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THE CAREER OF THE CHRIST-IDEA IN HISTORY.

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I.

INTRODUCTION.

What then, you will say, can the Fathers contradict each other! and what is there so surprising in that?—MELANCTHON.
Christ has given himself for our sins. . . . Since our sins are so great that nothing less than a ransom so stupendous can remove them, shall we still seek to attain unto righteousness by the strength of our will, by the force of law, by the doctrines of men?—LUTHER.

THE Christ-idea—that of an incarnate, divine mediator between God and man—is of remote origin. It is a necessity of the belief of savage man in the relations he sustains to the Infinite. It is the culmination of a series of beliefs, growing out of the reception of the doctrine of the inherent sinfulness of matter and purity of spirit, and forms a part of the solution of the vexed problem of the existence of good and evil. Its several parts, formed of gigantic hypothesis, may be thus stated:—

1. God must be perfect, and hence man must have been *created* perfect.
2. Man is now very imperfect, hence must have fallen.
3. Between man's imperfection and God's perfection, man's finiteness and God's infiniteness, there must be a mediator.
4. As man by his fall has committed an infinite sin, only the Infinite can atone for it.
5. Hence the mediator must be the Infinite, incarnated in flesh; must be a God-man, partaking of a double nature.

A clear understanding of this important chain of deductions, which have shaped the destinies of the races of mankind, can only be obtained by the study of mind on the plane of advance where these beliefs originated. The study of our own minds, or of those about us, will only lead astray; for we see nature from a different standpoint from the rude peoples of the early ages. The explanation must be asked of the savage; for he is the same in all ages. The answer he gave while standing on the threshold of time, to the questions what and wherefore is evil, has given the tone and direction to all these myths. His view of creation is that of a child. He is suddenly ushered into a wonder-world. Everything is surprising, inexplicable, mysterious. Fear, anger, awe, terror, all the passions of his soul, are by turns aroused. Nature to him is living. What afterwards becomes separated into God and Matter he regards as one. He knows nothing of law. Everything is arbitrary, inscrutable, miraculous. All objects are personified. The elements are individualised. They think, feel, and know.

Ages of growth were required for even this stage of advancement, and ages more to build up a system of myths defining the relations these idealities sustain to man. The records of all races during this transitional period are almost identical. The human mind, being similarly organised in all the diverse types of man, under similar circumstances receives the same thoughts; and hence it always entered the fog in the same manner, and resorted to similar means of escape.

Primarily there was no distinction between good and evil. The same Hindoo god creates and destroys, and is no more considered to be impelled by evil motives than nature in her process of elaboration and decay. The Egyptians solved the problem of the intricate relation between the two principles by supposing that Typho, the evil, was twin brother to Osiris, the good. Zoroaster taught that there was one powerful prince of

darkness, who held a legion of wicked spirits in subjection, and made incessant warfare on the god of light. This doctrine the Jews received during their captivity at Babylon. They previously considered Jehovah the author and undisputed ruler of creation; but he became in a manner limited by this myth, which has descended to the present, and forms a portion of Orthodox theology.

The infant man, the savage, is overwhelmed by the aspect of nature. He feels reverence and awe for the provident hand that apparently supplies his wants. The abundant game, the plentiful rains, the ripening of the wild fruits in succession excite his gratitude. There must be a great and good savage, outside of or within this visible world, who acts directly for the welfare of men. The philosopher feels himself to be but an insignificant atom in the universe: the savage revels in the belief that he is the born king of the world. He projects himself out into nature, and, magnified like the mirage seen in mountain clouds, worships the visions as God.

As he advances, he meets with counter-facts. If nature is created especially for him it should be unalloyed good. It is not. The whirlwind and the hail beat down the labour of his hands; the storm wrecks his rude ship at sea; the earth rocks beneath his feet, and the dwellings he has reared vanish like dust; foul pestilence snatches his beloved from his sight; miasma fills the air with its insidious and deadly presence; nations are aroused to war; the hand of brother is turned against brother; and, look where he will, there is a dire warfare between conflicting forces.

Unable to fathom this contradiction, unwilling to refer the bad as well as the good to this deity, a god of evil is introduced, whose mission is to war against, and thwart in every conceivable manner, the purposes of the good divinity.

The human mind recoiled at the idea of placing the supreme being in such antagonism. It resorted to the doctrine of emanations. The creator was removed one step from the one pure essence. He was called Brahma by the Hindoo, Ammon by the Egyptians, and Ormuzd by the Persians. He was the active creator, while the eternal one remained in a state of absolute repose.

Even this second deity was far beyond human sympathy. If the chief of a tribe, or the king of a nation, was all but inaccessible to his subjects, how much farther removed must be the controller of the universe! The idea of a kingly ruler naturally attached itself to him, and in almost all languages his name has that significance.

Between the first emanation and man were innumerable gradations of spirits, who served as messengers, received prayers, interceded with offended gods, and taught the ceremonials of religion. Of these, one possessed superior power. This mediator the Persians named Mithras; the Cabalists, Metraton; and the Platonized Jews of Alexandria, Logos, or the Word. To him they referred all the divine manifestations recorded in the Old Testament, as they did not believe any man had at any time seen God.

As the Divine Being was too far removed to hear prayers, it was useless to offer them directly to him. Consequently the mediator was addressed. The various incarnations of Vishnu usurped the place of Brahma; Osiris, that of Ammon; Mithras, that of Ormuzd. Apollo received the worship intended for Jupiter, and the belief is fossilized in modern prayers in the formula, "Through our Lord, Jesus Christ."

The beneficent One could create nothing imperfect and wrong. Man found himself surrounded by apparent imperfections, and a daily sufferer. As we look back to the days of our childhood, free from anxiety and care, as supremely blessed, so man looks to the early ages, and,

pre-occupied by these suppositions, there locates the golden age. All the ancient nations believed in this primitive Paradise or Garden of Eden.

If man was created perfect, and placed in a perfect world, he must have fallen from that high estate of freedom and purity. Here originates the varied myths of his fall. The Hindoo story is unknown ages older than the others, and may be taken as their type.

One Sicritus, a Greek philosopher, according to Strabo, was sent to India by Alexander the Great to learn the manner of life of its hermit sages. He was told by a Brahman, that, in the beginning of the world, milk, wine, honey, and oil flowed spontaneously from fountains, and peace and plenty reigned supreme. But, man making a bad use of these gifts, the Creator took them away, and compelled him to labour.

The fabulous Eden is described in Genesis; and Adam is said to have been expelled therefrom for disobeying the commands of the Creator, although these commands were given seemingly for the express purpose of being disobeyed.

The myth is preserved in the sacred volumes of the Chinese. Then, said the golden-tongued Confucius, mankind dwelt in a beautiful garden, in the midst of which grew a tree bearing the apples of immortality, guarded by a winged serpent. The earth spontaneously produced the most delicious fruits. Peace, plenty, and universal happiness reigned. There was neither suffering nor death. There was no sin; for men were good without effort, and the moral and intellectual harmony responded to the delightful and unvarying perfection of nature. From this desirable condition, man did not fall abruptly, but by slow gradations. The terrible fact of his present state was thus solved. The cycle finished, as usual, by a return to a future golden era, inaugurated by Tien-tse, a son of heaven, making his advent into the world, doing away with sin, and restoring harmony.

A belief in great cycles of change, ever returning on themselves, seems an integral part of primitive thought. As man originated in and fell from paradise, so to paradise must he ultimately return. If the sun has set in golden glory, its morning twilight already blushes the horizon of the future. The new age of perfection is to be ushered in by the advent of a great and good man. With the Hindoo it is to be the tenth incarnation of Vishnu himself. The Chinese expect the holy one to appear on their sacred mountain Kou-lu-lun, and bring all the world under the dominion of the Celestial Empire. Their sacred volumes are filled with prophecies of the golden age, the benefits of which are to fall on the Chinese Empire, which will then extend its sway over the whole earth.

The holy one will unite in himself all the virtues of heaven and earth. By his justice the world will be re-established in the ways of righteousness. He will labour and suffer much. He must pass the great torrent, whose waves shall enter into his soul; but he alone can offer up to the Lord a sacrifice worthy of him.

"The holy one does not seek himself, but the good of others. He enriches others, and impoverishes himself. He dies to save the world." "We expect a king. When he comes he will deliver us from all misery. He will restore us to new life." We expect this divine man, and he is to come after three thousand years." "The people long for his coming, as the dry grass longs for the clouds and rainbow."

Philo, an Alexandrian Jew, who taught contemporary with Jesus, preceding him by birth by about forty years, drew brilliant representations of the coming time, when the Lord's chosen people, the Jews, should be gathered together, and the holy guiding spirit, seen by their eyes only, should rule over them. All nations would then bow to their moral and mental superiority. The fiercest animals would become the companions of man, and the earth bloom in a perennial beauty that the imagination cannot conceive.

The Persians believed that such an one awaited to summon and reduce the whole world to the government of their "land of light."

The Jews expected, with ecstatic longing, the coming of the Messiah, and a Christian sect in the heart of the civilisation of the nineteenth century are ardently predicting his "second coming," and joyously anticipate the dawn of the millennium when peace and happi-

ness shall reign among men, and the lion and the lamb lie down together. It is a beautiful dream, and will be fulfilled. Humanity will reach the millenium, not by the advent of a Messiah, a Vishnu, or an Aztec Quetzalcoatl, but by slow and silent growth.

To be continued.

THE PHILOSOPHY OF THE SPIRIT.

By MISS LEY.

SPHERES OR STATES OF BEING.

THE first sphere of human existence upon earth is the sphere of selfishness. The infant who grasps for food, cries when in pain, knows nothing of the broad region of possibilities that lie enshrined within the spirit. The first demonstration of human life is the demonstration of physical existence.

Let the children enjoy the first sphere of existence. Let them have abundance of physical life and health. The sphere of infancy and childhood is the sphere of the growth and development of the physical form, and you must have growth before the soul can impress upon the physical brain the images of thought and immortality. The infancy of the race spiritually corresponds precisely with the infancy of humanity physically. The first sphere of spiritual existence is thronged with human beings in pursuit of self-interest. Is not selfishness manifested by the Christian worshipper who pursues religion that his soul may enter the kingdom of heaven, while his friend, his kindred, or even one other human soul may be left in anguish outside the gates? He who ministers to the pride and folly of others, and gratifies their lesser tastes in satisfying his own, may have fulfilled, externally, all laws of Christian devotion; prayed regularly, and, according to every theological idea, fulfilled his Christian duties; he may even have been charitable and beneficent and have sought the kingdom of heaven by prayers, by vigilance, by justice to his fellow men, but for what end has he done all this?—"that his soul might be saved."

Did he think of the souls of mankind? Did he think of their probable physical and spiritual wants? Did he think of the poverty at his own door when praying that his sins might be forgiven? Did he think charitably of the erring one? Did he, in his innermost soul, love the humanity fashioned in the image of God, and thereby wish to be good that he might save them? No; the one thought and supreme idea was, "Save me, oh Lord." And who is he, that God as Christ should come out of heaven for that selfish pleading, and uplift him to the paradise of the blessed, while over there is a toiling mother, and yonder a slave, with no one to pray for them, who are weeping tears of anguish day and night for the sake of loved ones? Such selfishness must be outgrown.

From youth to maturity the spirit must grow. The first stage of human love is selfish, the second is beneficent. The first God which man had was a God of anger to inspire fear and terror, a selfish and a jealous God. The second God was the divine, compassionate All-Father. Under whatever name these deities have appealed to man they present the two types of human existence, human worship, human progress. The first man or child is arrogant, selfish, impious, drawing all things to himself and for his own pleasure. The second man, sometimes coming in childhood, sometimes, alas, not coming even with gray hairs, is the unselfish, loving, spirit-man, who sacrifices the individual to the welfare of others. He may be compared to a soldier on a battle field, himself wounded, bearing off a comrade who was still more seriously wounded than he; either because he was dear to him or because he was engaged in the same conflict, or better still, bearing off a fallen foe. Or, to a woman in the conflict of life, when the great burden of grief and sorrow was upon her, rising up out of her own affliction and grief to minister to someone in greater sorrow. Or, to great and noble souls, such as Florence Nightingale, Elizabeth Fry, who go out into the world of scorn to cure the souls that are sick, the hearts that are faint, the eyes that are blind; the sphere of beneficence extends to all branches of active labour for man. He of the sphere of beneficence pities the sorrowing one, takes the cripple into his keeping, and ministers to them. But the third sphere is that of wisdom. It is the most exalted state—the triumph of the Spirit within over suffering, even the vanquishing of

the very last thing that man dreads—namely, individual pain (of body, mind, or spirit), and when that is overcome what have we to fear here or hereafter? This sphere of love and wisdom is also that of divine contemplation, wherein the wise minds of the centuries guide the nations of earth to their appointed places, and know that some must temporarily fall or fail, and some must rise, but that in the end there is hope for all. Love of truth is the sustaining power in life's struggle that makes the individual spirit value the treasures that it attains afterwards; or, in other words, *will* and *thought* are the forces which impel each individual to struggle upwards and onwards, realising that the sufferings of this present time are not worthy to be weighed in the balance with the treasure which is to be won. The study of Spiritualistic literature, diligently pursued, will lead to a wonderful understanding of truth. Conceding the reality and genuineness of the spiritual evidences in the Bible (which many in the light of present experiences can readily do), Jesus of Nazareth, in my opinion, was the first teacher of the Western nations to universalise the welcome truth of duality and continuity of life. His whole career was open evidence of the power of the life that lies beyond the body, and by his death and reappearance—an indestructible spiritual man—the veil of the future was raised, proving the dreams and aspirations of the race to be eternal verities.

DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

CHAPTER XV.—RESTITUTION.

In all ages there have been men bearing most honoured names, who have been bold enough to declare their opinions and express their belief in the final restitution of all men, by God's love, to truth and rectitude, unity and final happiness.

Had we space we could give quotations from many Fathers of the early church, among them Chrysostom and Clement of Alexandria. The latter says:—"The greatest and most royal work of God is the salvation of men." This process, he maintains, is continued not only in this world, but in the world beyond the grave. "For many centuries after the dogmatic teaching of Augustine, the Church lapsed into the degrading doctrine of eternal torment for sin. Yet as a set-off, and as a relief against it, however, it believed in and developed the idea of purgatory."

In the ancient and mediæval church many noble and good men held and taught the doctrine of the Restitution of man to purity and goodness. The belief in this theory is therefore by no means new, although the orthodox church has ignored it. It has had great support, and has been held from the earliest ages, and taught by some of the most honoured and distinguished of theologians, and by no Council of the early church was it ever condemned.

A vast change is coming over many of the most thoughtful preachers of the present day in respect to future punishment, and they are abandoning the old, crude, monstrous and degrading notion that our Heavenly Father intends to confine His erring ones to an "eternal bonfire." The truths of Spiritualism are influencing and modifying the creeds of the churches. During the last decade the pulpits have been treated to a new divine truth, that God's great love will extend to all men, whether they believe in the Atonement or not.

These advanced minds are said by the old hell-fire preachers to be on the "down grade," but Spiritualists and the angels know that such teachers are on the "up grade," and that the old theologians will have sooner or later to throw overboard "the devil and his angels," and the eternal fire of brimstone and torment theory.

God is not "A Fiend! a Tyrant! cruel and fierce, unkind, Revengful, furious, jealous, waiting awhile to bind And thrust men down to torture, unceasingly—for, oh! Hell's fires are painted vividly, where all are doomed below This is the God as shown men. Canst wonder if they all Turn steadfastly away from Him, and deeper, lower fall Into the mire and blackness? How can they love or trust A God so full of fury, who never will be just?"

This God is pictured to them! O, who will show the "light?" They'd grasp it, oh, so surely, could they but see aright This God, all love and tenderness, all love and goodness; just To the very weakest. Oh! tell them all to trust His love and tender kindness. He will not torture, ban,

Nor thrust them into darkness. He is not erring man, But God! So full of beauty, and truth, and pity mild, Stretching afar His loving arms to each and every child. Show them this God! oh, show them. They will not turn from Him! There is no Hell! Oh, tell them Hell's blazing fires are dim, Quenched with God's love and pity—His purity and truth—His perfect endless mercy. They'll love this God from youth. Picture Him as their Father waiting to give them rest. As just and not a tyrant. So shall thy work be blest."

This is the philosophy of Spiritualism. Eternal hope, everlasting progression and happiness for all mankind. The angels declare it; yet the parsons go on preaching hell-fire, damnation, and everlasting woe, and charge those who declare this message with "deceit" and "fraud" and the angels as being "lying spirits."

We thank God, however, for this glorious truth, and will proclaim it the wide world over, whether the churches will believe it or not. We will tell them that souls, however low-sunk, will have the opportunity of rising to the highest standard of purity and love, rescued from evil, purified, glorified, from the lowest depths of misery to the highest state of bliss. How glorious; how grand; God honouring and divine? "Then shall the kingdoms of this world become the kingdoms of our God and His Love."

This is the gospel of the angels. A stumbling block to many, despised, scorned, and hated by others, who will not understand the truth that makes them free, though angels from heaven declare it.

"Where is your understanding," say they, "who believe in supernatural manifestations to give you knowledge of the future life?" As if, forsooth, the teachings of Jesus and his apostles were not based upon the supernatural. As Paul was regarded by the Greeks as "a vain babbler" and a raving fanatic, so are the Spiritualists of to-day. Is it possible, they ask, that Spiritualism can overthrow the systems of religion and orthodoxy, and revolutionise the moral and spiritual condition of the world? Hence they treat the gospel of the angels as the Jews did the teaching of Jesus, with indifference and contempt, and regard it as the wildest of dreams, and the very perfection of absurdities.

To the millions it is nothing—they can form no true conception of it. To the sceptic it is a fable; to the prejudiced it is a delusion; to the orthodox religionist a snare of the devil, and to the bigoted priesthood "a damnable heresy."

The teaching of eternal salvation without a vicarious sacrifice shocks the pride and religiosity, and annihilates the aspiring imagination of priestly ambitious men. Man desires a scheme of mercy flattering to the notions he loves to entertain of his own excellence and dignity exalting him through the sufferings of another to happiness, grandeur, and immortality. He will not submit that the angels should teach him in their own way, but they must first study rhetoric in his school or he will not learn divinity from them.

"If Spiritualism be true," say our opponents, "give us a sign under our conditions." Let there be wonders in the heavens above, and signs in the earth beneath. Let the heavens cleave asunder, and a visible arm be let down from the skies? then we will believe." Yes, that old demand, "Show us a sign, and we will follow thee."

If the Nazarene should come and do in their presence the things which are recorded of him in the gospels, they would not even believe him, but call him a fanatic, an imposter and deceiver of the people.

Spiritualism has ever been most hated and resisted by those whose estimation of their own capabilities, acquisitions and virtues, have been the highest.

Among them we find the leaders of error, the prejudiced, bigoted, angry disputants of the age, the scoffers at all serious truth, and the cool contemptuous and rational despisers of Spiritual phenomena in all their forms. Nor do we wonder at this, when the gospel of Spiritualism destroys all their preconceived notions of atonement through a vicarious sacrifice of an innocent being, and their supposed doctrine of justification by faith alone, the glories of their material heaven, and the eternal torments of the damned in hell. No wonder that those of bigoted and prejudiced mind should feel resentment burning within them.

They urge the old, old objection:—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"

So he turned and went away in a rage." Thus many treat the truths of the spirit world to-day, but like Naaman, they will have to return, and what they reject now will be glad to accept after the change called death.

"It is asked, 'What use is Spiritualism?' I reply, It has penetrated the realms of spiritual darkness in all directions, giving clear, definite, and just views of God and His dealings with His children. It has changed the most sceptical minds to a belief and knowledge of a future life; it has surmounted the stoutest barriers of prejudice and unbelief; driven the prince of error and darkness from his strongest fortresses; planted the standard of truth upon his proudest ramparts; silenced his oracles, cast down his idols, shut up his temples, taken the prey from the mighty, and delivered the creed-bound captives; it has overthrown the devil and led him bound to the wheels of its chariot; it has extinguished the flames of hell, stopped up the mouth of the pit, and covered it with verdure, so that the keenest eye of the loftiest archangel cannot discover the print of a human foot thereon; it has bridged the gulf which theologians had made between heaven and hell; it has closed the gates of endless torment, and thrown wide the gates of Paradise. Spiritualism lives and spreads. Like a mighty avalanche coming down from the mountain top, it rolls on and on, and will sweep into oblivion every pagan and creedal God, and will bring every error of the Churches to the ground.

It can hush into a calm the tempest-roused wind in the bosom by anxious cares. It can melt the most adamant heart into penitence and contrition. It can cheer the broken-hearted and send the tear of gladness into the eyes swollen with grief. It can change characters akin to Manassah, Mary Magdalene and Saul of Tarsus. It can produce and maintain serenity under circumstances which drive the materialist mad. It reconciles the sufferer to his cross, and sends the song of joy into lips quivering with anguish. It enables the most affectionate to part in death, not without emotion, but without repining. It brightens the fading eye at the prospect of spirit re-union with loved ones gone before. It enables the departing soul to say:—

And if on earth I breathe no more
My prayer oft mixed with tears before,
I'll sing upon a happier shore,
Thy will, O God, Thy will be done.

It throws a veil over the terrors of the grave, extracts the sting of death, brings joy and gladness to the sorrow-stricken heart, comforts the widow and dries the orphan's tear, gives assurance to the bereaved of final happiness for their dark lost ones, with a prospect of meeting them again "in the land beyond the river," and opens up a glorious future of everlasting progression to all mankind.

The Truth can take our fears away;
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.
It makes the coward spirit brave;
It nerves the feeble arm for fight;
It takes all terror from the grave,
And gilds the bed of death with light.
The balm of life, the cure of woe,
The measure and the pledge of love;
'Tis all that mortals need below,
'Tis all that angels know above.

THE END.

TAKING THE WHOLE TOGETHER, the books of the New Testament the original eighteen books and the nine that were eventually added to make up the present number, would it be too harsh to say, A god were imbecile who, with the resources of omnipotence at his command, desiring to miraculously reveal himself, should go to work in such a way as this? A man of average ability would have done a great deal better.—REV. CHADWICK.

LACK OF THOUGHTFULNESS is undoubtedly the principal source of modern confidence in the New Testament's miraculous inspiration. But lack of honesty is here as well, of honesty with one's own self, of daring to see things just exactly as they are, and of honesty in the expression of opinions in words fitted as closely as may be to personal convictions. These are the days of obscurantism, of wilful hesitation to see things as they are, and wilful hesitation to declare what we have seen.—REV. CHADWICK.

A DISCOURSE ON "BLESSED ARE THE MEEK FOR THEY SHALL INHERIT THE EARTH."

BY DICTATOR.

It is usual for a certain class of readers to assume that any effort to discover sanity at the basis of the teachings of Jesus can only emanate from a rabid upholder of his divinity. Therefore, I think it necessary to preface the following remarks by a distinct disavowal of any belief or any disposition to believe in Jesus as in any peculiar sense different from the rest of his fellows.

A hard saying by Jesus and one we will take for consideration* is the beatitude, "Blessed are the meek for they shall inherit the earth." Surely there never was a passage more frequently perverted to a debased use than this. For ages it has been used as an instrument to quell the natural disaffection occasioned by the ever-increasing encroachments made upon the communal means by an aggressive aristocracy. Even the church has not hesitated to use it as a medium of exerting control over the minds and bodies of her adherents, and has ever taught that a meek man was one who lent himself a willing tool to the plans and expedients that for the time being controlled his counsel. But centuries of such meekness have not resulted in giving its adopters an enhanced share of the earth and its benefits. To the contrary it has but the more effectually placed the yoke of servitude around their necks, and we are therefore warranted in concluding that the terms meekness and inheritance were understood by Jesus in a totally different sense to that in which they have so persistently been interpreted.

Perhaps the readiest way to a correct apprehension of the significance Jesus attached to these words is to be found in the contemplation of the great ideas lying at the basis of his philosophy, and I think no passages in the New Testament give us a more definite insight into these, than the texts, "The Kingdom of Heaven is within you,"* and "I and my Father are one."

Let us study these statements. From the first we learn the fact that Jesus regarded heaven, the highest stage of development conceived by man, as a condition of mind rather than an external place having a *locus standi* in some remote space. But if heaven, the ultimate goal of human attainment, is discovered as nothing other than a mode of thinking, it requires no great strain of the imagination to conceive that the various intermediate stages, existing between the lowest and the highest states of being consciousness has made us familiar with, are in like manner to be explained as phases of consciousness.

Now if we turn to modern philosophy we find it practically making the same announcements, for Kant teaches that "space and time are pure perceptions and nothing real in themselves," therefore it naturally follows that "everything in space and time must be through and through ideal. The being of objects in space and time consists in their being conceived." The farther expansion of the principle lines of thought contained in the Kantian philosophy in recent times has not only enabled modern philosophy to dispense with the services of the thing-in-itself, the one element retained by Kant, in his "Critique of Pure Reason," which gives any shadow of pretext for ascribing any portion of the matter of knowledge to an outward source, but it has enabled us more clearly to realise states of consciousness other than those made known to us in our first partial and limited experiences of life.

Our first outlook upon the world reveals a number of isolated objects, existing apart from ourselves, and having no real relation either one with the other or the spectator. Nature as thus seen is an insoluble problem. It is something seen but not understood. It has its being apart from mind, and so fails to offer any clue which will enable mind to penetrate into its mystery. But as the mind grows more familiar with the various objects presented to its contemplation, it becomes cognisant of the fact that laws and not objects are the only stable existences for objects come, in the process of thought, to be known as "an endless aggregate of related and transitory facts, each of which exists only as it determines and is determined by the others according to universal

* We are assured that the correct translation would be "The kingdom of heaven is among you," or, in your midst; Jesus claimed to represent, and identified himself with, "the kingdom" in the manner customary in the East.—ED. T. W.

laws." Nor is this attitude towards the world the final one assumed by mind, for it eventually comes to recognise its own nature in the objects of consciousness, and realises that they can have no existence except in so far as they exist for intelligence. By this final act mind takes the world into itself, and thenceforward understands that the changing phases of life are but phases of its own development.

But not only does modern philosophy agree with Jesus in conceiving the visible world as a presentment of spirit; but it is also in harmony with his declaration of the oneness of man and God.

Perhaps no announcement more transcendent in importance was ever made to mankind than that contained in the words, "My Father and I are one." It proved a hard saying to the Jews, and ever since has been the subject of interminable argument, and yet in these latter days it is seen to be the simplest and most direct way of describing a relationship which every act of conscious intelligence has taken for granted.

