intentions, the sum of its efforts, the total of its motives and desires. We are in spirit life what we wish to be; we go where we will to go; we associate, through the law of attraction, with those to whom we are most powerfully drawn.—*W. J. Colville*.

STALYBRIDGE—A society has been formed in this town. Will mediums in Manchester or district, who will come for expenses only, please write to the corresponding secretary? The society has only been formed for two months, and is not yet large enough to meet heavy expenses.—Joseph Henry Hunter, 6, Acres Lane, Stalybridge.

AS A SPIRITUALIST of twenty years' standing I consider Mr. Kitson's story, "After Many Years," well worth republishing in pamphlet form. It would be of great value to inquirers; there is so much reality in the narration which one can easily believe when we look back upon the bitter times, which I hope will never return.—James Rooke.

HOW CAN THE SPIRITUALIST, if truly enlightened, think that the march is accomplished so long as the terrible social war goes on; so long as money and muscle grapple in ceaseless agonies of strife; so long as the shocking inequalities of life seem to actually increase in the greatest centres of what is called the civilisation of the world?—*Light*.

"**UNKNOWNLY** hundreds of creatures were being floated into the summer regions of rational Spiritual thought. He did not say he did not believe in hell, but he did not believe in the old cauldron. 'Whatsoever a man sows that shall he also reap.' Everything would be natural. The glutton and drunkard would reap the results of gluttony and drunkenness."—*Nottingham Guardian*.

SERGEANT COX, referring to the phenomena of Spiritualism, says: "If they are not facts, but delusions and impostures, how comes it that not a single investigator of repute, after patient and honest examination, has failed to be convinced that the phenomena are real, or volunteered to assert that he has discovered a trick, and shown us how it was to be effected?"

WAS IT A JUDGMENT?—For the third time Talmage's Tabernacle has been destroyed by fire. Moreover, the relics from the Holy Land have also been consumed. Driven from home, the Rev. "tall-talker," will go on the rampage round the world. Had it been a Spiritualist Temple which had been burned down three times, what would the Christians have said? Why don't they say the same things about Talmage's talking-shop?

JOHN WEBSTER (March 4), last heard of by his mother and brother in Ohio ten years back, thus replied to Mr. Drenon, of Brooklyn P.O., who (108th) successfully traced him:—"I thought my friends had ceased to think about me. I had a presentiment that made me call at the post-office to-day, for the first time in five years, and I got your letter about my folks in England." This is dated from Madison co., Illinois, and certainly seems a case of telepathy.—*Lloyd's*, 6th May, 1894.

THE PUBLIC PROGRESS of our cause has of late been largely aided by the influence of our excellently useful periodical, *The Two Worlds*, now enjoying a circulation rapidly approximating to seven thousand copies per week. Mr. E. W. Wallis fills his post as editor to general satisfaction, and though the journal is not yet a paying property—which one of our papers is!—yet its losses are less each year.—*Mr. J. J. Morse* in the "*Banner of Light*."

WE HAVE long thought that the common pious talk about God taking away our children has as much paganism as piety in it. There is, indeed, a truth in it. The dear God, in a sense, takes every lost and dead thing to himself, and weaves and works it in for life or growth; and, when the little child dies, he, if the phrase may be permitted, "makes the best of it," and sends on the little pilgrim to the children's haven. But we must not say that he comes and kills the children with our foul diseases or miserable mistakes.—*Light*.

NOTTINGHAM.—Mr. Bevan Harris writes: "I have received a letter from a conditional immortality friend who accidentally introduced Spiritualism to me ten years ago, in Newcastle. In reply to a letter in which I referred to these Brethren at Brighton, he says: 'You say, "one of your people." Well, I hardly accept them as such, for the longer I live and think the more I become dissatisfied with annihilation theories. It less and less impresses me as being in keeping with the attribute of a just, loving, all-powerful, and merciful God—our Father.' Italics his."

ASTROLOGY.—We have submitted the birth moment of a gentleman who is well-known at P.R. Office to several astrologers with not very satisfactory results. However, one professor gave a very thoughtful reading, and deserves mention, he having given the most correct description. His name is W. J. Leeder, 73, Robin Hood's Chase, Nottingham. Those who feel disposed to test this gentleman, should write for his list of fees. We think astrology should be thoroughly tested by those who have the opportunity, with a view to bringing before the public the most clever practitioners, for it is evidently not the science but the "professors" that are at fault.

