

The Two Worlds.

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NEW TESTAMENT TEACHING.

By J. B. TETLOW.

It is not my intention to range over the whole field of thought in the New Testament, but rather to keep within the limits of the synoptic Gospels—i. e., the first three, so called because they present a general view of the life and thoughts of Jesus the Christ.

The validity of the New Testament, especially of the Gospels, as genuine historical documents, I shall not now consider, though I may say that the apologists of Christianity are on a sliding scale; where they will land is not very visible. To an outsider the ultimate is plain enough; they have just landed where Spinoza and Thomas Paine arrived a long time ago. I do not lay claim to Biblical scholarship, but I have from infancy been a reader of the Bible. I was cradled in Theology. The New Testament was my daily food for years, and what I now offer is not so much the results of reading as an outgrowth of contact with the book. Like thousands of others, I had early impressed upon me the infallibility and sacredness of the Scriptures. God by inspiration had moved men to write, and here was the word of all truth, to deviate from which was to bring, with unfailing certainty, the wrath of the Eternal One upon my head. When it first began to dawn on my mind that the Bible *could not* be God's word, it was as if my heart was being torn asunder, as if the foundations of the earth would give way. In our ignorance how foolish we are, what lions we conjure up, and what weird fancies fill our brain, striking terror to our hearts. Knowledge illuminates our path, generates confidence and gives the consciousness of certainty. When we have loosened one by one the foundation stones of our old faith and no building has fallen, nor has the earth quaked, we pluck up heart and lo! we find no bogeys after all. God's beautiful sun still shines, the birds sing, the stream-lots murmur, the trees grow, the flowers bloom, day and night come and go, and men and women love us just as ever, and so the theologic ghosts of the past vanish at the sunrise.

In my opinion too much time has been spent over these old Hebrew writings. The true aims and ends of life are overshadowed by this false direction of our thoughts. It is most essential that we should have some acquaintance with the thoughts of the fore-world, be able to enter freely into the inner consciousness of our fathers, and thus learn how they lived. All literatures are serviceable for guidance and instruction, not to tyrannise and limit the action of the day. Alas, alas! in my readings of Christian history and my early experiences, it has been forced upon me that men have stunted their natures and frozen up the truest symptoms of life by conforming to the thoughts presented to them in books, especially if those books were deemed sacred. To me all books are alike. I know no sacred or secular. From Robinson Crusoe to the Hebrew Bible I find a great similarity of conception and thought; all are the expressions of man in his diverse moods, imaginings, and thirstings.

I do not regard the New Testament as a historical book, neither do I look upon the Jesus thereof as a historical personage any more than I accept Hamlet or William Tell as veritable historical beings. Each of these has struck our imagination with a strong force of reality. The circumstantiality of the narrative has appealed to our conscious-

ness. We have felt them real; nay, we have lived and talked with them. They have not been neighbours, but real members of our household; and when we have been assured they were but the product of fancy, we have deemed our informant mad. Ah me! None are so mad as those who think themselves sanest. Our idols are broken. We have worshipped a fetish and did not know it. The plausibility of a narrative does not make it truthful, neither does a story woven around a real name, interspersed with the names of real places, decide the value thereof. Wolsey was a historical personage; Richard III. was once an actuality; but no one imagines that the conversations put into their mouths by Shakespeare are real, any more than that the characters of Dickens' novels are alive. Yet, who can gainsay the vividness of the narratives and the air of reality that clings around them? No, M. Renan, we cannot accept the Gospel narrative on the strength of similarity of life to-day and yesterday.

If the Gospel story is not of real personages and events, what can it be? A philosophical treatise in the guise of a personal history. Symbolism was one of the earliest forms of writing. Our speech is ever symbolical. But there are symbols within symbols. Words are symbols of things. Here I have got some paper. The word stands for a fact. Language is flexible, and can be used for other than mere surface appearances. Hence men, in times when it was dangerous to explain, spoke in veiled speech. The symbol was within a symbol. He who understood its significance comprehended the spoken word. The books denominated sacred of all countries have been written in this inner language. The Bible is no exception. Turn to it with the eye of a literalist, and everywhere you are blocked with difficulties. Take for instance the account of the conception and birth of Jesus. The Gospel states that Jesus was conceived of the Holy Ghost—that Joseph was only the reputed father. In homely language, the child was fatherless, which is an impossibility. How are we to reconcile the claim with facts? Jesus is the symbol of the sun. The sun is born each year on December 25th; and on our map of the sky we shall find that it is born in the sign of Virgo, the *virgin* constellation, in the eastern sky. In the language of the ancients the sun is "born of a virgin." The Bible is therefore understandable when we know the symbolism.

Take another instance—the baptism and temptation of Jesus. We need only read the story to discover the evidence that it is not literally possible. No man's sight is good enough to see round a corner, nor sharp enough to see over a world, hence, when Satan showed Jesus all the kingdoms of the earth, we must have some other thought than the surface one, or we miss the hidden wisdom. To the modern Spiritualist it reveals the neophyte at the portals of medial power, with the hour and the means to awaken those gifts of the spirit of which we are all more or less possessed. John the Baptist is the hierophant or spirit, the magnetist, the awakener. Water is not the agency, but the fluid of the spirit, water being its earthly representative; both are creative of conditions for the manifestation of life, neither are life itself. Jesus symbolises the neophyte, the young medium, whose powers are not yet become active, upon whom the fluid of the spirit shall be poured. Satan is emblematical of the uncultured animal nature, as well as that pride of intellect and psychic force which grows with awakening powers. The higher is ever a solvent to the lower. All animal appetites, mental ambitions, psychic conceits must yield obedience to the higher powers of the spirit. Read in this light we can find a world of philosophy in the account. As the power unfolds in various directions

it increases with exercise and use. This aspect of the story shows itself in various directions, though I am sure we have not enough given to us. Success is made the aim, yet we are at least once told, "He did not many mighty works there, because of their unbelief" (Matthew xiii., 58). Thus, he, like modern mediums, was sometimes overpowered by adverse influences, and became impotent in the presence of chilling scepticism.

The phenomenal aspects of the story are not the only evidences of medial development. We have indications in a direction not generally sought. In reading the "Sermon on the Mount," we find a variety of maxims offered for our considerations and application, which, if taken in a literal sense, become a well of foolishness and madness. How silly and impotent to tell us that the "meek shall inherit the earth," that we "must give to him that asketh," and walk two miles with him who desires our company for one. We must "take no thought for the morrow," but be content with to-day. The meek have ever been the downtrodden of the earth; the bold, outspoken, courageous souls, who feared a lie more than the face of any man, won our liberty at the cost of their bondage and death. Those who were considerate of what they possessed, and used it to make more, were the economical ones by whom the wealth of nations has grown. Thought is ever generative of thought, so those who thought for to-day and to-morrow, who saw "to-day" in the light of to-morrow, were ever those who "builded wiser than they knew." The patriots who forgot home and fortune were nursed into action by to-morrow's thought. The bondage of the present was great, but the glory of to-morrow's freedom was more vivid and valuable. All hail to the heroes of the past! thinkers for to-morrow who made what they could not use, and fought for what they could not enjoy. But this is not the light of these maxims. Other thoughts came to him who wrote. Tennyson, in his "In Memoriam," seems to have entered into the spirit of the sentiments previously quoted.

In vain shalt thou or any call
The spirits from their golden day,
Except like them, thou too canst say
My spirit is at love with all.
They haunt the silence of the breast,
Imagination calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.
But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.