Hægel, that prince of modern philosophers, has clearly shown that our individuality rests, and can only be conceived, on a basis of universality. For a self-conscious being is one who is at the same time conscious of a *self* and a *not-self* in opposition to each other, and such a consciousness proves the existence of a unity at the back of these two related terms. Now such an unity, by reason of the fact that it embraces all that consciousness is capable of containing, can be none other than God.

Having then in this necessarily cursory manner considered the vital elements at the basis of Christ's teaching, and having exhibited the harmony between his philosophy and that of the most advanced system of the present day, we are in a better condition than at the onset to appreciate the significance he was most likely to attach to the words "meekness" and "inheritance."

So far from Jesus entertaining the ideas generally attributed to him in connection with the word meekness, the idea of a soul-less will-less clod, whose main function in life is submissiveness to the dictates of his social and mental superiors, it has ever appeared to me that the only interpretation we can consistently suppose Jesus would be likely to countenance, is that which represents a meek man in the light of a sympathetic and philosophic soul; a man who has risen so far beyond the limitations imposed upon a man's nature, when he is looked upon as an isolated being merely superficially related to other isolated beings, as to have penetrated to those regions in his own nature, where separateness is seen to resolve itself into unity. A region where thine as opposed to mine becomes a meaningless expression. For here in this Holy of Holies life can only be considered and realised as the manifestation of one spirit.

Such a being would necessarily lack much, if not all, of that self-assertiveness commonly characteristic of men in their dealings one with another. It would be impossible for him to set up his own interests in opposition to the interests of his fellows, for in each human being he would find not merely a brother but a vital part of his own spiritual organism, and any injury or deprivation endured by humanity through his action would be felt as a wrong suffered in his own person. This idea is reiterated again and again throughout the poems of that most lusty and sane of all poets, Walt Whitman. One example will suffice. In "Leaves of Grass" he tells us that "Whoever degrades another degrades me, and whatever is done or said returns at last to me."

Thus it is seen that there is meekness which has its origin in plenitude of mind and soul, rather than in a spiritless submissiveness to the powers that be, and it is the former, and only real type of meekness, Jesus had in his mind when speaking on the subject.

I think we are justified in forming this conclusion, because in the first place it would be absurd to suppose that a man of such spiritual endowments as Jesus could possibly give countenance to a phase of character in which mere abjectness and animal docility were the leading features. And in the second place, because of the peculiar promise made to those in whose lives meekness has formed a prominent feature, nothing other than the inheritance of the earth.

Conclusion next week.

ANGELS AND THEIR MINISTRY.

BY WILLIAM EDWARDS.

FROM the point now reached in regard to the nature and destiny of the soul we should be prepared for remarkable results growing out of the condition into which man is ushered when translated from the body. Angels are human spirits from our own or some other earth. The ultimate end of creation is the formation of a boundless heaven made up of unnumbered spirits. The spiritual world is all around us, and its tenants are perpetually in intimate, though to us unconscious, conjunction with the spirits of men in the flesh. Man the spirit is necessarily as to his interior, a denizen of the spiritual world and subject to the laws that govern spiritual existence. The doctrine of angelic ministration is expressly taught in the scripture, and the inspired intimations are by no means few that we are incessantly surrounded by and in close connection with a multitude of the heavenly and infernal hosts. The truth on this head is universally admitted in some form by the Christian world, and yet that it has comparatively little practical influence over men is undeniable. Angelic agency comes home to us with new and striking force through the phenomenal facts of Spiritualism, which show that spirits incessantly work by and through earth dwellers. They give force on the one hand to the power of temptation, and on the other fortify the soul, or spirit, by influx, to resist temptation, and finally, after death, every spirit enters that specific form of heavenly or hellish society with which, by means of his ruling love, he had been tacitly conjoined in life. Provided scripture information on this head be conceded to be true, Spiritualism confirms the bible teaching. In what way do spirits come into communion with us and act upon us except through our minds? Should not spirit come in contact with spirit rather than with the body? When they act upon the physical frame is it not mainly through the mental? The guardianship which ministering spirits exercise towards us is mainly by inward monition and impulse, and by warding off the infestations of the lower ones. What valid objection then can be urged against these teachings of modern Spiritualism? If Spiritualism has not unfolded the true relation between these two great departments, namely, the angelic and the human, then in what respect does the claimed biblical "ministry of angels" differ from that which Spiritualism has assigned to them?

OUTLINES OF SPIRITUALISM.

THE BRITISH SPIRITUALISTS' LYCEUM UNION have published a book written by its devoted secretary, Mr. Alfred Kitson, entitled "Outlines of Spiritualism." It is "designed for the use of Lyceums in particular and Spiritualists in general." It also contains a supplementary discourse for teachers and parents on "The Children's Progressive Lyceum: what is it?" by Mr. Kitson, which is well worth reading. The title page fully indicates the nature of the work, which is a reprint, in an enlarged, amended, and improved form, of "Spiritualism for the young." The treatment of the subject is comprehensive, thorough, and interesting. The relation of Spiritualism to the Bible is fully dealt with and clearly expounded. The philosophy and teachings of Spiritualism are well set forth. Descriptions of the spirit-world and spirit-homes are presented which will afford food for reflection (perhaps we should have said Spiritual-world and Spiritual-homes. For our author has ruled "spirits" out entirely, and speaks of our "spirit friends" as our "spiritual friends" and "spiritual beings"). The "Virtues" and their opposite "Vices" are fully dealt with, but it seems rather a pity that almost the closing pages of the work should be devoted to the consideration of vices. The whole book will well repay "the children of an older growth" as well as the young ones for careful study. Mr. Kitson is to be congratulated on his work. It is clearly printed, nicely got up, well bound in cloth, has nearly 200 pages, and reflects credit alike on author, printer, and publishers. It should prove an invaluable aid to the workers and members of Lyceums all over the world. (See Advt.)

Will all those who wish to assist in forming a society in Prestwich, Whitefield, or Radcliffe communicate with Mr. Geo. Grimshaw, 117, Moss Lane, Whitefield, near Manchester.

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The People's Popular Penny Spiritual Paper.

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FRIDAY, OCTOBER 5, 1894.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

CAN WE KNOW GOD?

There is a God who works in nature and through humanity. Spiritualists do believe in God. They may refuse many of the patterns of God presented for their consideration, yet God, the infinite presence and the eternal spirit, will remain a central idea in the consciousness of every Spiritualist. Bringing yourselves then in harmony with the universal principles of order, form and beauty, you bring yourselves in harmony with God.—J. J. MORSE.

A LETTER in our correspondence page by G. W. Blythe has called forth a number of replies, and certain other letters have curiously and co-incidentally led up to the same point—the existence, nature and power of God. Mr. J. W. Leeder says:—

DEAR SIR,—Mr. Blythe in the *Two Worlds* for August 24th said: "If Chedor Laomer's story, that of 'Ben's Hollow,' and other similar ones be true, I think it conclusively proves that there is either no God, a weak one, or one who is apathetic; caring little for anything save his own honour and glory." And in his last letter he says, "God can either prevent misery or he cannot. If He can and won't then He is not good, and if He cannot He is weak." These arguments have been advanced thousands of times, and only go to show that those who use them incline to think of God in much the same way as a child would think of its earthly parent. Is it not a fact, that in the aggregate the issues of universal laws are good? Are we to condemn railway travelling because accidents occur? or the use of ships because of many disasters? religion or education because they are frequently abused? In the aggregate all these things are useful and good. One thing is obvious, that man's injustice—not God's decree, is responsible for much of the misery and wrong that we see in this world. Mr. Blythe would probably ask, "why does not God prevent it?" I reply, it is constantly being prevented—indirectly. Is not man always progressing? Are there not thousands of persons striving to uplift humanity, to root out oppression and wrong, to wipe out misery, and to awaken the spiritual nature. But this is man's work. Yes, it is man beginning to work in harmony with the laws of God; and the more we follow up this principle of eternal progress and good the sooner will critics cease to complain of the weakness or apathy of God. It is easy to ask, why does God not do this or that? Why will He not change the colour of my hair, or double my income if I wish it? Why does He allow storms, floods, fires, disasters? Is not every disaster a lesson which leads mankind to the investigation of causes, and do not future generations receive the benefit? I believe the more we understand the laws of God the less reason shall we have to impeach His wisdom.

Mr. Blythe says, "We must judge of God's power and goodness, logically, by His fruits." How can man judge the fruits of God, except in the most limited sense? Who knows the infinite? We finite beings certainly cannot know. But, seeing that in the vast emporium of the universe there is displayed the most exquisite harmony, that there is a prevalence of good—taking these as the expressions of God's wisdom, what have we to complain of? I am well acquainted with J. S. Mill's "Theism" and logic, and although I admire his ingenuity, I recognise that universally expressed principles are greater than any man, even if he is Mr. Mill. We stand on the shore of infinity, and cannot penetrate its depth. I believe, sooner or later, every soul receives justice. I am not prepared to say how long it may be before it is meted out, or how long it may be before a spirit awakens to a full sense of its condition in the spirit world, but I have no doubt justice will be done. It is good for mankind to believe in God, and trust His wisdom; and it has ever been that the great majority of mankind have lifted up their souls to Him, who, although working in ways unknown to us, yet expresses Himself in such manner as to lead most men to rely on His goodness. Let us then, rather than cavil about the seeming injustice of God, seek to wipe out the injustice of man; to heal broken hearts, put sunshine into the lives of suffering mortals, to cast out the oppressor's wrong, and awaken man's spiritual consciousness, until the human heart throbs with happiness. Then the impeachment of God's wisdom will for ever cease.

Thos. Slaney Wilmot, who recently published the book, "Twenty Photographs of the Risen Dead," which has caused such a sensation, writes:—

SIR,—I am constrained to answer G. W. Blythe. He says: "It does seem so absurd to hear religionists prating about divine love in face of the misery of this and other worlds, and I consider God anything but good for allowing people to be tormented by their own desires and passions without their being gratified." Suppose G. W. Blythe has a child who greatly desires the pretty light thrown off by the fire; he is continually being told that he must not touch it; is carefully watched; and every protection is thrown around the fire to shield him from danger, but the child knows best, is wilful, watches his opportunity, seizes the desired blaze, loses his balance, and becomes the victim of much pain and disfigurement from the effects of natural law. Are we to blame the loving, cautious parents for making a fire, when they knew their child desired to play with it? Is the fire blameworthy because it burns, or God to blame for creating fire? Go further! This child becomes a young man. His instructors continually call his attention to Solomon's warning words (Proverbs xxiii., 29—32). "Who hath woe? Who hath sorrow? Who hath contention? Who hath babbling? Who hath wounds without cause? They that tarry long at the wine. Look not thou upon the wine when it is red. At the last it biteth like a serpent, and stingeth like an adder." The young man ignored the cause of his disfiguring burns; he still disregards the voice of experience, and, being drawn to the bright liquor, as he was to the bright blaze, resolves to have it, and thus becomes a penal sufferer for another of Nature's outraged laws. Are his teachers, his parents, his God to blame? or is he responsible and blameworthy? Once more: he falls in love. He has been taught by preachers, writers, and his own intuitions that the object of marriage is twofold—companionship and procreation; that the latter, when the result of well-selected, healthy, and happy times, gives rise to healthy, happy, harmonious offspring; that "the flesh lusteth against the spirit, but if ye be led by the spirit ye are not under the law." He marries, and in defiance of these injunctions from the experienced, he wilfully gives free run to his passions regardless of the fact that he is placing himself and his descendants under Nature's infallible law, and that the consequent degeneration must inevitably be borne. If civilised men use one of Nature's holiest methods for lustful gratification, should God be blamed if the consequent suffering falls upon these civilised men?

Replying to our comment upon his letter (see page 400, Sept. 14), Mr. G. W. Blythe says:—

I do not see that your arguments prove my deductions wrong in any way whatever. I never said that God was not good—I said that he was either not good or weak, and you confirm the latter by stating that perhaps God cannot, &c., &c., for beneficent reasons. But even this negatives his omnipotence, because if God must allow evil that good may come, it shows that he is too weak to be able to get the good otherwise.

With respect to not impeaching the goodness of the Supreme Being, you are here making an unproved statement that he is good, and, besides, I thought that all Spiritualists were free-thinkers as well as the materialists; if not, Spiritualism will only add one more to the numerous religious sects by which we are annoyed.

Re the Theosophists' and Spiritualists' statements that the God of the Bible is distinct from the God of the universe, I would ask what grounds have they for considering so? Is it not because they have found that God's character as portrayed in the Bible or in Al Koran is far from perfect, and, therefore, have imagined another better instead, quite overlooking all the misery that God, whoever he be, allows in the world (apart from what Bible or Koran states), which detracts greatly from his goodness or power? Besides Jews, Mohammedans, Christians, and Spiritualists all give him the title of God, the Lord, or the Spirit of God!!! I suppose, however, that when all these different religionists use the term God, they mean a different Deity in each case. "Jehovah" only signifies, in English, the Eternal One, and do not Spiritualists give him the English title, though they seem to consider him a different being when spoken of under the foreign name?