MR. D. YOUNGER writes: "We treat all comers at our Dispensary, and give Safe Medicine free with pleasure, but our funds will not meet many applications for indoor treatment. What an opportunity to help those who are really in need. I have a staff of good earnest workers, full of spiritual fire, ready and anxious to be at work, but are held back for a few pounds to find accommodation for such cases as this. Will no one help us to meet these cases? Last Thursday evening we treated successfully at our Dispensary twenty-seven cases, but they were all outside ones. We have no home, many from the country seek our aid."

THE FLASH OF LIGHT is an answer to Walton Powell, the Anti-Infidel Lecturer. "The Spiritualists did not go to his lectures, and on the last day of his visit we launched this paper on the town as a surprise; it took all by surprise—for although well advertised beforehand, no one but our committee knew what it was about; not even our own people. Walton Powell at his last meeting, on the evening when the paper was out, showed how mad he was at the march stolen upon him; could not contain himself, was bound to refer to it, and could not answer one of the statements or facts in the paper, and could go no further than call it FILTHY LITERATURE. Walton Powell will get a setting on before we are done with him."—Cor.

DEAFNESS SUCCESSFULLY TREATED.—Mr. Timson, of Leicester, has received the following testimonial among many others: "It is with pleasure I can testify to the benefit my daughter has derived from your advice. Her hearing has considerably improved, and the thickness of her neck has been much reduced through carrying out your treatment according to your instructions. Previously she could not hear ordinary conversation in the house, nor a rap on the door, but now she hears all we say in the house, and can hear public addresses; an experience entirely new to her. She had been under ordinary medical treatment for some time, but had received no benefit whatever.—Yours sincerely, T. Woodward, 5, Welbeck Street, Nottingham, April 23, 1894. To Professor Timson, Leicester."

"THE COMING DAY," by John Page Hopps, is always full of good things, and the April and May issues are no exception. A temperate review of Mr. Gladstone's opinions of the Genesis creation story is well worth perusal. "Is there a God?" is suggestively discussed by the Editor, as also is John Tyndall's attitude towards the unseen. The position regarding God is that we can never know Him in Himself, but "He is the great inference, the mighty musician, the glorious artist, the sublime architect, the profound mathematician, the patient evolver, the resistless creator of all." "God is a spirit, so is man a spirit." "He has us now at school. He is disciplining us. Be patient, brave, faithful, hopeful; stand firm; and in the end you shall see 'the glory of the Lord.'" How bright and helpful this thought is to those who try to follow the truth and live the life of love!

PRESENTATION TO MR. AND MRS. WALKER OF HIGH PEAK.—For many years these worthy friends opened their home to all comers on Sundays, and Mr. Walker delivered trance addresses full of wisdom and rich in philosophy and love. As they are about to remove to Buxton the Cromford friends marked their appreciation of the kindness of Mr. and Mrs. Walker, by preparing an agreeable surprise. Mr. Lennox invited them to his home to tea on Friday, the 4th inst, when a number of friends, including Mr. E. W. Wallis, were also present. After a pleasant tea Mr. Lennox explained matters, and in a neat and effective speech referred to the many enjoyable and instructive hours spent at Mr. Walker's, and produced some beautiful old style Derby china cups, saucers, and plates, recently and specially made for the occasion by Mr. Samuel Hancock, of Derby, the only man who can make these things. They had taken six months to make and were extremely beautiful. Mr. Wallis, in a brief and sympathetic speech, then made the presentation on behalf of the friends, and Mr. and Mrs. Walker, in acknowledging the kindly feelings manifested, expressed their pleasure with the gifts, which they should prize most highly. A few words from spirit friends through both Mr. Wallis and Mr. Walker closed a very happy evening.