So our ancient writer did not give maxims for daily application in the great marts and factories of the world, but to him who leads a life of contemplation and spiritual application whereby the functions of the spirit shall awaken. The mystics of all ages have felt and spoken this. Thomas à Kempis says, "The spirit which is pure, simple, and steadfast, does not lose itself in a multiplicity of occupations, because it does all to the glory of God, and is not disturbed by self-seeking" ("Imitation of Christ," p. 16). Self-seeking, personal benefit, is the core of all action in commerce, hence the maxims of the Sermon on the Mount are inapplicable, and cause us to feel that they are for other conditions, viz., spiritual states. Here we can give freely to him who asks without fear of beggary, and whosoever would have our cloak—or the knowledge—can have our coat, the facts by which we have built up our knowledge, also. In the realm of the spiritual we need take no thought for to-morrow, for to-morrow's inspirations and facts will take care of themselves and produce their own useful results. It is by a too literal interpretation that the beauties fade into dead sea fruit, instead of springing into life and strength.

We cannot speak so freely and with the same amount of praise in regard to all that is found in the Gospels, yet here and there we may cull gems of much value. The lessons to be learned from the narrative of the prodigal son, the woman taken in adultery, and many others, are of much value, and stimulate within us admirable aspirations towards unselfishness. All the parables are not desirable pieces of instruction. Dives and Lazarus, the wedding feast, the parable of the steward, and the account of the judgment day are all side lights that let in the fact that the New Testament is not a united book. The Gospels have had *more than one* penman; nay, we affirm, after a careful analysis, that there are clear internal evidences that they are compilations from a variety of sources. I need not refer to Gerald Massey's "Logia of the Lord" to substantiate this opinion, the evidences are easily found by all who will read understandingly.

Let us take a few samples of contradictory expressions. "By their fruits ye shall know them." "If ye, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask him?" "Judge not, that ye be not judged, for with what judgment ye judge ye shall be judged." "Resist not him that is evil, but whosoever smiteth thee on one cheek turn to him the other also." "Love your enemies, and pray for them that persecute you." Here the ideas of charitableness, justice, and sympathy are prominent. We are taught to love and pray for those who are opposed to us. But note the difference in the following:—

"For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." "And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet: verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." "If any man cometh unto me and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also he cannot become my disciple." "And I say unto you, make to yourselves friends of the mammon of unrighteousness."

In reading these passages do we not see the slime of the serpent and feel his venomous fangs? Here we feel the presence of a little man, full of egotism, spite and envy, and all uncharitableness. In these passages we have the fountain head of much persecution, war, bloodshed, and many unmentionable sins. Here we feel the presence of baffled ambition turned to gall, ready to light a fire that should burn all who dared oppose its world-embracing plans. Here we hear the voice of the autocrat and the bully—"To-day I am weak and cannot touch you, to-morrow I shall be strong and then won't I be revenged for your impertinence. How dare you refuse to do homage to my thought? Ah, but you cannot always escape, and then shall I not gloat over your misery and be delighted at your sorrow?" Such are the ideas these passages give me. In our comparisons we feel the pressure of the double hand, and we are confident that many men have been at work here.

The height of infamy and injustice, however, seems to us to be reached in that picture of the judgment day and the day after. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Matthew, ch. xxv. verse 41. It seems to be the height of absurdity for preachers to argue that eternal fire and punishment are not taught in the Bible, when such passages as this and others of a similar character are to be found in this latest New Testament. If the translation is wrong why is it again and again introduced, no matter how often the revision is revised? If this passage is wrong, then our scholars are not only guilty of great laxity in their work, but also of indifference to the sensibilities of humanity, and careless as to truth. Men love truth and those who speak it, but a lie no man can do with for long. The attempts now so often made to evade this straight but awful passage speak well for the sensitiveness of those who try to get behind it, but they are inconsistent when they insist that the Bible is God's word, and must be believed on peril of damnation. Here God is pictured to us as a being of intense partiality, and of such infinite heartlessness as is worthy only of a fiend. A moment's thought would disclose the wickedness of this passage were not men lulled to sleep with the fancy, "I shall never get there." What a pitch of heartless gloating some men must force themselves to when they can paint with all the power that genius gives the imaginary sufferings of mankind in hell, and with apparent delight tell their fellow-man, "This is for thee." It is only when we see this doctrine in the light of personal agony and individual pain, with its utter hopelessness, that we realise how fiercely horrible and inhuman it is. We feel sure that the preacher never fully feels the horror of his words, and the depths of their terrible raylessness, or he would die in their utterance. Humanity is too good; its feelings of sympathy are all too rich in love; the angel dwells too near the heart to preach so horrible a doctrine wittingly. "One touch of nature makes all men kin;" that touch is pain. We cannot see our kin suffer but we must hasten to relieve. No, no; eternal punishment in fire? Never; it cannot be. We need not more than refer to the fallacies of a personal devil, a physical resurrection, a last

judgment-day, and the revived doctrine of re-incarnation. All find their statement here. But who believes them? In closing let me say that the New Testament should be studied in the same spirit as all other books, to learn wisdom, to discover the thought of the past, and to make ourselves acquainted with the inner life of our fathers. If we come to any book with a foregone opinion it is utterly impossible to read that book. We may imagine we do, but we do not. The thoughts in us fashion and shape the words of our author, and we see only as we wish. Many are the readings of the New Testament. All are glozed with the culture and experience that has gone before. We cannot free ourselves wholly from our past, but this we can do—we can become as children and allow the book to talk to us. If we could only look upon books as dead and gone friends, who are yet with us and whose words can still be spoken, eternal phonographs constantly ready to repeat what has been spoken, how delightful it would be. A book to do us good must speak to us more than it contains. It must marshal forth the experiences, readings, and thoughts that have come to us, then we grow rich with a wealth no book contains. Books that do not arouse us to action, that do not image ideals of life to be attained, that do not make us feel ashamed of ourselves in their presence, are to be avoided. Does the New Testament do this? Not always. Then be wary of its contents.

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

CHAPTER IX.
MY STORY CONCLUDED.

"Where there is no open vision (clairvoyance) the people perish."

THE condition of Mary, which excited so much alarm in the minds of the inexperienced sitters, did not trouble Mr. Mackinson until he noticed their distress, and he, too, began to be afraid that the excitement had proved too much for her nerves. But in a very short time he was again entranced, and in a powerful voice assured the disconcerted observers that their fears were groundless. If they would be patient a short time longer, and as soon as she showed signs of returning animation get her off to bed, she would be none the worse the next day. Ere long, with a deep sigh, Mary sat up, rubbed her eyes, and appeared very much excited and bewildered. She was not allowed to talk, but was speedily put to bed by Mrs. Banks, who waited anxiously until her regular breathing showed that she was fast asleep.

But what a tale she had to tell the next day. How happy she was. Her face beamed with joy, and her voice thrilled with gladness. She sang and laughed, and seemed as if she could not contain herself. Then she would sit down, and with a far-away look in her eyes remain perfectly quiet, as if she were lost in meditation.