If Mr. Blythe will read our comment again he will see that he has failed to grasp the questions we asked him to consider. We did not make "an unproved statement that He is good," nor did we seek to impose limits to free-thought; far from it, but rather we suggested the necessity for wise thought, for caution against jumping to hasty conclusions, and pointed out that we may ignorantly "overlook many things which, if we knew, would teach us to be modest and not impeach the wisdom and goodness of the Supreme." It is Mr. Blythe who impeaches the wisdom and goodness of the Supreme, we simply advise him to be careful, and remind him that he does not know all there is to know, hence the unwisdom of wholesale generalisations. We do not know ourselves yet, neither do we know Nature—Infinity is a mystery beyond our ken. Whether God is, whether he is wise, weak or omnipotent, neither of us can really know. Until we can understand as God understands; see and know, think and will, as he does, it seems to us, we both stand on the shores of the Unknown and should hesitate before condemning where we fail to comprehend. Science discloses tendency in Nature. Evolution (an upward trend towards perfection) is eternally operative; order, harmony and beauty are everywhere (storms and catastrophes are incidents,

not permanent), and whether these results are due to chance, necessity, or are manifestations of inherent Mind is the question for solution. Consciousness, the ability in man to see, think, interpret, understand, use and enjoy, is the great riddle of existence as yet unsolved. Let us patiently and carefully enquire, examine, learn, and apply, rather than assert and impeach. There is little or nothing to be gained by becoming indignant and denunciatory. That is not the scientific nor the true Spiritualistic method.

Regarding "the God of the Bible not being the God of the Universe," let us frankly recognise that the "God idea" has grown with man's growth, changed with his progress as all other ideas and ideals change. The disposition, deeds and motives attributed to God in the Old Testament differ materially from the characteristics attributed to him in the Gospels. Men make Gods—idols or ideals—and robe them with their own conceptions of what they *should be*, but we may (doubtless *must*) all be greatly mistaken, because we are only children groping for the light. It is surely *something* if we can feel that there is a light, and that we shall sometime somewhere find it.

We think, then, that, liable as we are to misconception because of imperfect knowledge and inability to fully understand, we are at least justified in thinking that behind all phenomena dwells the Absolute, and by trusting, hoping and working to discover the truth we may yet learn that "good is the final goal of ill," and beneficence reigns in the realm of the real behind the evanescent.

Another correspondent writes:—

DIVINE RIGHT AND MAN'S RESPONSIBILITY.—The conditions governing the two worlds we are conscious of, and that which we are hoping for is not sufficiently understood by the wisest of us to justify any of us laying down rules by the application of which we can determine first principles. I do not admire Mr. J. F. Hewes's method of treating "divine right." To my mind it seems clear that every human being exists by "divine right." What we wish for is that every human being will come to realise this to be a great fact, and, according to his light, insist upon his right divine for fullest opportunities to express himself according to his highest hopes. His responsibility is clearly evident if stripped of ambiguity, evident in so-called nut which "A Spiritualist" sends to you. The "nut" seems to me to be in the fourth paragraph of his letter in your issue for 21st September, 1894:—"He (man) is influenced by the force of his reason to commit an act which his reason tells him is a wrongful one," *ergo*, he should not be held responsible for resulting evil. This postulate is not logically put before us. Reason may be said to be the operation of the mind in search for the truth: the power or faculty in man to discern and distinguish good from evil. Can this "force" impel or incite man to discover truth, and impel or incite to the adhesion of the false at one and the same complete operation of the mind? Having established the *positive*, can it during the same mental process *prove the negative*? I say the force of reason may satisfy a man that an act is wrong, but this force becomes *negative*, and *unreason*, which compels him to do the wrong. ZEUS.

September 23rd, 1894.

Then Mr. J. F. Hewes asks for a few words, suggested by our footnote to his communication on page 451. He says:—

I hardly think your argument will "hold water"—if "God through Bismarck and Moltke made the German nation," because He "is in all and acts through all," it naturally follows that He "is in all" nations, conquerors and conquered alike; which looks like being "a house divided against itself!"

If we suppose God to take any interest in human affairs, it is only natural to suppose that He is always on the side of right and justice; and, as He is "all powerful," that cause or nation which has Him on its side must, of course, be victorious. But, sir, I would ask you, is it a fact that Right always prevails? Does the injured individual, or the wronged nation, always get justice? Is it not the *powerful* in nations and individuals who come out victors?

I certainly think that, if God really took any personal interest in the affairs of men, He would not allow the wholesale butchery of patriots fighting against oppression; or, the multitude of wrongs and cruelties to which the weak are, and have been, subject.

It seems to us brother Hewes takes too short views and looks through the wrong end of the telescope. Why should not God act as the vitalising energy, the ever-present power which makes for righteousness? Why, with extended vision, recognising the realm of consequences and the progressive destiny of the whole race, why should we suppose that, to evidence the goodness and justice of God, he will always be on the side of *what we call* right and justice? Why should it be necessary to suppose that God is *all-powerful*? Wisdom is self-limited. God is not omnipotent enough to make falsehood true; nor two and two five. If He were there would be no Order, no Truth, no Justice—only caprice. Is struggle an unmitigated curse? Is death an evil? Is there no good outwrought as the result of pain and con-

flict? Must everything be easy, plain sailing, and sugary ere we believe in an over-ruling Beneficence? Or are we children at school? Is life an education, experience a discipline, and conquest a joy? "Blessed is he that overcometh."

If God is—(and we intuitively feel that He *is*, though we should never attempt to argumentatively prove His existence to another), and He is the *life of all*, inspiring all, then most assuredly He *is* in both conqueror and conquered alike. Their battles and conquests and defeats are mere incidents. The universal sweep of principles, which ultimately outwork order, justice, and a perfected humanity, are not measured to save an individual here and there from the stress of life's turmoil. That "prosperity spoils more than adversity" has become proverbial. In our opinion we may find evidence of the directing tendency of the immanent "divinity which shapes the ends" of men and nations—"rough hew them as they may"—in the common things of life equally as in the epoch-making events which evidence that evolution of the more perfect and beautiful has ever been going on. We did not contend for *personal* intervention, nor do we advocate an anthropomorphic idea of deity, and yet to our mind *Intelligence and Being* are necessarily involved in the great problem of problems.

Still another and a final letter in this series. A lady, Mrs. C. Cross, writes:—

"I have recently read in the *Two Worlds* Florence Marryat's lecture "There is no death," and in the issue of July 6th came to the part headed "Spiritualism and the Bible," where it pointed out that "The beginning of Spiritualism was when the Lord God walked in the cool of the day with Adam and Eve, and their eyes, unblinded as yet by carnality and infidelity, were able to see Him and converse with Him," an idea which as an orthodox believer, I held. Four years study and investigation of Spiritualism has, however, caused me to look upon the above, and many more unnatural statements, as purely allegorical or mythical. Believing the great cause whom we call God to be the unknowable, the unsearchable, the father whom no man hath seen, the very fact of such a description of the beginning of Spiritualism appearing in your paper seems to raise one's doubts and compel one to ask—which am I to believe? Reading on I come to the sentence, "Spiritual intercourse was so common in those early days that the sons of God saw that the daughters of men were fair." Where is the connecting link between that sentence and Spiritualism? I fail to see it. Also, how was it that the women were not the daughters of God as well as the men sons of God, or *vice versa*, the men sons of men as well as the women daughters of men?

If a little light can be thrown on my darkness through the light-giving pages of your truly excellent paper I shall be really glad.—Yours with all respect,

C. M. CROSS.

153, Southtown, Great Yarmouth.

Our correspondent fails to realise, and we think that Miss Marryat did not make her position sufficiently clear, that the lecturer was simply accepting the Bible statements literally, to meet Christians on their own ground, and show that their own so-called authoritative and infallible guide taught Spiritualism from beginning to end. The story of God walking in the garden is absurd, save as an allegory. The prophets (mediums) were regarded as "the sons of God." They fell from their celibate state by looking favourably on the daughters of men. This we are assured is the correct explanation. Spiritualists often err when attributing to *spirits* certain reported occurrences, which, when the ancient usage of terms is comprehended, cease to be spiritual. Thus, the angels who are reported to have visited Abraham and Lot are often spoken of as "materialised forms." Those who speak thus merely give our enemies (who know better) occasion to blaspheme, for the word "angel" was applied to messengers—men; and only in modern times has it come to mean a decarnate being. But what does it matter to those who have knowledge of *facts* what these passages *may* mean, *did* mean, or are *supposed* to mean? They have no *authority* for us other than the truth, the same as any other writings. What we desire to know, what we reverence and hold sacred is *TRUTH*. Humanity will be redeemed by human devotion and loving-kindness. Thus the Infinite Spirit, working in *Humanity*, by and through all men, is guiding, teaching and impelling us upwards and onwards. We are often blind, foolish, wilful, wayward, ignorant, wicked, and must suffer the consequences until we gain knowledge, power, wisdom; and, growing in love and virtue, intelligently conform to the great law of right and secure health of body, mind and spirit, and understandingly and lovingly become at-one-with God in spirit and in truth.

CORRESPONDENCE.

SICK AND BENEFIT FUND OF THE ORDER OF PROGRESSIVE SPIRITUALISTS.

Sir,—Kindly allow me space to acknowledge further subscriptions to above fund received during September. Mr. D. Wilkinson, 1s.; Mr. H. Brett, 2s. 6d.; Mrs. Hyde, 5s.; Mrs. Bellingham, 10s.; Mr. J. Tatham, 10s.; Mr. W. E. Leaver, 2s. 6d.; Mr. J. H. Morton, 2s. 6d.; Mr. Alex. Imlach, 2s.; and Mr. Bevan Harris 5s.—Yours truly,
(Mrs.) M. H. WALLIS, hon. sec.

ANSWER TO A "SPIRITUALIST."

Sir,—Is man really a responsible being? Yes: first, the child is not a man, and therefore is not responsible for wrong doing or wrong thinking. Second: man is a free agent, and responsible for wrong thinking, and commits sin in wrong actions, which are the outcome of wrong thinking.

Sound manly principle will give right thinking and wisdom to detect right from wrong and thus prevent evil. Father God educates His children in that they know darkness from light. When in doubt, ask Father to show the way, make your request known to Him, and wait for the message or light.

S. A. B. COTTON.

"DEVACHAN."

Sir,—If your correspondent, J. Fraser Hewes, has "gathered that this state is one of unconsciousness" from reading Mr. Sinnitt (which does not definitely appear), then we have a direct contradiction, for Mrs. Besant says (Introduction to Theosophy, p. 26), "The stages of disembodiment after the soul has shaken off the perishable part of the personality, are spent in a state consciousness, which has been called Devachan." If on the other hand Mr. Hewes has made a hasty statement which he cannot verify, I think it would be more dignified to frankly admit it, instead of trying to cover his laxity by calling his opponents "softies," and ridiculing their literature by comparing it with "*Punch* and other comic papers." The cause of Truth is but poorly served by the employment of such unworthy weapons as flippant ridicule and sarcastic insinuation. Let us hit hard, by all means, but let us hit straight.—Yours respectfully,
WALTER WOOD.

53, Wyvis-street, Poplar, London, E.

A SUGGESTION RE MEDIUMS.

Sir,—Mr. Henry LeBlonde finds there is a greed of gain amongst mediums. Perhaps there is; yet he encourages the bad system by visiting the various mediums. I am surprised that one who calls himself a Spiritualist should use spirit Intelligences for business transactions where he would, in any other condition of life, use his common-sense and reason and decide for himself. The controlling spirit, who is only a human being, and with whom probably he has had no personal previous acquaintance, or with the medium either. Yet he accepts with confidence that spirit's advice, loses £60, and then brands the medium as a fraud! It is deplorable that there are persons who degrade themselves by attempting to bring Spiritualism down to the level of fortune-telling. Mediumship is a sacred gift, and should be used only for a sacred purpose. Our spirit friends frequently give us advice concerning material affairs, but let them give it voluntarily for the sake of principles; don't seek it.
J. B. RANDALL.

Member of the International Corresponding Society.

Sir,—From the tone of the correspondence hereon, my former letter has not been sufficiently understood, nor the above matter dealt with with that seriousness which the investigation of such a subject demands. From the tone of the letter signed "Spiritualist" I can well understand the reason for writing under a *nom de plume*. That letter calls for no special reply, it being contradictory and somewhat rude. Advice was never sought by me with the object of gaining money (had the writer known me he would not have written such rubbish), but through following the medium's advice I was subjected to the loss of £60. I did not seek to ventilate this loss, nor yet if I lost another £60 would I do so, but I merely took occasion to remark that by this woman pretending (I think I am justified in using the word) to be controlled, the loss was a consequence. I do not take any means to punish her, although I could easily do so, there are others, doubtless, that may do that. The party in question is doing more harm to Spiritualism than I can state. There are many old and experienced Spiritualists who can bear me out in this. The woman is an "arrant imposter."

Replying to Mr. de Vere's letter, I think when I point out to him that my sole motive is to purge Spiritualism of false mediums, he will be at one with me in my views. I never meant to deprive honest mediums of fees, certainly such a thought never occurred to me. Spiritualism is no imposture, then why should so-called mediums trade upon it, and make good livings by it, thereby depriving honest, hard-working mediums of their rights? I am given to understand that in my attempt to ventilate this crying disgrace I have the sympathy and support of all right-minded individuals, who are as anxious as I am to cleanse the body from such a taint of leprosy—the "suspicion of evil." Did I not think so I should at once sever my connection with Spiritualism. In conclusion, I would point out that my protest strengthens the hands of just and upright mediums. The good old book tells us that the law is only a terror to evil doers. The just and conscientious have nothing to fear, but much to be thankful for.

HENRY M. LE'BLONDE, B.A.