PRESIDING at Miss Marryat's lecture at North Shields recently, Mr. Maurice Moore, of Sunderland said, "it had been proved conclusively that there was some scientific basis for what they called Spiritualism. The followers of the Christian faith were very prone to deery it, for what reason he could not understand, excepting that the Christians were persuaded that they had the monopoly of religious revelation. He did not wish to say one word against Christianity, one of the most ennobling religions on the face of the globe. At the same time, he could not conceive how the doctrine of Spiritualism in any way conflicted with that of Christianity. Believing, as he did, in religious evolution, he considered that Spiritualism was the evolution of Christianity. It was quite possible that Spiritualism might be the key to the future development of Christianity. If they wished to study Spiritualism, they must study it under proper conditions. It was no use trying to examine the sun through a microscope, or an insect through the telescope. They must conform to the conditions or they would be able to go no further with it. Most of them were aware of the means by which messages were transmitted by telegraph. The electricity was not seen, but still it communicated messages to all places. Then why was it impossible for disembodied spirits to communicate with this world under proper scientific conditions?"

MR. H. W. BRUNKER, of Forest Hill, writes: "I recently had a wonderful proof of the power of the spirit friends to foretell events. Quite unexpectedly, while preparing to go out, a member of my family was taken under control, and I was then told that my mother, from whom I had not heard for some time, would be called away. A few days after this I received a letter asking me to come and see mother as she was dangerously ill. I went, and in six weeks from date of being told, mother was called away (on the 2nd inst). Such facts as these are worth everything, and cannot be gainsaid."

"A FEW PLAIN WORDS" to the Bishop of Manchester, re "The Living Wage and the Land Question," is the title of a penny pamphlet by "Veritas," issued from the Labour Press, 59, Tib Street, Manchester. These plain words are very plain, and they stirred the Bishop to reply, and all the newspapers quoted his words. "Veritas," in return, published a rejoinder, in which he puts his case ably and emphatically. These passages at arms are signs that the age of democracy is already here, and position and privilege will not much longer shield men from the demand that they shall give an account of their stewardship to the people who have suffered for so long.

IN HER LECTURE, Miss Marryat made some strong allusions to the treatment frequently accorded to deceased paupers, and this elicited some correspondence in the Cardiff paper. The writers are two short-sighted to see that she was not making anything like an accusation against Cardiff or any other Union in particular, nor was she alluding so much to the actual treatment accorded them after decease, as to the very common and almost invariable contemptuousness and lack of fellow-feeling with which they are regarded. Is it not proverbial? "Rattle his bones over the stones!" etc., and this, more especially in some country places, still remains a fact.—E. A.

A CORRESPONDENCE REGARDING SPIRITUALISM has been going on in the columns of the *Liver* for some weeks. We regret that our lively contemporary has not been able to discover some foemen worthy the steel of Spiritualists. Up to the present the opposition has consisted in calling names and insinuating "deeds that are dark, and tricks that are vain." One writer "wonders the editor devotes space to that tomfoolery called Spiritualism. It is all a mass of transparent humbug, as every sane man knows. I am surprised folks should bother to even argue with such a lot of empty-headed noodles." How true it is that folk frequently "measure other people's corn out of their own bushels," and "see in others the faults which exist in themselves." It would indeed be a pity to disturb the serenity of this gentleman (?) by attempting to argue with him. We hope the *Liver* will succeed in securing some sensible and intelligent writers, who know what they are writing about, so as to give the Spiritualists an opportunity to meet them on equal terms. Spiritualism and the readers of the *Liver* alike might then profit by the discussion.

HAD JESUS A HUMAN FATHER?—From Mr. Hopps' letter, published in *The Methodist Times*, we quote: "My plain speaking was measured and intended. Your use of the phrase 'Divinity of Christ' is not clear to me. But I believe in the divinity of Christ in the sense that Peter believed it when he wrote (2 Peter i. 4) that we 'might be partakers of the Divine nature.' In like manner I fully believe in the resurrection of Jesus, but not in the return of His body to life and its ascent into heaven. When we have 'shuffled off this mortal coil,' and become conscious of our real spirit self, we shall never want the old tent again. I fully admit that I have not—and, I think, never had—any belief in the birth of Jesus without an earthly father, and, with all respect, I differ from you in thinking that I stand so much alone. I believe it would upset all your calculations if you knew to what an extent this is disbelieved. And, in truth, we have warrant from the New Testament for our unbelief. In the Authorised Version (Luke ii. 27, 41) Joseph and Mary are called his 'parents.' In the Revised Version the phrase, 'Joseph and His Mother' (Luke ii. 43), is changed for 'His parents.' In like manner, but more explicitly, the phrase, 'Joseph and His mother' (Luke ii. 33), is changed to 'His father and His mother.' Elsewhere (John i. 45) Jesus is plainly called 'the Son of Joseph.' I freely admit that there is much on the other side; but if a record is inconsistent, what are we to do?—Heartily yours, J. PAGE HOPPS."