When she fell asleep during the séance she did not know that it was other than ordinary slumber save for a curious thrill which seemed to run down her spine, and the irresistible heaviness of her eyes. The next thing she knew was that her mother stood before her, clad in a white flowing robe girdled with a blue sash, and with bunches of flowers in her hair and at her throat. She looked so young and radiantly happy that at first Mary hardly recognised her, but when she spoke Mary was sure, for no one else had such a sweet voice, the well-remembered tone filled her with delight. Then she found herself in her mother's arms, and nestled there with unspeakable content. Her mother directed her attention to the sitters around the table, and she was startled to see herself amongst them. Mary was surprised to discover that she and her mother were easily and pleasantly floating through the air. On and on they went until they came in sight of what appeared to be a high mountain. Passing around this, near the summit, they descended into a fertile valley below. The whole scene was bathed in beautiful light, soft and mellow, but she saw no sun. Birds with gay plumage and rich song were singing in the trees and bushes. Some of them came at call and settled upon her mother's hand. Flowers were blooming everywhere. Old favourite wild flowers, such as she had loved in her infancy, and others whose like she had never seen, were growing in abundance, and passing through the meadows where these made the air sweet with their perfume, they came to a house embosomed among the trees. Standing in the porch, over which the honeysuckle was growing, was a

tall man, whom she at once felt rather than knew was her father.

She began to make inquiries, after a happy greeting from him, when a look of sadness clouded the faces around and they seemed to grow dim, recede from her vision, the whole beautiful scene disappeared, and she was standing outside her body, supported by some invisible friendly people, and saw the anxiety on the faces of her earthly friends. She noticed a whirling commotion in the atmosphere, which looked dark and foggy, and she began to feel weak and helpless, when a voice seemed to penetrate her whole being with the firm but kindly command, "You must go back now or it will be too late." "Oh, let me stay, let me stay!" she cried, but again the voice exclaimed, "Not now, go back." How it happened she could not tell, for she remembered no more until she became aware of the curious and anxious glances of the friendly eyes about her when she regained consciousness in the circle. These strange occurrences startled and confounded Mr. Banks, they were so contrary to all his past experiences, and yet he could not doubt what he had seen and heard, and felt that Mary spoke the truth, and herself believed that she had been "through the gates ajar," although it seemed incredible to him, but, acting on Mr. Mackinson's advice, no more séances were attempted for several weeks.

Mr. Mackinson, however, was a welcome visitor, and he, nothing loth apparently, after his days work was over, spent several hours at Fern Bank night after night, relating experiences and explaining difficult points which the keen intellect of Mr. Banks raised.

Sometimes the acute logic of Mr. Banks fairly non-plussed Mr. Mackinson, but whenever that was the case he remained quiet and passive for a time, until he received, so he stated, an impression of what he should say in reply, which was always appropriate and thoughtful.

Lucy was especially interested in these visits, her impulsive and generous nature seemed to be fed by the thoughts which were uttered, and, woman-like, she endowed the medium with the virtues of his inspirers, failing to make the distinction between the man and his mediumship which she ought to have done. Fortunately, he was an earnest, honest, independent, and moral-minded young man, to whom Spiritualism was a religion, and mediumship—a sacred trust. He recognised the responsibility devolving upon him, as an instrument in the hands of higher powers, to endeavour to live in accordance with the high principles enunciated by the spirit world. He sought to so order his daily life, to read educational and instructive works, to think, reason, and aspire for good counsels and wise guidance, that he might become a fit instrument for and responsive to the pure and wise inspirations from the love spheres of the great thought-world beyond.

"Why," said he to Mr. Banks one day, "why should I be unthinking, remain ignorant, and boast of my lack of knowledge, simply that people may say 'What a remarkable medium he is, so illiterate, and yet under control, so well able to speak'? Why should I not learn all I can, develop my own mind, trust my own reason, employ the powers God has given to me just the same as if I were not a medium, and then, if spirits wish to use me, shall I not be all the more ready to receive, respond to, and express their thought and purpose?"

Mr. Banks could see no objection; on the contrary he thought it a very wise and laudable desire on Mr. Mackinson's part, and encouraged him therein.

"If mediumship is to rob us of our independence and manhood," said Mr. Mackinson one day, "then in my opinion it were better we never became mediums—but if it is to help to the development of our powers, the formation of our character, and when wisely used, become a stimulus to our better selves, enabling us to consciously receive the inspirations from the brave and good souls who have passed away, then mediumship is a crown of glory to those who understand and use it rightly."

He did not share the opinions which some people entertain, that to be exceptionally good and spiritual, nature must be crushed, and a morbid state of conflict be developed wherein the seeker after higher spirituality imagines that the subjugation of self and all desire for ordinary pleasures, social fellowships, and companionships, constitutes evidence of a high degree of perfection.

He was no ascetic; on the contrary, his voice was cheery, his laugh hearty, and his mirth contagious. He worked willingly, walked briskly, talked freely, hopefully, and on all subjects. He believed there was "good in everybody,"

seldom condemned other people, and if he felt it necessary to do so always spoke regretfully of their wrongdoing and hopefully of their future. He believed in Nature, and, in as far as possible, obeying her laws. "Religion," said he, "is, or ought to be, a gospel of gladness as well as goodness. A gospel of home, of love, of help, and health. The man who is *temperate* in all things and has learned how to use and not abuse himself and his powers, is the really wise and religious man. Health is better than riches, and the respect and love of others more valuable than a mansion."

No wonder then that he began to look forward with pleasure to the evening, anticipating the time to visit Fern Bank. No wonder that, pleasant as he found the company of Mr. and Mrs. Banks, he could not think of a pair of dark eyes without his blood beginning to mount into his cheeks. No wonder that Lucy, too, began to watch for his coming, and took pleasure in being present when her father and he engaged in conversation.

She was learning two lessons at once—the lesson of the real life after death and the real life here. It was but *one* lesson after all, for is it not Love and love only which glorifies both worlds? The man or woman who does not love has not lived. Life over there would be cold and selfish were it all intellect and knowledge. Love *gives*, Reason *gets*. Knowledge is useless until wisdom employs it, and wisdom is stern and unforgiving until Love warms and softens its decisions, and so Lucy was learning that Love had bridged the gulf between the two worlds with the rainbow arch of everlasting promise of ceaseless being and unflinching joy for loving souls, and at the same time, unconsciously as yet, her heart was opening beneath the rays of the sun of Love, and the blossoms of sweet affection were expanding in her sweet innocent nature, responsive to its magical power, giving off that subtle aroma of responsive affection and confiding devotion which were "sensed" by the cultured perceptions of Mr. Mackinson, whose intuitive or psychometric powers enabled him to measure and rejoice in the nobility of the soul life of the maiden fast merging into perfect womanhood. He waited and watched patiently, lest he should be over hasty and so spoil the growth of the blossoms he would fain wear next his heart throughout earth life.

* * * * *

But how fares it with Mark during this time? We must allow him to relate his own story. Poor Mary! she had been "through the *waters*," but now must be "tried by *fire*." Life is not always summer. Troubles and trials are mixed with love and joy, and perhaps because of the difficulties the pleasures are all the more delightful. At any rate, let us thank God for youth, for hope, for health, for beauty and for love. Experience and knowledge will develop the fruits of wisdom soon enough if we are only willing to be taught, and desirous, like Solomon of old, of getting wisdom.

[SPECIAL NOTICE.—For the benefit of new readers who may desire to peruse the earlier chapters of this story we will send the eight copies, Nos. 246 to 253 inclusive, post free for 8d.]

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

WHAT IS LITERARY MERIT?