Brynnfynnon Cottage, Abergele, Sept. 22, 1894.

M. G. asks:—"Will Henry M. LeBlonde kindly say if he visited the mediums under the name of Fisher? If so, he shall be enlightened."

WHY DON'T THE EXPERIENCED SPIRITUALISTS OF 1874 ATTEND THE SPIRITUALIST MEETINGS OF 1894?

DEAR SIR,—After reading your paper the last two months I find running through the correspondence an inquiry which might be concreted into the following question:—

Seeing that you have had exceptional facilities for witnessing every phase of spiritual manifestation in your own family for a series of years, how is it that you keep aloof from public meetings and the public propaganda of Spiritualism?

In reply to the above inquiry, which has been put to me personally this week by a Spiritualist of 1870, my reply is as follows:—

(a) My early training was that of a Roman Catholic, and such training was always through men of high culture, apparent personal worth, and usually free from conceit and arrogance. Under such training I learnt what underlies the ultimate end of modern Spiritualism.

(b) The worship was in silence, under the very best conditions for the raising of thoughts in a spiritual direction. The whole system of the Roman Catholic Church tends to show men and women that they are but little children in the presence of the Supreme. The routine of confession which seems so distasteful to English people (and to English people only), is but a phase of true Spiritualism when properly understood, because the true Spiritualist knows that pretence is utterly useless and that there are a million witnesses to his every action.

(c) Spiritualism came to me, I did not seek it. I know that it came as the result of deep anxiety on my part over the horrible doctrine of eternal punishment, and the lifting of that black cloud from my soul is a demonstration of why Spiritualism came to me.

(d) I, some twenty years ago, after the experience (c), with deep exalted feelings of thankfulness approached persons who were meeting in —, and who called themselves Spiritualists, but from my point of view I very soon found that a considerable number of them were leading irregular lives, that some of them were boasters and liars, and that others were full of jealousy and miserable feelings against any other person coming forward to give proofs of Spiritualism. This first lesson of public promiscuous Spiritualist gatherings was such a shock to me that it was quite sufficient to last twenty years. I have during the last twenty years, from time to time, attended some of the meetings, and the attending of such meetings was frequently in no manner calculated to benefit me or teach me anything that I did not know; nevertheless, with true spiritual and charitable feelings I have continued to go amongst people who I knew to be full of empty conceit and with but a moderate amount of ability, but I found that treating such people with respect and civility only increased their empty conceit, therefore I could not endorse the methods of such people. With respect to the women, the difficulty always is to gauge to what extent their own vanity leads them to pose as half witches and prophetesses. Knowing as I do the truth that there is in spiritual communion, the greater is my personal responsibility in attending meetings and endorsing the sayings and doings of the mediums. Because a woman appears year after year with persistence repeating the same formula, that is no proof that the statements are correct, or that the stater is genuinely honest and reliable, any more than the doctrines put forth by the ordinary English ranting parson are proofs of the truth supposed to be expounded in his weekly ravings.

(e) Then, again, in respect to acknowledging every person as a brother simply because he has attended half-a-dozen meetings in respect to Spiritualism, such a position would be unsafe for the following reasons: Although I have learnt by and through Spiritualism to utterly repudiate the pretensions of professing Christians in relation to the dogmas taught under the thirty-nine articles of the English Church, or under any of the other 290 different Protestant sects, nevertheless I have to admit that to be a Christian of any denomination a person is supposed to endorse the Ten Commandments and active moral teachings—that is to say, a professed Christian, if he is genuine, must believe in honesty, truth, and social purity, as taught by the various denominations, and the term Christianity is understood to mean the endorsement of the standard of morality taught by the Christian sects.

(f) In contradistinction to (e) the persons who attend spiritualistic meetings and lectures are usually a scrappy lot of people of all sorts of opinions, the larger proportion tending to materialism. The lives of such people are not all regulated by the tenets of Christianity; each one, to use a rough term, "goes on his own hook," and going on his own hook sometimes means that the man has for years discarded all the moral teachings of Christianity, and having no belief in a future state, believes in getting all he can out of this, and in satisfying all his desires and passions. I have personally come across a number during the last twenty years who so state their own case and who yet attend Spiritualist meetings. Such men, and there are probably women of the same stamp, are not the class that I care to select for my companions and associates, I know what answer will be made: that it is my duty to teach them better, but I intuitively know that they will take a lot of teaching before they will alter their ways.

(g) All gatherings of Spiritualists are gatherings of freethinkers. At present there is no creed, there are no articles, consequently a man coming from Constantinople, or from Abyssinia, will be received with open arms at the Spiritualist meetings, irrespective of the fact that the marriage laws and customs of Turkey and Abyssinia sanction and encourage a plurality of wives up to four in Abyssinia and more in Turkey, and I do not for one moment object to such a position nor wish to see it altered, nevertheless, so long as Spiritualism means in subject and fact a heterogeneous assembly of all nationalities, all religions, and no religions, and all moralities and no moralities, I find a difficulty in associating with such a mixed lot. I freely associate with all nationalities, individually and freely sympathise with all people in all their troubles, but I consider it unwise to put myself in the position of being misrepresented. If I go before the public as a Spiritualist lecturer or chairman I am supposed to endorse all that has been said or done under the name

of modern Spiritualism, and I utterly refuse to take such a position.

(h) If Spiritualists will clearly and definitely set before the public the fact that Spiritualism is *not* a religion, and that every Spiritualist has a right to think as he likes and do as he likes, then I and others might occasionally assist in the propaganda of some of the truths in relation to the communication between the inhabitants of this world and the spirits who have gone to the next world or state.

(i) Personally, I have done work for Spiritualism under spiritual guidance, monition, and direction, and am continually doing such work. The holding of meetings is only *one* method of working in conjunction with departed spirits.

(j) Some years ago I was impressed to do certain socialistic public work for the benefit of the people, and the doing of that work produced a crop of enemies among the money-grabbing classes. Two or three Spiritualists encouraged me in my work and endorsed it, but the five hundred or more other Spiritualists residing in my neighbourhood did not encourage me or assist me in any manner, although they will be quite willing for they and their children to benefit in my work for the people.

In conclusion, this letter is not written in antagonism to the large number of earnest men and women who work in their own way in the cause of Spiritualism, but it is written to show why other Spiritualists of matured experience cannot work exactly in the same way. Several correspondents in your paper have been fishing for a letter such as I am now writing. I have during the last twenty years made a few close and fast friends amongst Spiritualists, and these I know to be genuine men and women, and they wish me to do some public work. I think by writing this letter I have done some public work; publication of the same is therefore solicited by yours fraternally,

ALMA MEDIA.

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

LONDON NEWS AND NOTES.

CAVENDISH ROOMS, 51, Mortimer Street, W.—One of the greatest meetings ever held by Spiritualists in the Metropolis, Cavendish Rooms crammed. It is no exaggeration to say that considerably more than 100 people were unable to get in. Mrs. Britten's address was much appreciated. "The Message of Spiritualism" receiving able treatment. We believe notes were taken, which we hope to see in print. We are much indebted to Miss Everitt for two solos, "The spirit's song" and "Jerusalem," effectively rendered. Next Sunday at Cavendish Rooms at 7 p.m. the inspirers of Mr. J. J. Morse will lecture on "Scientific corroboration of Spiritualism." Doors open at 6.30. October 14th, Miss Rowan Vincent; 21, Mr. W. E. Long; 28, Mr. Darby; Nov. 4, Mr. J. J. Morse.—L. H.

36, COPELAND ROAD, Hoe Street, Walthamstowe.—Having vacancies for four sitters at our Sunday and Friday evening circles, friends desirous of joining kindly apply by letter to W. Ronald Bayley.

102, CAMBERWELL NEW ROAD (Mrs. Clark's).—September 24: Communications through table. 26: Addresses by controls of Mr. Dale. 30: Table communications and conversation.—A. J.

CAMBERWELL NEW ROAD, Surrey Masonic Hall, S.E.—In the power of the Spirit we assembled and our circle formed very harmonious conditions for the ministering ones to speak to the very interested assembly, which, though largely composed of strangers, heard gladly the gospel of life proclaimed. Our motto is still onward. The interest is sustained, the attendance increases, our work is self-supporting. Our roll of membership is going by leaps and bounds. Our wants, both material and spiritual, are indeed supplied, and last but certainly not least, three dozen *Two Worlds* are sold.

113, EDGWARE ROAD, W.—The guides of Mr. Hunt gave psychometrical readings, which were acknowledged to be correct. Several full names of spirit friends were given, which were also readily recognised. Saturday evenings at 7.30, a discourse and clairvoyance by Mr. Horatio Hunt. Admission 6d.—Cor.

FINSBURY PARK.—Open-air field-day, Sunday, Oct. 7. Messrs. Emms, Rodger Battell, and others have promised to speak. The support of friends is earnestly needed.—E. F. Battell.

FINSBURY PARK.—Open-air work. Messrs. Jones and Brooks addressed an interested audience. Mr. King spoke on the at-onement. A large parcel of *Two Worlds* and other papers kindly forwarded by Mrs. Miller, of Canonbury, were distributed. Next Sunday (if fine) at 11 a.m. and a field day at 3. Many speakers expected. Literature will be welcome.

FOREST HILL, 23, Devonshire Road.—Thursday, 27: A grand evening with Mrs. Mason. Some good tests were given. 30: Mr. Dales gave a most interesting address, showing man's responsibility to himself, and warning hearers against setting up their own gods, and then complaining of the consequences. Thursday, Oct. 4: Open circle. Sunday, 7: Flower Service, and naming of children; conducted by Mr. Bliss and Miss Young. Tea at 5 p.m., tickets 6d. Service at 7 p.m. Will friends kindly bring flowers for the service?

MILE END.—At a public meeting at 218, Jubilee-street, Sunday, Oct. 7, at 7 p.m., Mr. Bradley will give an address.

MR. J. J. SIMMS, a Christian evangelist, preaching on "Spiritualism *alias* Demism," at the Great Assembly Hall, Mile End Road, London, E., freely used the old epithets, viz., "These phenomena are the result of mesmerism, electricity, or emanate from demons, of whom Satan is the chief." He further added that mediums are witches. "Thou shalt not suffer a witch to live." If he believes this why does he not commence the work of slaughter as once? The law of the land should not deter him from executing this divine command! Perhaps he remembers that this same book says "Thou shalt not kill," and between these conflicting statements he stands undecided. Throughout the address there was an absolute lack of evidence. J. J. S. has yet to learn that bare assertion is not proof. From the extensive knowledge he seems to have of

"demons" one would almost think he had a personal acquaintance with quite a large number! There was no invitation to the vestry, as had been the custom with other subjects on former evenings. Was he afraid of Spiritualists tackling him? His gross ignorance of Spiritualism and its phenomena was manifested when a young friend of mine after the meeting produced a message which had been spelt out through the table, and asked him for an explanation as to how such a good and loving message could have come from a demon. To the surprise of my friend, he seemed totally ignorant of the alphabet of our movement, viz., table phenomena. It is very questionable whether he ever attended a seance. He evaded the point at issue by assuring my friend that he was on the downward path. I am open to accept all truth, whether under the name of "Christian" or otherwise, but it is surely wrong for J. J. S. to condemn that of which he knows nothing beyond what he has read. We were glad to hear at least one truthful statement, "spiritualism is spreading rapidly." My prayer is that it may so continue until all shall know the truth.—E. J. G.

SHEPHERD'S BUSH, 14, Orchard Road, Askew Road.—Full meeting, Mrs. Mason's controls gave an excellent discourse upon "Harmony and Mediumship." Very successful clairvoyant descriptions of character. Mr. J. H. Brooks kindly presided at the organ.

STRATFORD.—Mr. Butcher gave a stirring address last Sunday to a good audience. Next Sunday Mr. W. Wallace.

MANCHESTER AND SALFORD.

ARDWICK, Tipping Street.—Saturday, Sept. 29, half-yearly meeting and election of officers. President, Mr. G. Hill; vice-president, Mr. T. Simkin and Mr. Warwick; financial secretary, Mr. G. E. Braham; treasurer, Mr. J. Whelan; corresponding secretary, Mr. G. Leigh; bookstall-keeper, Mr. Paddock; librarian, Mr. Janson; doorkeeper, Mr. Gregson; auditors, Mr. D. W. Sims and Mr. Gibson; conductor of evening circles, Mr. Whelan; conductor of Lyceum, Mr. Crutchley; secretary of Lyceum, Mr. Warwick; treasurer, Mr. Maslin. Sunday next, Mr. Swindlehurst, of Preston, inspirational.—Progressive Lyceum. We held our Lyceum anniversary on Sunday, Sept. 30, when a varied programme was gone through, which elicited frequent applause from those present. The hall was tastefully decorated by a band of Lyceum workers. Over the design a symbol of the Lyceum, in large white letters, was "Manchester Progressive Lyceum," in the centre a diamond, shaped in red, white, and blue, being the Lyceum colours for love, wisdom, and truth, surmounted with the Manchester city arms, the border being yellow. Afternoon: The Lyceumists were conducted by Miss Fitton. Recitations by Miss Hyde, Sims, Jones, and a friend; marching and calisthenics in capital style and well together, a credit to the conductor; organist, Miss May Brown; clairvoyance by Miss Walker, who gave satisfaction to all present. In the evening the Lyceumists occupied the platform. Invocation by Miss Walker. The children sang at intervals suitable hymns from the Manual to the delight of all. Our speaker, Mr. J. Jones, gave a short address on "How shall we escape if we neglect such a great salvation." Mr. Crutchley referred to the noble works of A. J. Davies, and pointed out the beautiful teachings of the Lyceum movement. Recitations by Misses Longstaff, Sims, and Fitton. Clairvoyance by Miss Walker of a very convincing character. Miss S. Fitton presided. Next Sunday, Lyceum half-yearly meeting and election of officers.—G. L.