"A MILLION A MONTH are dying in China without God" is stated, and reiterated in the May number of *Region Beyond*, conducted by H. Grattan Guinness, D.D., F.R.A.S., of the Mission Establishment, Harley House, Bow, E. This strange misleading missionary cry reminds me of that nearly defunct hymn of fifty years ago:—

"The heathen perish day by day,

Thousands on thousands pass away," etc.,

both aiming at one thing—the raising funds to save the heathen (*sic*), who Mr. Guinness tells his readers are dying without God in China at the rate of one million per month. Now, what does he mean (if he intends anything beyond send in your cash)? I observe this May issue publishes a donation list for one month of £1,263 2s. 10d. With an average monthly sum like this, why not away to Zululand, especially if the voyage is managed, as M. Geraldine Guinness describes hers, with such "luxury and magnificence, as were never before combined in anything that sails the seas"? See page 180 of *Region Beyond* for a glowing description of missionary sufferings while on board an American Fall River boat. But all this time the poor in Africa, India, and China are "perishing," notwithstanding Joseph Cook's address on the "Atone-ment" (that "supreme and matchless central truth"), still the cry is heard above his eloquence and remedy. "A million a month (in China only) dying without Christ." What of that? Had there been no historical Christ story still death would and must come to each human soul? What benefit to the Chinaman is the history of him of Nazareth? Surely, if he were God—as Christians say—he would put underneath these poor Celestials his "everlasting arms," and not send them into the abyss like the demons out of the pigs; and who will say a Chinaman is not as near God now as any Christian, and if before death why not after? Is assent to the contradictory dogmas of orthodox Christianity to make all the difference? Preposterous! and yet this is the foundation and warrant for the Harley House venture to save 400 millions of Chinamen, who prefer their own religion to the "foreigner's," because, as they say, there is "no Hell in it," and who do not forget that the "Christian foreigners" have by the sword cursed their nation with opium for filthy lucre's sake, and who now attempt to add insult to injury, by precipitating a religion upon them (in their

regard) inferior to their own, inasmuch as their golden rule is—"Whatsoever therefore ye would that men should think of you, think ye also of them;" and the Christian—"Whatsoever we would that men should do unto you, do ye also unto them."—Bevan Harris.

THE SPIRITUALISTS' recognition symbol is being more and more widely adopted and is rapidly coming into general use. It will be especially serviceable during the holidays for Spiritualists to know one another by. [See advt.]

"WHEN about 13, Oliver Cromwell astonished his parents by entering their bedroom a little after midnight and informing them that he had just seen a vision in which a gigantic female of stern aspect had stood by his bedside and said to him in a loud voice, 'Awake, Oliver, and be up and doing, for thou shalt one day be the greatest man in this kingdom of England.'—*The Liver*.

WE HAVE PREPARED some leaflets, about the size of a postcard, advertising *The Two Worlds* and our publications, also some leaflets on the Facts and Philosophy of Spiritualism on one side with rules for home circles on the other, together with advertisements of *The Two Worlds*. We will send these mission leaflets free to friends who will undertake to distribute them judiciously. Send a few stamps to cover cost of carriage, and we will send you as many as we can.

"BLAVATSKY UNVEILED," "Plagiarism in Theosophical Teachings," and "Critical Historical Review of the Theosophical Society," are the titles of three pamphlets sent us by Mr. M. M. Shroff, from Bombay. They are practically reprints of articles published in American papers by the indefatigable and critical William Emmette Coleman. They are issued at the Subodha Prakash Press, Bombay. No price is mentioned. Any one interested in the aspects of Theosophy to which they refer will find them very interesting reading. Mr. Coleman does his work thoroughly. Doubtless there is something to be said on the other side; but the things that are true in Theosophy have been borrowed in the main from Spiritualism.