SEVERAL years ago a little poem appeared in a daily paper from a local author. I cannot think he was paid for it, nor can I think any other paper ever thought it worth copying. I remember glancing it over with not a little contempt, and a good deal of indifference, feeling sure it was quite without literary merit. It was about the "baby boy," a very hackneyed subject, you will all agree. Well, the other day, my pride of judgment received a humiliating blow. A woman, good and true, in the humble ranks of life, had seen the poem. Her own baby boy was only a few weeks old, and perhaps she had let creep into her heart the thought that he was something of a burden, with poverty and hard work pressing upon her each day. The little poem struck a higher, better chord than that, and the tune of her thoughts grew sweeter. She cut it out of the paper and tucked it into the sewing machine drawer, and learned it, a line at a time, as she sat at work. Nor did it stop there; around among the neighbours it went, and brought many a blessing to the little babies in the poor, crowded houses. Question: "Did the poem have literary merit?" Certainly; its simple phraseology, its humble truth, its honest purpose, spoke to the mind as well the heart of these people, as one of Browning's sonnets could not have done.

THE BLIND MAN'S STORY.

BY JAMES CLARE.

I HAD left the station and was wending my way towards the beach when I noticed just in front of me, an aged man, supported by a youth of about twelve. They seemed to be making their way to the joyous throng of people who were disporting themselves on the roundabouts, swings, and other amusements which dotted the beach. As I passed them I observed that the man was blind. The contrast between this poor man's state and the gaiety of yonder people pained me exceedingly. A dark shadow fell across my buoyant spirits. Shortly afterwards I beheld him seated beneath the overhanging rock upon whose brow stood out in bold outline, a hoary castle, while a small group of people were listening to him as he read the fifth chapter of St. Matthew's gospel. I perceived a tremor in the poor man's voice as he recited the admonitions of the great teacher. The crowd seemed touched by the stirring appeal, and made a hearty response in the form of a subscription. The reading over, the crowd dispersed. Evening had grown apace and the sun was gently retreating behind the distant hills. Quietude reigned supreme, save for the murmur of the surge, and the cawing of the sea gulls.

Approaching the old man I introduced myself by remarking on the awfulness of his blindness, and how sad his life must be, cut off from viewing the glories of the world. A smile played upon his lips as he said "Ah, sir, you little know the glories that I see and feel. The world is mistaken in supposing that we are deprived of those pleasures which are enjoyed by those with perfect vision. I know we miss a great deal of the happiness accruing from beholding outward objects, but if we are denied *that* privilege we are at least allowed to disport ourselves in creating new worlds and imagining the most *stupendous things*. We live in a world entirely our own; we have made it ourselves, our control of it is unlimited. It is entirely subjective. The more we cultivate this power, the greater becomes our joy. Not so with you, sir, outward things attract you from yourself, you neglect the better part of your nature for the worse. The thousand and one things you behold distract your judgment. Not so with us, the absence of external things induces that frame of mind which supports with patience a long continued mental struggle. We are thus masters of the situation we have created.

"At first it was exceedingly painful to support the abrupt separation from the world, for such it is, sir. The horror of the disaster overwhelmed me with grief. Often I was on the point of ending my trouble by suicide, but the thought of leaving my only son alone and helpless restrained my rash resolve. I was taken to the school for the blind, where I soon acquired a knowledge of reading. I hated dependence upon others, and hastened to get out once more into the world to earn my livelihood.

"At the time of my accident I was a miner, but that occupation had not prevented me from cultivating my mind. I had read Shakespeare, Milton, Goethe, Paine, Hume, and other writers. I particularly admired Paine, for I had a strong bias for polemical discussions. I had been conducting a class amongst the young men of the village on the study of mining, and we were getting along very well. On leaving the school I repaired to the village and sought to revive the old class. But the young men had no confidence in a blind teacher, and my hopes were destroyed. I attempted various other things, but the patronage I obtained was so feeble that I was compelled to relinquish them all. My boy was growing, and required to be fed and clothed. A kind neighbour had attended to our wants, but she died and we were compelled to shift our quarters.

"It was then that I thought of going to the city; so, packing up what articles I possessed, we came here and managed to find a comfortable room close to one of the principal thoroughfares. I tried to gain my livelihood by playing a tin whistle in the streets, but I heard tones of derision poured upon my efforts and I felt exceedingly wretched. A kind word would instantly dispel my grief. There are none so sensitive as the blind. In despair I sought counsel from a neighbour. 'Why, John,' said he, 'why don't you get a Bible and read at the street corners? The people like that sort of thing better than playing a whistle. They get plenty of music in the theatre and from the street pianos.'

"'Oh, but you know I don't believe the Bible as the generality of people do,' I replied.

"'Fudge?' he said. 'What do people care for your scruples. You get a Bible, if you wish to avoid starvation.'

"I felt the force of my friend's arguments, but I, who had long since abjured Christianity, could not endorse his proposal. 'No,' I said, 'I will not, even though I am blind, depart from the consistency which I have hitherto observed. Up till now I have managed to live without imposing upon the public, and shall still avoid such hypocrisy.'

"'Ah well,' he said, 'just as you please, but you will soon find that the public does not care a rap for your consistency.'

"I obtained a book containing a number of short stories, and, taking my boy with me, took up a position in a very popular thoroughfare. Some children gathered round, and, being a good reader, their laughter indicated the joy they felt in listening to my stories. But children are not lavishly endowed with money, and at the close I was rewarded by the sum of three halfpence. I tried again in another place, other children came, laughed, and went away. Sad at heart and exceedingly wretched, I longed to end this fearful struggle; but the boy—what would become of him?

"'Come John,' I said to myself, 'cheer up, if the people will make you a hypocrite the fault is theirs, not yours. You hoped to be spared the ignominy of degenerating into an impostor, but they refuse even a blind man the virtue of consistency.'

"Oh, how I loathed humanity at that moment! The old feelings, which I had experienced at the hollowness of our so-called religious system, rose into fearful proportions. I cursed everything, even God Himself.

"The next morning I procured a Bible from the depot, and placed myself in the old position. Chapter after chapter I read in the clearest tones I could command. I felt a crowd around me; they were evidently interested, for I could hear subdued comments pass from one to another. Ah! could they have penetrated into my mind they would have perceived a deep *hatred* surging against them.

"What a picture for the moralist. A blind atheist reading the Bible! Oh, society, society, it is only by flattering you that we can hope to enlist your sympathies! What a revelation is here. The nobility of men crushed by the insufferable conceit, ignorance, and prejudice of the world!

"My efforts this time were amply rewarded, but oh, how the coins seared my soul. Often I was on the point of throwing them into the gutter as accursed—bought at the price of a soul. I remembered Goethe's picture of Faust writhing under the torment of his conscience, and realised how terribly true was the poet's description of a fallen soul's anguish.

"That night I lay tossing in my bed until the dawn began to break. I could hear the whistles blow for the resumption of work, the knocking at the doors, followed by the sound of passing footsteps. I made my way downstairs, when I encountered my neighbour. 'Well,' he said, 'how did you succeed yesterday?' I told him the extent of my reward, and how ashamed I felt of the hypocrisy I had practised. 'Don't fret,' he replied, 'there are worse things happening every day. If they want stories, give them stories; if they want bread, give them bread; and if they want lies—well—give them lies. You can only live by giving them what they want. Besides, they will excuse anything in a *blind man*.'

"'Oh God,' I exclaimed, as the last sentence revealed the fearful extent of my infirmity, 'why should the world excuse my conduct when I feel myself a man? Why should I be considered less than the rest of mankind? Am I so much inferior to others that they will not accredit me with sincerity? Oh, this is horrible, horrible!'