BRADFORD.—Sept. 27: Mr. Crompton opened, Mrs. Dibbs addressed us. Mr. Liddiard, Mr. Crompton, and Mr. Barrand gave clairvoyance. Mr. Crompton also gave psychometry, all very good. Sunday afternoon (members' circle) very profitable time, 6.30 public circle, Mr. Barrand opened. Mr. Crompton and Mr. Barrand clairvoyance, Mr. Jelfs gave good answers to several questions. Mr. Ward gave several impersonations. Miss Murphy gave a good test case. A very good meeting, all well pleased.—R. W. M.

DEBATING SOCIETY, Corbridge's Cafe, Lever Street. Mr. J. B. Tetlow will open the session on Tuesday, Oct., 16 at 8, subject, "What should we talk about?" We hope to have a good meeting. All are welcome, and are at liberty to take part in the discussions. Meetings every Tuesday during the winter.

COLLYHURST.—Sept. 27: Public circle. Mr. W. Lamb gave very successful and interesting clairvoyance and medical psychometry. Attendance good. 30: Mrs. Hyde gave short discourses and excellent clairvoyance to large audiences. Afternoon, Mrs. Pollard sang "The Children's Land." Evening, Mr. A. Smith gave "Angel Faces." Pleasant pieces. Well rendered. Members' circle at 8.20, presided over by Mr. Lawrence. Speaker Oct. 7: Mrs. Frank Taylor. Public circle Oct. 4, Mr. Gibson. Lyceum: About 80 present. Usual series well responded to. Calisthenics led by Mr. J. Emmott. The accuracy elicited applause. Parents let us have children by 10 o'clock prompt. Discussion led by conductor on "Dead 600 years," to be continued Sunday next.—T. Taylor.

HULME, Junction Street.—Thursday, public circle. Mr. Bradshaw conducted. Miss Smith gave satisfactory clairvoyance and psychometry. Mr. Eardly gave psychometry and an invocation. Sunday, 6.30, public circle. Mr. Lamb conducted. Invocation by Mr. Ellison. Mr. Connelly gave psychometry, Miss Smith and Mr. Ellison gave convincing clairvoyance. Strangers keep coming, and we are doing good work. Monday, Mrs. Hulme gave very successful clairvoyance and psychometry. Organist, Miss Goodall. Lyceum, 10.30, conductor, Mr. Bradshaw. Recitations by Miss McCellan, Miss Bradbury, Miss L. Furniss, R. Thornton. Marching and calisthenics ably gone through.

OPENSHEW, Granville Hall.—Morning: Mr. O. Pearson gave invocation; good clairvoyance and psychometry, giving both names in several cases. Mr. Duffy made a good address; Mr. Donlan gave psychometry. Evening: Pleased to listen to the inspirers of Mr. Farnsworth on "Is there room?" His speaking is a treat: I can

only say that such talent hid under a bushel would be a sin. Mr. R. A. Brown, taking up the subject made a grand finish. A good audience gave the speakers their best thanks. We certainly hope it won't be the last time of hearing them. Don't forget our tea party and ball on Saturday, 6th; tickets to help our building fund.

PATRICROFT. New Lane, Winton.—Mrs. Williams' controls spoke well on "Is Spiritualism a Religion?" Master Bracegirdle, of Salford, and Miss Foster, of Eccles, gave clairvoyance, many unable to gain admittance.—R. Preston, sec.

SALFORD.—Mr. Essam spoke well upon Spiritualism in an emotional manner. Good audience.—T. Pryce.

WEST GORTON. Clowes Street, 2, Peter Street.—26: Invocation by Mrs. Hammond, also psychometry; four tests by Miss Knight; psychometry and test by Miss Todkill; Mr. Todkill closed. 30: Invocation by Mrs. Hammond, psychometry and clairvoyance giving great satisfaction; clairvoyance and magnetising by Miss Todkill; closed by Mrs. Hammond. 7: We shall commence a Lyceum and hope to have a good attendance of children, parents and friends; Mr. Pearson will kindly officiate at 2-30.

PLATFORM RECORD.

ACCINGTON. St. James Street.—Mrs. Hoyle's control gave splendid discourses on "The beauty of Nature" and "Brethren, I would not have you ignorant." Good clairvoyance. Our room was crowded out at night.—A. S. Baines.

ACCINGTON. Whalley Road.—24: Mrs. Russell's guides gave good clairvoyance, a psychometrical delineation. 26: Miss Cotterill's guides gave good addresses and psychometry. 30: Mr. Manning's guides gave good addresses and a lady friend good clairvoyance, all acknowledged. Northgate choir, Blackburn, kindly gave their services. The committee tender their best thanks to all who helped to make it a success. *Two Worlds* sold out. Crowded out.

ASHTON.—Two addresses from the controls of Miss M. J. Gartside on "Spiritualism for the young" and "They that seek me early shall find me." Also clairvoyance.—J. A. Morton.

ATTERcliffe.—23rd, Mr. Tom Bamforth, Slaithwaite, gave very good addresses. Subjects from the audience were answered in a very interesting way. Mr. F. Hepworth, of Leeds, discoursed on "Threefold spiritualism" and "The utility of spiritualism," giving great satisfaction to large audiences. Clairvoyance very good.

BIRMINGHAM. Smethwick.—23: Mrs. Walker, of Northampton, spoke on "What Spiritualism is," to an overflowing audience. 30: Mr. Hodgson, upon "Faith," was attentively listened to. Both much appreciated. We open a new room at Smethwick on Sunday, October 7, large enough to accommodate 200 people, at the corner of Cape-hill and Shoreland-road, opposite Windmill-lane. Entrance in Shoreland-road. Mrs. Groom has very kindly promised to come at 10-45. Subject, "Spiritual gifts: Are they beneficial to Man's Happiness?" 6-30: "Our Immortal Home." All are welcome.—R.C.

BLACKPOOL. Liberal Club, Church Street.—Mr. Postlethwaite gave splendid discourses to very respectable audiences. Good clairvoyance and psychometry.—W. H.

BRADFORD. 421, Manchester Road.—Mr. Marshall gave interesting discourses on "His experience" and "Speak gently." Clairvoyance very good.

BRADFORD. Quaker Lane.—Mrs. Shuttleworth gave a splendid address and very good clairvoyance. Public circle at 3 and 6.

BRADFORD. St. James's.—Mrs. Whiteoak gave excellent addresses on "What is it to be a Spiritualist?" and "In our Father's house are many mansions," and successful clairvoyance.

BRIGHOUSE.—Mr. Lomax and his inspirers spoke exceedingly well on "Spiritualism: true or false?" and "Spiritualism a religion for the masses": clairvoyance very good.

BRISTOL. Borderland Circle.—30: Successful meeting. Mr. Walker's lecture at King-street Chapel was good and well attended. Mr. Walker's maiden speech would have been perfect had he been able to answer the questions more fully.—A. L.

BURNLEY. Hammerton Street.—Mrs. Wallis spoke on "Spirit guidance, is it reliable?" and took questions from the audience. Saturday next, leaders' tea; tea at 5; important business after tea. Look out for social on Saturday, Oct. 13, refreshment and other talks; admission, adults 3d, children 1d.—W. Mason.

BURNLEY. Hull Street.—A good day, Mr. Birch, of Royton, on "What is religion, and where can they find it?" Successful clairvoyant delineations.

BURNLEY. Robinson Street.—Mr. Stansfield's guides gave excellent discourses on "Forward, the day is breaking," and "Belshazzar's Feast" to very good audiences. Successful clairvoyance.

BURY.—Mr. Mayho discoursed to a very poor audience on "Life, what is it?" Evening, to a good audience, "Man's place in nature." We are sorry Mr. Mayho should have wasted such a valuable discourse on empty forms. Bury people seem to like the phenomenal part of spiritualism.

COLNE. Cloth Hall.—Mr. Wm. Johnson, of Hyde, gave splendid addresses from ten questions from the audience, all treated in a masterly manner. In the morning, at 10-30, he gave an open air address at Trawden on "The religious aspects of spiritualism."

DEWSBURY.—Mrs. Russell's guides gave grand discourses. In the evening the recent passing over of Sister Hemingway was feelingly and eloquently referred to. Clairvoyance exceptionally good.—J. S.

FOLESHILL.—Harvest festival, Mrs. Barr, medium, on "The Harvest of Eternity," was listened to with the greatest interest. Miss A. Smith, of Stoke, Coventry, kindly sang "The Gates of the West," accompanied by Miss M. Smith, of Foleshill, on the violin. The walls were prettily decorated with evergreens and berries, and the table covered with fruit and flowers. Monday, a goodly number attended a tea meeting, the proceeds of which go towards the organ fund.—O. W.

GATESHEAD. 47, Kingsboro' Terrace.—Mr. W. R. Henry, of Tyne Dock, gave a very able address "Spiritualism the Educator of Mankind," and gave 13 clairvoyant tests. Mr. W. Penman's control on Fridays, at 7-45. Healing seance, all welcome, no charge.—T. M., sec.

GLASGOW.—11-30: Mr. Vance gave a paper on "Evolution in relation to spiritual thought," a decided treat. 6-30: We had a musical evening. Mr. E. Stevens, manager of Grand Theatre, kindly permitted his orchestra to give selections; also songs by Mr. John Robertson, and a recitation in grand style by Miss Deering (Mrs. Stevens). An evening's entertainment that will not be easily forgotten. Our best thanks.—Thomas Watt, hon. sec.

HEYWOOD. William Street.—Mrs. Best gave very good clairvoyance to large audiences. Saturday next, Oct. 6, a tea at 4-30 and social party; adults 8d., children 4d. Hope to see friends from Bury and Rochdale. Will mediums who can assist us for Tuesday night circle, fees 2s. 6d. and expenses, oblige by communicating with Mr. J. Frost, 51, Brunswick-street.

HOLLINWOOD.—Our old friend Mr. Young last Tuesday conducted the circle with wonderful effect. The room was full. Psychometry something rich: all recognised. Sunday: Mr. Leaver presided at our harvest festival; subject, "The harvest is great and the labourers are few;" and a service of song, "Signal Lights." The choir sang very well indeed, to an overflowing audience. The service of song will be repeated by special request in a fortnight.

HULL.—Mr. Mallet read a lesson from the *Two Worlds* on "Circle-holding." Mr. Sawden read "A vision of life after death," and Mr. Cass gave a short address and clairvoyance, much appreciated. After circle, good clairvoyant descriptions by Messrs. Pearson, Collins, and Cass. The attendance continues good, and much interest shown. In order to meet the growing demand for more knowledge of our religion, the Wednesday evening circle will be open to all earnest enquirers.—W. D. Williams, hon. sec.

JAGGER GREEN.—Mr. John Gee, of Salendine Nook, lectured very ably on "The key of knowledge; or what is the right interpretation of the facts of life?" Evening, from three subjects from the audience.—W. B., cor. sec.

LEEDS. Progressive Hall.—A good day. Mr. Lewitt spoke on "O think of the home over there" and "Never fear thee, God is near thee. Worship him in spirit and in truth." We never heard her control to better advantage. Good audiences. Clairvoyance. Monday: "Work, for the night is coming," was well treated and clairvoyance given.—E. R.

LEICESTER. Liberal Club, Town Hall Square.—Evening, Mr. T. Muggleton's guides on "God hath repented himself that he had made man," gave some good illustrations from the Biblical record which were very interesting. Mr. T. Muggleton has been blind from birth, yet he was very successful in his clairvoyant descriptions, all being recognised.

LEICESTER. Crafston Street.—Sunday evening our friend Mr. Clarke kindly spoke on "Our fathers have eaten sour grapes, the children's teeth are set on edge." A splendid discourse, much appreciated.—N. C.

LEICESTER.—Millstone Lane.—Evening: Bro. Owen Tilley, supported by Messrs. Mawby and Lavender, addressed a good audience on "The life and work of Jesus." He explained how Jesus was a spirit medium, and exhorted us to ever aim higher. A glorious prayer meeting, during which Mrs. Bass and Mrs. Place gave a few successful clairvoyant descriptions.

MACCLESFIELD.—Evening, a lantern service, "The Home of Grace Darling." A short outline of this noble heroine's life and doings was depicted on the canvas. A full audience thoroughly appreciated our first attempt, and the whole was a pronounced success. Great credit is due to the lanternist, Mr. C. Challinor and the reader, Mr. Houlton.

MONKWEARMOUTH. Miners' Hall.—Mr. W. Bancroft gave an interesting address on "Though I speak with the tongues of men and of angels and have not charity I become as sounding brass and tinkling cymbals." Mrs. Davison's guides gave marvellous clairvoyance; 8 descriptions given, 7 fully recognised.—W. S.

NELSON. Ann Street.—Mr. G. Adams gave very good discourses, and great satisfaction, on "God has given us a spirit of power and not of weakness" and "God himself is the refuge." Psychometrical delineations all recognised.—A. Duckworth.

NELSON. Bradley Fold.—Miss Walton's guides discoursed on "In my Father's house are many mansions" and "Personal responsibility." A treat to hear them. Good audience at night.