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:—Africa, Mr. B. Stead, care of Hazell, Ballam, and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad Street, Philadelphia; Argentine Republic, Sr Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junior Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chabanaia, Paris; Germany, E. Schlochau, 1, Monbijou Place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middelland, 682; India, Mr. T. Hutton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torstenstenson, "Advocate," Christiania; Russia, M. Etienne, Geispitz, Grande Belozerski, No. 7, Lod: 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; 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 LATE MISS ANN CULPAN.—The *Halifax Courier* says: "Last week we announced the death of Miss Ann Culpan, formerly of Union Street, a lady well known for her kind-hearted, generous disposition. The blind had in her a sincere friend. For years, prior to the establishment of the Blind Society, she was instrumental in raising funds for the needy members of the community thus afflicted. She was a constant visitor amongst the blind of the town, and it is not too much to say that, through the sympathetic interest she displayed in their welfare, she earned not only their gratitude but their esteem. Her late brother was ever welcome in like circles, having been employed by the late Mrs. Hargreaves, of Park Road Villas, as colporteur to the blind, a work in which he took a kindly interest. Miss Culpan, who had latterly resided at Belmont, Savile Park, was 68 years of age. One to whom she was well known, Mr. T. Flanagan, of 55, Woolshops, sends us the following tribute to her memory: 'Sir,—The friends and admirers of the late Miss Ann Culpan will sincerely and deeply regret her loss to the community. She was a lady whose amiable character was fully appreciated by all her friends and acquaintances. The community have lost a very useful member and the indigent blind a sincere and affectionate friend. For many years prior to the formation of the society for the blind (in Halifax and district) Miss Culpan was the principal medium through which the needy blind were assisted. Her annual appeals to the people in aid of the blind were always heartily responded to. The comfort and consolation that assistance brought to the homes of the poor will long be remembered by them, and her memory will be held sacred by the recipients of that charity.'

"She was as a gem concealed;
Her, her burning ray revealed."

"Sir, I sincerely regret that no language of mine can adequately express the sentiments of my heart to one who served the world so well in her day and generation. Long may her memory be loved and cherished by all who knew her." To all of which we heartily say, Amen.

WHERE IS HEAVEN!—The following extract, from the *New York Herald*, very clearly demonstrates the need for, and the use of, spirit manifestations, and is a significant sign of the times: "Nobody knows where heaven is, but everybody hopes there is a heaven somewhere. To say that it is a condition of mind is a misleading use of language, an intangible abstraction of no practical use. It is either a place or it is an hallucination. If a heavenly frame of mind is all there is of heaven, then the possession is nothing to boast of, and may end with the last gasp of life; but if it is a place whose boundary line we cross at the moment of death, in which our intellectual and spiritual activity will have unbounded scope, where souls can grow unhampered by the cruel and repressing limitations of the body, then we have a series of motives which irradiate the present and fill the future with the glow and promise of a sunrise. Here we find ourselves groping through the darkness. Heaven is a place or it is nothing. Heaven is peopled with beings who

may not be seen because our eyes are not fitted for that kind of vision. But some have seen them in the past, and others, in the present, declare that they have been equally privileged. If we take the first step we must finish the journey. There is no halting spot where we can say, 'Thus far and no farther.' Either heaven is round about us, and the possibility of communication is a fact, or we have been led strangely astray. The affirmation ennobles all things; the denial eaves us wringing our hands in mute despair."