"My friend endeavoured to sooth me, but without avail. Grief will run its course. Years have rolled over since then; my boy has grown into a good sized lad. He will soon be able to apply for work, then we intend to leave this life. I have been thrifty, and we have managed to save a little. I still read the Bible to the people, they will not listen to anything else, and sometimes I undertake to comment upon the passages. I dare not interpret them as I should like, but I endeavour to infuse a more liberal spirit into the readings."

The old man ceased. The sun had long since descended, darkness covered the bosom of the ocean, and the turbulent surge was dashing against the rocks as we turned to leave the place. I accompanied him to his lodgings, and then hastened homewards to moralise upon the old man's story.

Reader, what must be thought of that system, call it by whatsoever name you like, which can prompt a man to exclaim, "They will excuse anything in a blind man"?

COQUETRY AND LOVE.

SPEAKING of a class of women to be met with at all times amongst all grades, the "wise king" said to the people of his day, "Be not taken with their eyelids." If the advice was needed in the days of Solomon it is no less needed now. The eyes are still the chief weapons used in the coquetry so common amongst both sexes in modern society.

Let us see therefore to what results this supposed venial and excusable habit, with little discrimination as to the person, and without any thought of love, leads.

In the first place, coquetry, having nothing of love in it, ministers to the animal passions alone; and in the second place, whether indulged in from confirmed habit, feeding daily the fires of animality or a thoughtless desire of pleasing, gaining popularity, or the gratification of vanity in having a train of so-called admirers, the results are much the same, namely, a weakening of the individual's capacity for loving, and a putting off indefinitely of all chance of a realisation of the highest and holiest experience which the Father of love has placed within reach of his children.

On the other hand, to get away from the thralldom of lower selfish passions and to clear the way for the approach of this higher experience when the time be ripe for its realisation, a preparation of the mind is necessary; unceasing war must be waged upon the old habits that gave strength and expression to the ever-present promptings of animal impulse. This is the "striving and fighting" that G. W. A. referred to in his mystical and beautiful allegory on "Love" in a past number of *Light*, as preceding the higher experience, a short extract of which I take the liberty of reproducing. He makes the hitherto wavering individual use the words:—

"One seemed to be at my side, and it seemed as if she had been there for long, but I had not been fully conscious of her presence.

"And as I looked she seemed to be ever more and more familiar to me, and ever less and less strange, and oh, ever more and more dear.

"And the love of her grew in my heart that all thought or care but for this passed from me; and I longed to speak to her, but feared a rash word might frighten her away.

"And ever it seemed to me that her eyes were upon that part of me I have called the younger one, that lay in the mire and clay, and I saw that she desired he should be raised.

"And, lo, all at once, I was conscious of a new power, so that I was sure I could now cast out the elder. But when I went to cast him out, lo, I saw him motionless, dead! . . . Thus was my life changed; and a great glory and joy and love filled me."

In this extract we have represented the final victory over the lower passions by the birth and growth of love—the divine added to the human, to the subjugation and transformation of man's primitive passional instincts.

Thus arises, and must arise sooner or later for all, in this or other states, the day star of love in the heart. And coming thus in the fulness of time, though "the floods cannot drown nor the waters quench" its divine flame, still in the present life any indulgence or reversion to the prevalent habit of coquetry by either sex will weaken its hold and grievously disturb its course and take proportionally from the felicity and enjoyment, that would otherwise have accrued to the individual. The inestimable treasure has therefore to be tended assiduously and guarded with jealous care.

But if the innate capacity for love be destroyed through unrestrained animal indulgence, started and fostered only too often by the vicious habit referred to, the descent is ever more and more rapid, so that as age approaches you have, not the rich sunset of a consummated and perfected love, but an expression rendered peculiarly evil and malign through suppression and elimination of the love element. The once handsome and fascinating coquet has in her old age degenerated into the vicious and unlovable crone in whom spiritual death has taken the place of life, for without love there is no life. Hence it is written of this class, their way led unto death, and their guests are in the depths of hell; for being satisfied all their lives with the husks of swine, they are debarred from the rich feast ever spread at the Father's house.

WILLIAM SHARPE, M.D.

County Donegal.

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FEAR OR LOVE—WHICH?

It is sometimes said that what Spiritualism needs is "a good hell" to drive people into attending the meetings, and the absence of the public, Spiritualists included, from Sunday meetings is often accounted for on the grounds that "since hell has been disestablished, and the devil dethroned, people are not under the necessity they once were to attend public services as an insurance against eternal fire." If this were true, such a state of affairs were indeed pitiable. To think that *fear* alone prevailed to compel devotion, or that acquisitiveness, the hope of gaining heaven, prompted to prayer and praise, and that without these ignoble incentives the people have no desire for spiritual exercises, presents a *very* low estimate of human nature, and makes one almost wonder if there is not *some* truth after all in the idea of "innate depravity."

We base our philosophy on the fact that man is a spirit now and always; that religious sentiments, aspirations, and emotions are *natural*, not artificial virtues. That man's moral sense and intuitive recognition of and reliance upon a Supreme Intelligence, and his moral and spiritual law, has prompted him in all ages to worship and self-sacrifice.

Not alone from fear of hell or hope of heaven, but from *love* of the pure, the beautiful, the harmonious, and the inspiring, mankind have assembled for praise, for worship, and for spiritual communion.

Spiritual communion depends upon the blendings of thought, sympathy, and love. Then soul meets soul, and the pure and exalting experiences of the unfolding divine nature within prove a blessing to the whole being.

The complaint is often urged against our Sunday services that they "lack spirituality," "they are too cold, hard, intellectual, and unsympathetic." Then, for many sensitive souls, the manner and conduct of some who attend are often extremely repugnant. There does not seem to be any appearance of a sacred or *spiritual* service. A gentleman recently assured us that he had been grieved because of the lack of decorum and reverence at the services he had attended. His wife will not accompany him because of the want of order, and the free-and-easy manner in which the meetings are carried on.

Surely our Sunday services should be of a character in which the religious and spiritual needs of our higher nature will be supplied. Truth is sacred. Reverence does not imply conformity to ritual, neither does Spirituality require stupid solemnity and artificial assumptions of gravity. But liberty should not degenerate into licence, nor freedom into rudeness. Order, quiet, and harmony are certainly necessary if meditation, reflection, and Spiritual inspiration are to be enjoyed.

Roughness, disorder, and levity are not conducive to receptivity, to high and helpful Spiritual influx, and surely our Sunday services should be a season of peace, of rest and refreshing. Life is full of sorrow and suffering, of strife and pain, of hard knocks and stern struggle. Our meetings and addresses should be sympathetic, helpful, soothing, and inspiring, calling forth our sweetest emotions, awakening us to high ideals, and giving strength to pursue life's duties with renewed zeal.

Sensationalism has had its day; let thoughtfulness, sweetness, sympathy, harmony and spirituality be cultured. Let order and decorum, devotion to duty, reverence for truth, and "good-will to all" abound. Let the gospel of hope and goodness cheer, and spiritual fellowship be set forth in an atmosphere of harmony, accompanied by sweet singing and loving thoughts, and people will gladly attend our services. They will feel "it is good to be here," and go away strengthened and blest.

TEARS.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying."

In almost every day there is cloud and sunshine. The heavens distil the gentle dew, or send the passing shower; and week by week, as the days roll on, we receive the breath of King Wind—the outpouring of the baptismal waters, and the energising touch of the magic wand of the great God of Day-King Sol.