NEWCASTLE-ON-TYNE.—Mrs. Yules, of North Shields, gave a short address, followed by a delineation of clairvoyance, in which she was remarkably successful.

NEWPORT (MON.).—An address by Mr. Wayland's guides on "Spiritualism, a mission of love and peace."

NORMANTON.—A grand day. Our esteemed friend, Mr. George Featherstone, gave a discourse worthy the attention of the most enlightened, based on "Spiritualism, its religious and social worth." Evening, six subjects chosen by the audience, were very cleverly answered, and the crowded audience was most attentive. Societies who have not yet heard Mr. George Featherstone may rely on having a treat in store.—E. Backhouse.

NORTHAMPTON.—Local friends. Mrs. Brown spoke under control, and afterwards gave her experience, which was very interesting. Night, Mrs. Walker's controls gave good satisfaction to fair audience.

OLDHAM. Bartlam Place.—Mr. Sutcliffe, of Rochdale, had good audiences. Lyceum: Conductor, Mr. Standish, harmonious session. Senior group: Discussion, "Jealousy," introduced by Mr. Wheeler. Tea party, Sept. 29, for a sick member's benefit, a complete success, and the surplus very satisfactory.

OSSETT.—Mr. Spencer gave two addresses at night; a splendid address on his opinion of Spiritualism.—J. S.

PARRGATE.—Mr. S. Featherstone gave a very instructive address on the "Brotherhood of man"; grand meeting; Mr. J. Turner gave clairvoyance.

PRESTON.—Mrs. Lamb's control discoursed on "Oh, death, where is thy sting?" and "If a man die shall he live again?"

Both subjects were well reasoned out, and gave every satisfaction to the audiences. Psychometry and clairvoyance very good.—F. R., cor. sec.

RAWTENSTALL.—Mr. J. B. Tetlow's control gave good addresses on "Mediumship and developing" and "What went ye out for to see?" Psychometry at each service.—J. Scholes.

RHODES. 596, Manchester Old Road.—Sept. 23: Mr. L. Thompson's control gave a good address and clairvoyance. 30: The control of Miss Barlow gave one of the finest addresses we ever heard, "Our spirit homes." Good clairvoyance by Mr. Hollows. Friends kindly note Mr. G. Adams, of Leigh, October 7.

ROCHDALE. Penn Street.—A very enjoyable day. Mrs. Robinson's control discoursed on "What is the good of our religion?" and "If spirits do return what is their mission on earth?" Good clairvoyance.

ROYTON.—A pleasant day. Mr. Gibson's guides discoursed on "Light, more Light," and "Spiritualism a True Religion," in an acceptable manner, also giving psychometric delineations. Mr. Gibson, jun., gave very good clairvoyance.

SOWERBY BRIDGE.—Mrs. Holroyd, a local friend, delivered a good address on "Do right," treated in a very able manner. Good audience.—G. H.

STALYBRIDGE.—The controls of Mr. Crossley, of Halifax, spoke on "Body, soul, and spirit." In the evening two controls addressed the meeting, one an African, who described how the natives held communication with the so-called dead. Psychometry and very good clairvoyance. This is the first platform Mr. Crossley has spoken from in Lancashire and we hope to secure his services again at an early date.

STOCKPORT.—Good lectures from Miss Cotterill, who, suffering from hoarseness, was assisted at night by the Lyceum in a musical reading and solo in Lyceum. Song by Miss M. Richardson. Clairvoyance. Five hundred present at night.—T. E.

SUNDERLAND. Centre House.—Sept. 23: Mr. W. H. Robinson, of Newcastle, addressed a numerous audience on "Some aspects of a true Spiritualism." The chairman appealed earnestly on behalf of the Lyceum for more adult assistance, which was not without its result. 24: A good audience assembled at the opening session of our Improvement Class, which will meet every Monday, and be devoted to the development of our members to enable them to fill more prominent positions in the public advocacy of the movement. Mr. J. J. Morse, of London, on "Spiritualism not a barrier to a search for knowledge." Gave a most entertaining and edifying address. Mr. T. O. Todd and others followed. A short musical programme preceded the lecture. Evening: Splendid audience. Chairman gave an address on "The value of time." Speaker, Mr. Stevenson, of Gateshead, on "Spiritual phenomena: a comparison and a contrast." A timely warning against the tricks of professional conjurors, etc., who decry Spiritualism to catch the public favour, and what is more essential, and their ultimate object—cash.

TODMORDEN. Sobriety Hall.—Mrs. Horrocks spoke on "God is love" and "Spiritualism takes away the sting of death"; clairvoyance was very good. Monday, Mr. J. Swindlehurst held a good meeting, and replied ably to a recent attack by a minister.

WAKEFIELD. Baker's Yard.—Mr. Drake's guides gave grand discourses upon "Where have the world's great heroes gone?" and "We all do fade as a leaf"; fair audiences; successful clairvoyance. We thank Mr. Drake for he is always willing to help. Pleased to announce we have succeeded in getting a much larger room. It will seat 500 people comfortably and is in a more respectable locality in Red Lion Yard, Kirkgate; it has two fine entrances; contributions from friends towards furnishing it will be thankfully received by any of the members, or the secretary, A. Whiteman, 6, Taylor's Yard, Eastmoor.

WAKEFIELD. Barstow Square.—Very instructive addresses by Mr. Williamson, particularly in the evening. The chairman, Mr. Foulds, omitted to read a lesson. Mr. Williamson's guide grasped the situation, and delivered a long and clever address on "I am perplexed." Clairvoyant-psychometry excellent.—G. M.

WALSALL. Central Hall.—Sept. 24: At our Wakes Monday tea meeting and entertainment Prof. Timson gave an address on "Phrenology," and examined several heads, hands, faces, &c. The musical programme was ably conducted by Mr. Morral, of Smethwick and his daughters, assisted by local friends. We thank Smethwick friends and all who so willingly helped us. Mr. J. Tibbitts presided, and we spent a very pleasant evening. 30: A very successful day with Mr. Plant, who gave very good addresses and remarkably good clairvoyance.—S. B. B.

WISBECH. Public Hall.—Wednesday, Sept. 26: Harvest festival. A public tea was partaken of by a good number. The room was very tastefully decorated with mottoes, fruit, vegetables, and flowers, presented by members and friends. After tea, the latter and a quantity of honey, bread, butter, &c., were sold, and realised a good price for the society's funds. A pleasant evening was presided over by Mr. Weaver. Speeches were given by the Rev. C. D. Ware, Mr. Ward, Mr. Weaver, and several songs were contributed in splendid style by Mr. Burrell, of Parson Drove. A very successful time.—J. W. Smith, cor. sec.

RECEIVED LATE.—London, Chepstow Hall. Mr. Audy gave a good address on "Religions old and new," showing how they gradually change for the better.—*Millom*. Mr. Christopher King's week's mission has been a good time. Stirring addresses and good clairvoyance. Those who have not heard him missed a treat.

ASHTON.—14, Mrs. Hyde; 21, B. Plant; 28, Mr. W. H. Taylor.
ATTERCLIFFE.—14, Mr. Inman; 21, Miss A. L. Harrison; 28, Mr. C. Shaw. 22, Miss Florence Marryat, Temperance Hall, Sheffield.

BACUP.—7, Miss Gartside; 14, Mrs. Rennie; 21, Mr. Davies.
BELPER.—14, Mr. J. Swindlehurst; 21, Local; 28, Mr. W. E. Inman.

BRADFORD. St. James's.—7, Miss Calverley; 14, Mrs. Beards-hall, harvest festival; 21, Mr. and Mrs. A. Marshall; 28, Miss Patefield.

BRADFORD. Boynton Street.—14, Mr. and Mrs. Marshall; 21, Mrs. Clough; 28, Mrs. Russell.

BRADFORD. Harker Street.—14, Mr. Bedford; 21, Mr. Firth; 28, Mrs. Merod. Monday, 2-30; Wednesday, 7-30.

BRADFORD. Walton Street.—7, Mr. Boocock; 14, Miss Walton; 21, Mrs. Whittingham; 28, Mrs. Mercer.

BRADFORD. Manchester Road.—14, Mrs. Levitt; 21, Mr. Todd and Mrs. Webster; 28, Miss Calverley.

BLACKBURN. Freckleton Street.—14, Mr. John Walsh; 21, Service of Song; 28, Mr. Wm. Ward and Miss Lilly Pickup.

BLACKPOOL. Alpine Hall.—14, Mr. Hilton; 21, open; 28, Mrs. Brooks.

BLACKPOOL. Church Street.—14, Mrs. Gregg; 21, Mrs. Berry; 28, open.

BLACKPOOL. Liberal Club.—14, Mrs. Gregg; 21, Mrs. Berry; 28, open.

BOLTON.—7, Mr. Walsh; 14, Mr. Buckley; 21, Mr. Nuttall; 28, Mr. Manning.

BURY.—10, Mrs. Hyde; 14, Mrs. Brooks; 17, Mrs. Rennie; 21, Lyceum Service; 24, Mrs. Horrocks; 28, Mrs. Rennie; 31, Mrs. Best.

DEWSBURY.—14, Mrs. France; 21, Mrs. Mercer; 28, Messrs. Foulds and Williamson.

FELLING.—7, Mr. J. Graham; 14, Mr. Jos. Stephenson; 21, Mr. J. T. McKellar.

GATESHEAD. Kinsbro' Terrace.—7, Mr. R. Grice; 14, Mr. G. Forrester; 28, Mr. J. Scott.

GATESHEAD. Teams.—14, Mr. Jos. Wilkinson; 28, Mr. G. Forrester.

HECKMONDWIKE.—14, Mrs. Wade; 21, Miss Patefield; 28, Mr. Sutcliffe.

HOLLINGWOOD.—14, Mr. B. Plant; 21, Mrs. Rennie; 28, Mr. J. Gibson.

HUDDERSFIELD. Brook Street.—14, Mr. J. B. Tetlow; 21, Mr. E. W. Wallis; 28, Mr. F. Hepworth.

HYDE.—9, Mrs. J. A. Stansfield; 14, Mr. J. A. Sutcliffe; 21, Miss M. J. Gartside; 28, Mrs. France, Huddersfield.

LANCASTER.—14, Mr. G. Newton; 21, Local; 28, Local.

LEEDS. Progressive Hall.—14, Miss E. Barlow; 21, Mr. H. Wood; 28, Mrs. Whittingham.

LEEDS. Psychological.—7, Mr. Macdonald; 14, Mr. and Mrs. Galley; 21, Mr. F. Hepworth; 28, Mr. Johnson.

LIVERSEDGE. Carr Street.—14, Mr. Fred Wood; 21, Messrs. Foulds and Williamson; 28, Mrs. Smith.

MANCHESTER. Pendleton.—7, Mr. R. A. Brown; 14, Mr. G. Featherstone; 21, Mrs. Best; 28, Mrs. Wallis.

MANCHESTER. Tipping Street.—14, Mr. Mayoh; 21, Mr. J. B. Tetlow; 28, Mr. G. Featherstone.

MANCHESTER. Openshaw: Granville Hall.—14, Lyceum service of song, "Rest at Last," 21, Mrs. Dixon; 28, Mr. G. Adams.

MONKWEARMOUTH.—7, Mr. Jos. Hall; 21, Mr. J. Clare.

NELSON. Bradley Fold.—14, Mr. Hoskin; 28, Mrs. Griffin; 28, Mrs. Hyde.

NORTH SHIELDS.—7, Mr. J. Clare; 14, Mr. J. Wilson; 21, Mr. W. Davidson.

NOTTINGHAM. Masonic Hall.—14, Mr. F. Hepworth; 21, Mrs. Gregg; 28, Mr. E. W. Wallis.

NOTTINGHAM. Spiritualists' Guild, Morley House.—10, Mr. J. P. Briscoe; 17, entertainment, Mr. Hepworth; 24, Mrs. Newman; 31, Mr. G. H. Pinkstone.

ROCHDALE. Baillie Street.—7: Mrs. E. A. Marshall. 14: At 2-30, Mrs. G. F. Manning; at 6, Song Service, "An Angel in Disguise," 21, Public circles; 28, Mr. W. Hesketh.—R. W. Tillison, sec.

RAWTENSTALL.—7, Mrs. Stair; 14, Mrs. Griffin; 21, Mr. Manning; 28, Miss Gartside.

ROYTON.—14, Mr. Lomax; 21, Mr. Rowcroft; 28, Mrs. Crossley.

SALFORD.—14, Mr. Pearson; 21, Mr. Mayoh; 28, Mrs. Hulmes.

SLAITHWAITE.—14, Mr. Foote; 21, Mr. Johnson; 28, Mrs. Gregg.

STALYBRIDGE.—14, Mr. W. H. Taylor; 21, Mrs. Stansfield; 28, open.

SOUTH SHIELDS. Cambridge Street.—7, Mr. J. Wilson; 14, John Huggins; 28, Mr. W. Bancroft.

SOUTH SHIELDS. Eldon Street.—14, Mr. J. T. McKellar; 28, Mr. J. Wilson.

SOWERBY BRIDGE.—14, Mrs. Crossley; 21, Mr. P. Lee; 28, Miss J. Bailey.

TODMORDEN.—14, Mrs. Armitage; 21, Mrs. Shulver; 28, Mrs. Johnston.

WALSALL.—7, Mr. Smyth; 14, Miss Jones; 21, Mr. T. Postlethwaite; 28, Mrs. Groom.