TO CORRESPONDENTS.—Jacobus: Yours received. Robert Cogman sat in circles seven years before the spirits produced any outward and visible sign of their influence upon him, but then he became a very remarkable medium, and assisted in the development of many other mediums. You have been unfortunate in not meeting with congenial sitters. Apparently you are not mediumistic yourself, or, if so, you have not found out the direction in which your gifts lie. Have you tried impressional writing? When you receive a letter try and "sense" its contents, the state of mind of the writer, and develop your psychometric or intuitive powers that way. Your mental atmosphere is rather too positive, and hardly sympathetic enough to put mediums at their ease in your presence. You want to form a new circle with enquirers and work up from the beginning. Patience and perseverance are needed. Miss Marryat is a strong physical medium herself, is warm-hearted, impulsive, and affectionate, and thus gives good conditions herself. She does not lack in shrewdness or common-sense all the same. E. Carter: The extract you send from *The Quiver* of 1882, is out of date. The last thirty-two years have witnessed such rapid strides in the development of the science of comparative theology, and the increase of knowledge as to the origin of the Scriptures, their composite character, the process of editing (of interpolations, eliminations, transcriptions and revisions) that the claim for inerrancy of the Scriptures is being abandoned all along the line. The Bible is clearly the work of man, not the word of God. TRUTH is God's word, and we find the truth as we discover facts and understand principles. No one can conquer truth, but no well informed man will now claim that all the statements in the Bible are true. You should read John Page Hopps' "Plain truth about the Bible," 6d.; "Thus saith the Lord," 6d.; "Facts for Bible readers," 3d.; "Jesus, Son of God, not God the Son," 2d. And by E. W. Wallis: "The use and abuse of the Bible," 6d.; and "Did Jesus die on the cross, and rise from the dead?" 3d.—J. Rogers: We are not aware of any such discussion.—Gawen Harle: We have forwarded your letter to "Edina," the writer of the article. W. Lewis: Pleased with your success. The papers were free for mission work. Keep "pegging away." J. W. Smyth: Next week. L. Thompson: Such things occasionally happen. Some one who could talk with the control and help him, was needed. There was more of excitement and mischief than malice in it. G. Newton, Leeds: Many thanks; at first opportunity. W. J. Kirk: Sorry we do not know of any Spiritualist in Sydney, N.S.W.

A COMMON-SENSE VIEW OF A FUTURE LIFE.—Rev. J. Page-Hopps lectured in the Mechanics' Lecture Hall, in connection with the Nottingham Spiritual Evidence Society. Mr. E. W. Wallis presided. Mr. Hopps said common sense was what was most wanted in this life next to honesty. Especially did they want to bring common sense to bear on the question they had met to consider. A great thought was in itself a great hope. When he was told that his hope of a future life was too good to be true, his simple answer was that because it was good it was most likely to be true. It seemed to him that there was great force in the modern doctrine of evolution. If by slow gradation through countless ages man had been evolved from very low forms of life, as they knew man had been evolved, it seemed to him that in this human creature they had a prophecy of development and march on in the future. If their hope of a future life was nothing else but a splendid dream, they had one of the greatest possible clues that they could have to lead them on in this doctrine of evolution. The subject of a future life was not necessarily a religious subject. Common sense told him that it was a question for the medical man rather than the preacher. In the very make of human beings there might be something which, after the accident, or phenomenon which we call death, would march out and go on, and persist in some other and perhaps higher stage of being. That might be, and yet there might be no God. They might die and know nothing more of God than they knew to-day. If there were millions and millions of Christ-like beings living a future life, as there must be, what were they doing? Playing harps? Singing psalms? Impossible. Were they ignorant, were they heartless, were they powerless? That thought, if they followed it up, would lead them to some remarkable conclusions. He did not hesitate to say that the Bible was an inconsistent book. It had the loveliest lights and the deepest depths of shadow; it had the most heavenly images and the most Satanic blemishes of any one book in the world. The Bible said God was good. He wanted to know if God was good to His children in hell! "The Lord rejoiceth in His work." Did the Lord rejoice in His works as He looked over the battlements of heaven and saw the smoke of their torment that arose ever and ever? He believed the mighty words, "Progress" and "Justice" would be the motto of the next century. He took his stand before the great white Throne and simply asked for justice. He would be content with simple justice from his God. He asked for justice for the millions of heathen in foreign lands who could not help their state, for the millions of heathen in England, who were as much heathen as any heathen in China or India, and through as little fault of their own. He asked for justice for the honest atheist, for the honest secularist, for the honest agnostic. Was there to be no justice for the great army who had marched through life—not hating God, but loving Him and striving to serve Him, but who had gone to hell through some silly mistake they had made, or because they had got hold of some wrong idea? Speaking of the doctrine of eternal hell, Mr. Hopps said he believed in many hells and many devils. He instanced a case in Hoxton, where a factory manager kept a poor woman waiting in a cold porch for her money when he could have given it her at once. He called that place hell, and that man a devil. That man, rich in this world, would begin a bankrupt in the next. In conclusion, Mr. Hopps said they, as Spiritualists, challenged Christendom to hear the message which would be its emancipation. The audience, though small, was sympathetic, and frequently applauded Mr. Hopps' remarks.—*Nottingham Daily Express*.