In every life there must be hope and fear, joy and pain, treasure and trial, success and sorrow, transports and tears. Sweetly sings Lizzie Doten, herself one of the sainted souls who have trodden the wine-press of pain and drank from the cup of sorrow, or I misread the story written on her "pale sweet face"—

Through our lives' mysterious changes
Through the sorrow-haunted years,
Runs a law of compensation
For our suffering and our tears.

What a blessed thought that even our sorrows may serve a high and holy purpose. We smile as we see the little one crying bitterly because of its broken toy, or its disappointment of some small pleasure, and think "what a trifle to shed so many tears about"—yet, to that child, the sorrow is real, and the grief great.

I remember witnessing, in the bygone years, a most painful scene. A family, clad in the deepest black, were gathered around the grave—the father's grave. The mother was there, and her three children, about twelve to nine years of age, stood by her side. Their grief bespoke the affection, the happy family circle which had once existed; but their pinched woe-begone features and the utter hopelessness and abandon of the sorrow of those children—their gushing tears and heart-breaking cries, "Oh, father, father!" contrasted with the stony glare and hard unmoved appearance of the suffering mother, whose eyes were red with unshed tears, and whose agony had sealed up the fountains of nature and denied her even their poor relief, formed one of the saddest sights of suffering it has been my lot to witness, and reminded me of the words of the song, "She must weep, or she will die." Oh, that they might have heard the voice of their beloved, crying, "Weep not for me, I am not dead!"

We weep for so many reasons—sometimes for no reason at all, save that we feel "low-spirited." The chemistry of character is finely displayed in the differences of people, their personal characteristics, and in the wonderful oneness which yet proves them kin.

How many tears have been shed over "tales of woe!" How many have felt the swelling in the throat, and, after fighting against them, have been compelled to let the waters run in theatres where scenes of suffering and struggle have been portrayed?

Some people never weep for their own trials; are dry-eyed when passing through the pangs of pain, but grow tender and pitiful, and, in their sympathy, shed tears over others. Again, there are people who hardly ever cry, save for their own wrongs, supposed or real. Poor, small, selfish, petulant souls.

What a variety of emotions produce these tears which form such a distinguishing feature between us and the animal kingdom. Few animals weep. One may see their eyes wet with unshed tears, or notice a solitary drop steal down their faces; but none can gain the relief of "a good cry," like some women can.

There are tears of physical pain, wrung from us in the agony of torture of nerve and body. There are tears which spring from wounded vanity, disappointed hope, harsh and unsympathetic treatment from others. Tears of envy and of weariness. Tears of love, of joy, of sympathy with suffering and grief. Tears of remorse, disappointment, and shame. Tears of gratitude, relief, and hope. That pathetic story of stricken hearts, of severed friendship, of a blighted life, and the simple words—

JESUS WEPT,

have done more to fasten the "gospel" upon the ages than almost anything else. It is the "human" element that touches. "He was a man of sorrows and acquainted with grief," brings him nearer, and wins the heart more than all stories of miracle and supernatural birth and power. The spectacle of the good innocent man, dumb, in the presence of his enemies, suffering martyrdom at the hands of the mob, the agonised cry at last, "My God, my God"—*why* HAST thou forsaken me?" constitute the real source of strength and give a hold over human hearts to the Christian claim.

But the bitterest tears—the tears which sear the soul, which burn the eyes and cheeks as they course down them, are the vain, the anguished tears of conscious sin, born of regret for folly, for wrong done past retrieving. The loss of self-respect, the consciousness of condemnation, the sense of guilt as of a traitor, the hopelessness of undoing the past, the bitter pang of "what *might* have been." Ah! these are the fires of Hell, whose bitterness is worse than death. One can never wipe from memory's page the recollection of wrongs done, although in the eternal progress of the soul they may fade into oblivion with the loss of the memory of the childish experiences of earth life.

Some souls have to be quickened by the lash; stung into self-consciousness by the consequences of wrong. Spirits who have been prisoners in the sphere of "self" in the after-life, declare that they suffer most because of the fact that their pains are self-inflicted. The follies, faults, and misdeeds of our lives are our own doing, and we curse our blindness, weakness, or wickedness, until we grow repentant, and the relief of the gentle rain of the waters of hope brings us returning strength to win our way to liberty.

Life is full of holy uses,
If but rightly understood;
All its evils and abuses
May be stepping-stones to good.

For the wealth that grief shall yield him,
Is the birth-right of his soul.

That is the true spiritual philosophy. Grief is a source of spiritual strength. The path of progress is one of struggle. Birth-pangs and growing pains affect us mentally and spiritually, as well as physically, and we often catch glimpses of the mountain tops of beauty through the mist of tears.

We shall know as we are known—
When the mists have rolled away.

The tears of old age are seldomest seen, and are perhaps the hardest to bear.

Lizzie Doten, in her poem of "Margery Miller," pictures one grown weary of life, eager for rest; her troubles culminate in one great outburst.

Then swelled the tide of her pent up grief,
Swayed like a reed in the tempest brief—
Her bowed form shook like an aspen leaf,
Poor old Margery Miller!

How wonderfully those few words bring the picture before the mind's eye! We can almost see her as she cowers in anguish.

Mrs. Hemans gives us a wonderful delineation of the grief of the warrior.

Up from the ground he sprang and gazed,
But who could paint that gaze?
It hushed their very hearts who saw
Its horror and amaze.
"Father," at length, he murmured low,
And wept like childhood then;
Talk not of grief till thou hast seen,
The tears of warlike men.

Tears melt the stony heart, are nature's outlet for overcharged feelings, bring us into closer sympathy, and help us to understand each other. How many misunderstandings, animosities, and quarrels have been swept away in a flood of tears, and forgiveness sought and obtained, when under the influence of grief? How often the pang of death teaches us to be more gentle and considerate towards the living? Even the darkest cloud has its silver lining. Pain purifies and grief chastens. Even temptation, sin, and sorrow have their uses. Trials try and temper us, and from failures, if we persevere, we rise to conquest and spiritual birth.

Not enjoyment and not sorrow
Is our destined end or way,
But to act that each to-morrow
Finds us further than to-day.

Aye, that is the meaning of it all. We are pilgrims, and must mount the spiral way of progress with pain and sorrow, until God shall wipe all tears from our eyes.

THE MINUET.

GRANDMA told me all about it,
Told me so I couldn't doubt it,
How she danced—my grandma danced!—
Long ago!

How she held her pretty head,
How her dainty skirt she spread,
How she turned her little toes—
Smiling little human rose!
Long ago!

Grandma's hair was bright and sunny,
Dimpled cheeks, too—ah, how funny!
Really quite a pretty girl,
Long ago!

Bless her! why, she wears a cap,
Grandma does, and takes a nap
Every single day: and yet
Grandma danced the minuet,
Long ago!

Now she sits there, rocking, rocking,
Always knitting grandpa's stocking.
(Every girl was taught to knit
Long ago);

Yet her figure is so neat,
And her ways so staid and sweet
I can almost see her now
Bending to her partner's bow,
Long ago.

Grandma says our modern jumping,
Hopping, whirling, rushing, humping,
Would have shocked the gentle folk
Long ago.

No, they moved with stately grace,
Everything in proper place,
Gliding slowly forward, then
Slowly courtesying back again,
Long ago.

Modern ways are quite alarming,
Grandma says: but boys were charming—
Girls and boys, I mean, of course—
Long ago.

Bravely modest, grandly shy—
What if all of us would try
Just to feel like those who met
In their graceful minuet
Long ago.