WAKEFIELD. Baker's Yard.—14, Miss E. Hindle; 21, Mr. A. Hindle; 21, Mr. A. Walker; 28, Mr. Drake.

WAKEFIELD. Barstow Square.—14, Mr. Olliffe; 21, Mrs. Russell; 28, Mrs. Mercer.

WHITWORTH.—14, Mrs. Robinson; 21, Mr. Taylor; 28, Mrs. Best.

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR.—Harvest Festival, Oct. 14. Fruit, flowers, and vegetables, as well as personal appearance will be welcome.

BRADFORD. St. James', Lower Ernest Street.—Harvest festival, Sunday, 14, Mrs. Beardshall being unwell, Mrs. Whiteoak has kindly consented to officiate.

BRADFORD. Boynton Street.—Saturday, Oct. 13, entertainment of songs, recitations and dialogues, at 7-30. Sunday, 14, service of song given by the choir; reader, Miss Shephard.—W. C.

BRADFORD. Milton Progressive Hall.—Lyceum will hold socials the first Saturday in every month; adults, 3d.; children 2d.

BRADFORD. Temperance Hall, Leeds Road.—Anniversary, Oct. 13 and 14. Tea and entertainment on the 13th. 14, Sunday services 10-30, 2-30, and 6-30, speaker Mr. J. Armitage.

BRIGHOUSE.—Saturday, Oct. 6: Meat tea at 4-30, 9d., and social 4d. Oct. 7: Anniversary services, at 2-30 and 6, speaker Mr. George Newton, of Leeds. Special hymns by the Lyceum and friends. Silver collections at the door.

BIRMINGHAM. Masonic Hall, New Street.—Oct. 7, Mr. E. W. Wallis, at 11, "Miracles possible and actual." 6-30, "The reality of the Unseen."

CARDIFF. Crown Court.—Oct. 7, Mrs. M. H. Wallis, at 11, "The Word of God, where found and how to read it." At 6-30, "Spiritualism a religious and reformatory movement."

CONFERENCE DAY of the Yorkshire Union, Sunday, October 14, at the Huddersfield (Station-street) Meeting Room. Morning, 10-30 prompt, general business of the Union, including affiliation of new societies and proposition of new speakers. Planning for November, the consideration of propaganda work as suggested by the Executive, and other important business. Afternoon, 2-30, open conference, when a short paper will be read by Mr. W. Stansfield on "How best to make our public services more interesting and instructive." Discussion open to all. At six o'clock a public meeting will be held, when various members of the Executive, speakers and delegates of the Union will address the assembly. Mr. J. Whitehead, president of the Union, will occupy the chair during the day. Collections at the afternoon and evening meetings on behalf of the local society. Refreshments provided at 12-45 and 4-15 at 6d. each. Communications having reference to society affiliations, the introduction of new speakers, or propaganda work generally addressed to the Secretary will receive prompt attention.—WM. STANSFIELD, Secretary, Hanging Heaton, Dewsbury.

JOHN BLAND, 21, Pendrill-street, Hull, is booking dates for Lectures in 1895. A few open for 1894.

LEICESTER. Liberal Club.—Oct. 7: Harvest Festival. Fruit, vegetables, etc., thankfully received on Saturday Oct. 6, at the hall from 6 to 8 o'clock. Miss Venables, of Bacup, speaker; 14, Mrs. Groom.

LIVERSEDGE. Cart Street, Little Town.—Oct. 7: Harvest festival; speakers, Mrs. Wrighton and others. The committee will gladly receive fruit, flowers, vegetables, plants, or contributions to make it a success. All are welcome.—Oct. 8: afternoon and evening, mediums will be present.—T. Horner, sec.

MISS VENABLES has removed to 12, Randall-street, off Brennard-street, Burnley.

MRS. CONNELL's address is 4, Victoria-road, Holbeck, Leeds. Mr. F. T. Hodson is booking dates for 1895. Fees moderate.—25, Muriel-road, Dane Hills, Leicester.

NEWCASTLE-ON-TYNE.—Oct. 7, Mr. F. Hepworth, two services, also on Saturday 6th, a concert for the benefit of society friends. Mr. Hepworth will appear in some of his inimitable character sketches. Several other friends have kindly volunteered, and a good programme has been arranged.

NOTICE TO INQUIRERS, MEMBERS, AND FRIENDS OF THE SPIRITUALISTS' INTERNATIONAL SOCIETY.—A social tea to commemorate the fourth year of work on Sunday, October 28, at 5 p.m. Full particulars shortly. The Manor Park branch of the above society will hold meetings from Sunday, October 7, to the end of May, 1895, at 13, Berkeley Terrace, White Post Lane, Manor Park, Essex. Sunday, 11 a.m.: Students and inquirers' meeting. The last Sunday in each month, at 7 p.m., for students and inquirers. Monday: Reading Room open at 7 p.m. Experimental circle for inquirers at 8-30 p.m. Thursday: 8 p.m., Spiritualists only. The study of mediumship. All meetings free.—J. Allen, hon. sec.

RAWTESTALL.—Sunday, October 7, Lyceum anniversary services, 2-30 and 6. Speaker: Mrs. Stair, of Rawden.

SECRETARIES PLEASE NOTE.—Mrs. Griffin, of 13, Waterloo-road, Burnley Wood, Burnley, is booking dates for 1895.

SOWERBY BRIDGE.—A grand re-union of old and new members and friends, Saturday, Oct. 6. Public tea at 4-30. Election of officers from 6 to 7. Grand public meeting at 7-30, Mr. H. Booth, chairman, supported by local workers till 9 p.m., to be followed by a social. Tea and meeting, 6d. Collection after meeting and social. All cordially invited.

THE TWO WORLDS can be had on Friday mornings in Birmingham at Miss Rickards, newsagents, 42, Dudley-street, near New-street Station.

WAKEFIELD. Baker's Yard.—Oct. 7, Harvest Festival at 2-30 and 6 p.m. Members will be glad to receive fruit, vegetables, flowers, and plants, or contributions to make this a good day. Mr. J. Pawson, medium; Mr. Drake, chairman, both of Batley. Will mediums and speakers please send dates and terms for 1895 to A. Whiteman, 6, Taylor's-yard, Eastmoor.

WILL MEDIUMS who will come for expenses for week-night circle please address Miss Barnes, 17, Frederick-street, Accrington.

MISS MARRYAT'S TOUR.

LIST OF ENGAGEMENTS.—Sheffield, Oct. 22; York, 24 (two lectures); Colne, 25; Halifax, 27; Rochdale, 29; Huddersfield, 30; Manchester, 31; Liverpool, Nov. 1; Burnley (not fixed); Keighley, 5; South Shields, 6; Newcastle, 7; Belper, 12; Leicester, 13; Nottingham, 14; Northampton, 20; Stratford (London), Dec. 4.—J. Fraser Hewes.

WANTED, FOR SALE, SITUATIONS, Etc.

MR. WM. EDWARDS, 10, Great Marton-road, Blackpool (late of Blackburn), trance speaker, clairvoyant, and psychometrist, has a few open dates for 1895. He desires to make a tour in Yorkshire during Nov. and Dec. this year; terms moderate.

MR. A. WILKINSON, 5, Addison-street, Accrington (late of Haslingden), is now booking dates for Lime Light Exhibitions of all kinds, including Spirit Photography, etc. Write early.

TO LET, VALUATION.—A capital company House, in central position; 18 bedrooms; good connection amongst Spiritualists; ill-health the cause of leaving.—Apply, in the first instance, to 10, Lower King-street, Blackpool.

A TOUR THROUGH THE LAND OF THE WEST, and a Visit to the Columbian Exposition. A Birmingham working man's criticisms on American society, interview with President Cleveland, A. J. Davis, and special remarks on tariffs and free trade. Price 6d., post free 6d., of N. Smith, 136, Camden-street, Birmingham; or from 73A, Corporation-street, Manchester.—ADVT.

PASSING EVENTS AND COMMENTS.

THANK YOU, friends, for short reports this week.

THERE IS A STRIKING and unpremeditated unity of thought running through all the articles this week. Don't miss any of them.

WE ARE DELIGHTED that the winter's campaign of the Marylebone friends in Cavendish Rooms opened so auspiciously on Sunday last, and that Mrs. Britten had such an extremely warm and hearty welcome to the metropolis. We hope for splendid results.

MR. LE'BLONDE, whose letter "re Mediums" will be found under the heading of correspondence, has generously offered to defray the whole expense of special services to be held in the Town Hall, Birmingham, in connection with Spiritualism.

SPIRITUALISM IS SPREADING, reports from many places testify to crowded audiences, especially in Birmingham, Wakefield, Accrington, Collyhurst (Manchester), Patricroft. Indeed there seems to be a thorough revival spreading all over the country. Friends are growing enthusiastic in consequence. God speed the good work.

HANDBILLS FOR MISS MARRYAT'S TOUR.—Mr. J. W. Sutcliffe, of 83, Moss-street, Rochdale, writes: "I beg to acknowledge the receipt of handbills. Well pleased with same. Just the right thing. All having Miss Marryat should obtain some." Attercliffe, Nottingham, Halifax, and York friends are also well pleased with them.

THE ADVERTISING COVER will, we anticipate be put upon the Two Worlds for Oct. 19. We have a little space to dispose of yet on special low terms. Now is the time to advertise! Our circulation is going up and will still rise as friends continue their kind assistance and the reading season is coming on.

TOTTENHAM.—Mr. H. Pritchard, of 29, Collingwood-road, Clyde-road, South Tottenham, has a friend who is a good trance medium, and they would be pleased if Spiritualists or enquirers would call upon them on Sunday about 11 a.m. when a circle could be held for their benefit.

FOR SOME TIME PAST Mrs. Gregg has been unable to fulfil her engagements owing to the serious illness of her husband. On Saturday night last he quietly entered Summer-land, and his "form" was interred on Tuesday, in the presence of hundreds of sympathetic friends and neighbours. Particulars next week.—[Mrs. Gregg has our sincere condolences and fraternal good wishes.

WE ARE PLEASED to see that our good friend Mrs. Stevens (Miss Deering) and her genial husband have been assisting the Glasgow Society, and that their efforts have been duly appreciated. London and Walsall Spiritualists and others in various parts of the country will remember Miss Deering's recitations with pleasure and envy the Glasgow audience.

TO CORRESPONDENTS.—John Bland. We should not like to increase the price, not even to give more matter. (Some readers say we give too much.) If we could only sell a thousand or two more weekly we could easily afford to devote more space to news. It only needs that every reader will during the rest of this year prevail upon a friend to buy a copy regularly, or take two copies instead of one and give one away. If every reader would do this for 3 months we should double our circulation and our usefulness and influence for good would be quadrupled. M. A. Wright. See last week's "Passing Events." Spiritualists, in our opinion, should have more dignity and respect for the truth they hold dear, to be manipulated by showmen. They may imitate, but counterfeits never invalidate the genuine. Spiritualism requires to be calmly investigated under its own conditions, not caricatured by self-confessed tricksters who make a business of humbugging people. Mary Urquhart, W. Lowe, W. S. A. B. Cotton, and others, will use as soon as possible. A. F. Colborne at an early date. It is cheering to know that our efforts to be fair meet with approval. "Book Table" next week. J. W. Hayes, Prof. Crookes' "Researches in Spiritual Phenomena" is 5s., "The Veil Lifted" 2s. (post free 2s. 3d.), and 20 photos of the risen dead (see advt.) are the latest works on Spirit photography.

IN MEMORIAM.

Passed to the higher life, at Dewsbury, on Sept. 26, Elion, the beloved wife of Bro. Hemingway, who together have helped to build up the temple of spiritual knowledge in our town. Bro. Oliffe, of Ossett, spoke the last words over her mortal remains very impressively. Many friends were present.

On Sept. 25 the young child of our brother, Mr. Mallet, of Hull, was received into the Spirit World. A Spiritualistic funeral was held yesterday (Sunday), Mr. Collins, our president, officiating. The sincerest sympathy is extended to our friends in their bereavement, who, happily, are fully convinced their little one is not lost but only gone before.

Mr. George Hook, of 23, Royal-road, Beresford-street, Camberwell, S. E., entered the spirit land on the night of Sept. 26. An attack of congestion of the lungs had brought him into a condition of great weakness, and he passed away peacefully after a short and painful illness. His age was 66. Mr. Hook was a firm Spiritualist, treating life with philosophy and meeting death with calmness. To one who called to see him he spoke of having had spiritual experiences during his illness. An upright man, of gentle and patient nature, he had the respect and personal liking of all who knew him. He leaves a widow and five children to mourn their loss. He will be much missed at the gatherings at Mrs. Clark's, 102, Camberwell-road, at which he was a regular attendant; but it may be that he will still be present sometimes as a spirit visitor.

Miss A. French, Baritone Vocalist and Instrumentalist. Concerts. Terms moderate. Teacher of the Pianoforte, Mandoline, Banjo, Guitar, and Auto-harp.—4, Dover-street, Preston.

OUIJA! OUIJA! OUIJA! NOW IN STOCK. 4s. 6d. and 6s. 6d. post free. Fretwork Outfits, 1s. 6d., 2s. 6d., and 3s. 6d. Wonderful value. Bamboo and Carving Materials. Lund, cycle agent, 70, Manningham Lane, Bradford. Agent for Whitworth Psycho, Premier, Humber and XL Cycles.