With the minuet in fashion,
Who can fly into a passion?
All would wear the calm they wore
Long ago.

In time to come, if I, perchance,
Should tell my grandchild of our dance,
I should really like to say,
"We did it, dear, in some such way,
Long ago.—*Atlanta Journal.*"

ALL NEGROES believe in the immortality of the soul. "We are, it is true, less than the white men," they say; "but still we are not as the animals, having no soul at all." They believe the souls of the dead to remain in the neighbourhood of the villages, in the woods, or in their graveyards, which generally adjoin a wood. The souls of the wicked or life-eaters are tortured in a place called "blunschi," whence there is no redemption. The souls of the good visit their own graves from time to time, and it is the custom to have placed on the graves figures, plates, jugs, and especially bottles, sometimes to the number of fifty and more, and these are filled with alcohol or palm-wine, that the departed spirits may refresh themselves; and no negro, however much he may like brandy, will ever dare to steal it from the graves.

DRUMMOND AND DEATH.—Very seldom will the gist of Spiritualism's message to humanity regarding death, so-called—its naturalness and its evolutionary office—be more clearly stated than in the following extract from the views of Professor Henry Drummond—albeit the talented author would hardly admit himself to be a Spiritualist in the usual sense which that title implies: "The part of the organism which begins to get out of correspondence with the Organic Environment is the only part which is in vital correspondence with it. Though a fatal disadvantage to the natural man to be thrown out of correspondence with this Environment; it is of inestimable importance to the spiritual man. For so long as it is maintained the way is barred for a further Evolution. And hence the condition necessary for the further Evolution is that the spiritual be released from the natural. That is to say, *the condition of the further Evolution is Death.*" *Banner of Light.*

THE PEOPLE'S LETTER BOX.

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

NOT A SECT, BUT A UNIVERSAL RELIGION.

DEAR SIR,—If Spiritualists would make it their chief business to perfect the means of communication, and by earnest endeavours to develop their own spiritual natures be enabled to pierce through the lower spheres and get into communion with those who are able and willing to teach, we should have less confusion and folly. I have been fighting hard lately on behalf of a free platform against bigotry. No doubt I am often thought an enemy, but I do so dread this glorious Spiritualism crystallising into a narrow sect, that wherever I see the first signs, my spirit guide lets me have no peace till I attack the enemy.

A. F. TINDALL, A.T.C.L.

IMPROVIDENCE AND INTEMPERANCE.

A correspondent writes protesting that the misery and poverty of the masses are not due to the dishonesty of landowners and capitalists, but attributing their pitiable conditions to their spending too much in alcoholic drinks, and their general improvidence. He refers to the recent Homestead riots in America, where he says high and ample remuneration is given for work done, and yet the most outrageous attacks on liberty occurred there. He contends that higher wages would make the conditions of the poor worse than they are until the use of intoxicants is abandoned. He urges that talented and worthy mediums should be trained and well paid. He thinks serious damage is being done to the cause by the hostility displayed against mediums. Our correspondent is in his 82nd year, and we have taken the trouble to make this digest of his letter, which otherwise, being written on both sides, was inadmissible.

SPIRITUALISTS, STIR UP. TEMPERANCE IN ALL THINGS.

DEAR SIR,—I was very pleased with the letters in the "Letter Box" from "Progress" and "Charity to All." We want more mediums of the Blackpool sands type to go into the highways and byeways spreading the noble truths of Spiritualism, and should have if Spiritualists themselves would give them more sympathy. Wherever I go I find sympathy is lacking in our meetings. In *The Two Worlds* issue for May 13 were some strong comments anent Mr. Wild's mediumship. Spiritualism teaches me unless good conditions are given we cannot expect good results. A few weeks since I attended a public circle conducted by Mr. Wild, an entire stranger to me, when his inspirers gave Christian and surname, trade, dates, when and where passed on correctly, therefore I feel it my duty to vindicate his mediumship. Hoping this will be taken in a good spirit and be the means of stimulating us to bestow more charity upon all,—Yours fraternally,

Bowlee.

A. CARLTON.

WANTED, A KILLER OF SPIRITUALISM.

DEAR SIR,—Do you know where Mr. Ashcroft is at present? We mean the rev. gentleman who used to go about killing Spiritualism with a magic lantern. He is wanted at Rawtenstall at once. He came here some four years since, and we were assured then that he had either killed Spiritualism outright or given it its death blow. Now, would you believe it? the "pesky" thing never died at all, but has been living and growing ever since, spreading itself until it has got into some of our most orthodox places of worship. In some instances it has even got into the pulpit, and many prominent men and women have been forced to accept it. But this is a secret, and we hope the dear public will not let it go any further, because some of these people are in business, while some women are afraid of their husbands and husbands afraid of their wives knowing that they have anything to do with Spiritualism. Strange, is it not? But in spite of all, the few who dare come to the front have exerted themselves, and are now putting up a meeting house in which to foster and propagate the very thing Mr. Ashcroft did his best to kill. Of course he is not to blame, no one can do more than his best, but if he comes again he must bring something more effective than a lantern, for we can assure him Spiritualism is becoming dangerous to orthodox ministers.

RAWTENSTALL.

TEMPERANCE IN ALL THINGS.

DEAR SIR,—In your issue of September 9, I notice over the *nom de plume* of "Charity to All," a reply to my previous letter on this most important question. I regret the writer has found occasion to charge me with intolerance, which I think is scarcely applicable to my suggestions. If I express myself somewhat strongly, it is because I feel the necessity of exposing the evil. If I am intolerant, it is against the sin and not the sinner. It appears to me that my friend and I are agreed that the principles of temperance should be earnestly advocated from our platforms and in our Lyceums; but how can we expect this to be done with any degree of success until our public advocates and members become a strong body of temperance men and women? Reform must begin at home. I ask, what effect can a speaker have in pleading those principles to an audience, the majority of whom know that his daily life gives the direct lie to the teachings he is advocating? My friend objects to the adoption of the rules I suggest, as being an introduction of the old creedal ideas of repression, expulsion, anathema, etc. I do not know his definition of a creed, but I think the true meaning of that term is somewhat perverted when applied to the establishing of a code of rules, or the formation of a law, calculated to steer our noble vessel clear off the rocks of immorality and intemperance. I believe the rules I submitted are somewhat on the lines of natural law, inasmuch as they give perfect justice to all and allow privilege to none. It is a natural law if you put your finger in the fire it will be burnt, and you ALONE must bear the pain. Legal law says, if you are caught stealing you must pay the penalty; and those who choose to break the laws of morality and sobriety should be prepared to accept the consequences. Only let us be careful that our laws or rules are founded on the eternal principle of perfect justice to all. My suggestion was, that all persons desirous of becoming (or continuing) recognised public advocates of our cause, or members of our societies, should be asked to conform to some

rule prohibiting drunkenness, immorality, or other such conduct considered to be detrimental to the moral welfare of the movement. I am told that "he who sins will suffer;" whilst I recognise that as true, I believe it to be equally true that "no man liveth unto himself," and from the actions of a few individuals the reputation of others and the cause as a whole, is called into question, and we are charged with allowing and fostering the evil. Now whilst we share the fate of those individuals we do not in any way lessen their burden, but bear an additional one. It is not only the drunkard who suffers, but his wife and children—in fact, all of us. Let only those who break the law pay the penalty, and not the innocent suffer with the guilty. I am told we cannot make people sober, or moral, by force. I never expected to do so. What I am desirous of seeing done is the adoption of some plan that will forbid immorality or intemperance INSIDE our movement. I never sought to force those who knowingly, wantonly, and wilfully prefer drunkenness to sobriety, to become sober; but if they are desirous of joining (or continuing in) our ranks, either as speakers or members, and taking on themselves the name of "Spiritualists," they should be, I think, asked to abstain from such evil habits ere we admit them; and having pledged themselves so to do, we expect them to fulfil that pledge so long as they are identified with the movement. I am asked to exercise love, mercy, and charity. Not towards either immorality or intemperance, I hope? We may, and should love the drunkard, but not drunkenness; we should also extend to him mercy and charity, but not to his habit and its influence. I am also referred to the text, "Let he who is without sin cast the first stone." Now I have little self-righteousness to boast of, and no *spotless robes to soil*; I am too fully conscious of my imperfections. It is absurd to expect, but it is not absurd to pursue, perfection; and although not perfect ourselves, that is no reason why we should not endeavour to bring others forward to the same stage of perfection we may have reached. I trust this subject will receive free and full discussion, and form the groundwork of some practical steps being taken to remedy the evil; but in the meantime let us meet the facts with an open mind, and be prepared to hear the best that can be said on both sides of the question.—Yours fraternally,

J. W. HANSON.

[Mr. Hanson's temperate letter on the above subject deals with a question in regard to which it seems to us there cannot be two opinions. We were not aware that there was any necessity to "forbid immorality or intemperance *inside* our movement." We have heard assertions by our foes and gossip at different times about individuals, but we make it a rule not to believe gossip or accept scandal. But if there are those on our platforms or in our societies who "wantonly and wilfully" prefer and persist in drunkenness or immorality, then it is decidedly time that action should be taken to stop them from injuring the reputation of the movement. If they have lost self-respect they should be taught that self-respecting Spiritualists have too much regard for the pure principles of Spiritualism to allow them to misrepresent them on the rostrum. Many societies have a resolution in their constitution such as Mr. Hanson suggests, and in the one or two instances where there has been the need for such action, we know that societies have cancelled dates given to speakers who have been known to offend. The matter is in the hands of committees of societies. Spiritualism teaches true temperance and chastity. Individuals who lead immoral or drunken lives do so at their own peril, and are *not* Spiritualists in the true sense of that word. They may be Spiritists, but Spiritualists are moral minded persons who are STRIVING to do justly, act righteously, live temperately, walk purely and discreetly through life. "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny" is ever true, and especially so of Spiritualists, and, being true, there is all the more reason why we should endeavour to be "like Caesar's wife, *above* suspicion." We are charged with being fraudulent, dishonest, drunken, immoral, and we wot not what else. We deny it, and dare affirm that there is *less* fraud, drunkenness, immorality and dishonesty among Spiritualists, proportionately, than among any other body of people. Spiritualists are not saints, neither are they deeply dyed sinners. We fear Brother Hanson exaggerates the extent of the evil. We hope he does at any rate. We Spiritualists are outspoken, critical, and do wash a great deal of our linen in public. The Sectarians are wise in their day and generation—they keep things dark and do not parade their shortcomings. We do not believe in or agree with the practice of "hushing things up." Neither do we see the wisdom of crying "Wolf," of looking on the dark side and exaggerating difficulties which require settling at home. Let us have temperance—justice—even in dealing with these matters.—Ed. T. W.]

THE BLIND MAN'S SIGH.

DEAR SIR,—These verses are my husband's first effort. He was a member of the Spiritual society here, but is now blind, having had a paralytic stroke four years ago. He would be pleased if these verses were inserted in *The Two Worlds*.—Yours sincerely,

99, Anvil Street, Blackburn.

M. J. NIEMEYER.

WAITING FOR THE MORROW.

Gentle spirit, Oh! how long
Shall I be here in pain and sorrow,
Never mingling with the throng,
Ever waiting for the morrow?
Longing, waiting, for the morrow,
Till my heart shall beat no more;
When at last I see the dawning,
On a bright and heavenly shore.
Kindred friends who've gone before,
Lovingly will hold me fast;
No more waiting for the morrow,
For the day has come at last.

—Carl Niemeyer.

CASELLS are bringing out a new boys' paper, called *Chums*, and The Band of Hope Union is about to do the same with a paper called *Boys*. In these days lads *will* read, and if these papers can only take the place of the "penny dreadfuls" which work such irreparable mischief to so many youths, and supply light, interesting, and healthful reading matter, they will be a boon and a blessing to the race.

PLATFORM RECORD.

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

ASHTON.—Mr. J. Moorey gave very good psychometry and clairvoyance to small audience. Evening: His controls gave a rousing discourse, "Wanted a New Religion," to a crowded audience, and won their sympathy; also psychometry to several strangers.

BIRMINGHAM. Camden Street Board Schools.—Although meetings have only been held here a few weeks, the results are very encouraging. Monday last the room was overflowing, many persons being unable to get in. Mrs. Groom's control spoke on "Spiritual Progress," in such an interesting and instructive manner that the audience was spellbound. Everything was progressing, it was impossible for anything in nature to stand still. Directly man began to think for himself he started on the road of progress. Some people prayed that they wanted to love and serve God better, and yet said they did not know what to do or how to begin. It was no good praying like that. Work was wanted as well, and there was plenty of work to hand if we would only do it. Besides living a pure life himself, man must assist his brother and sister to do likewise. We could not do good without gaining benefit. The great mistake religious teachers had made was that they taught the Bible literally, and did not understand its spiritual application. If it was read with a knowledge of Spiritualism and spirit law, that which was obscure would be made light. Impromptu poems, upon words from the audience, were then given, and Mrs. Groom described 13 spirits, all recognised. As it happened, the persons she described them to were all women, and a young man asked how it was none had been described to gentlemen. Mrs. Groom replied that she generally selected strangers whom she had not seen before, as it would be more convincing than if she described to those who already had studied and knew what spirit communion really was.—H. E. Kent.

BRADFORD. 448, Manchester Road.—Morning circle, 72 present. A few experiences were related in a satisfactory manner. Afternoon and evening Mr. Marshall spoke on "Spirit Manifestations," and "Various creeds and their results." Mrs. Marshall gave good clairvoyance, nearly all recognised, to good audiences.

BRADFORD. Norton Gate.—Afternoon, Mr. Hilton's guides affirmed that they were always glad to help their fellow men, and that if our Father allows evil spirits to return, as Sectarians term them, we are sure he will let the good ones return to guide and inspire us. Evening subject, "Marvel not if the world despise you." As you try to do good the world will try to crush you, but toil on, develop your gifts for good and not for earthly things. Both discourses very good.

BRIGHTON. Oddfellows Hall.—The guides of our esteemed friend Mrs. Craven spoke on "Personal Responsibility," in excellent style. Her words will long live in the hearts of those who heard them. Evening, questions from the audience were ably answered and greatly enjoyed by an intelligent gathering, closing with a few appropriate remarks to those who had not investigated. We shall be glad to see friends and co-workers next Sunday at our anniversary, to help us to stamp out superstition and ignorance. Speaker, Mrs. Bailey, of Southport. All welcome.—J. Shaw.

BURNLEY. Guy Street.—Miss Walton's guides spoke on "Mercy," and "Who and What is God?" in a masterly manner. Small audiences. Very good clairvoyance and psychometry by Mr. J. H. Taylor.

BURNLEY. Hammerton Street.—Mr. Tetlow has been the exponent of our philosophy, and has certainly been both interesting and very instructive. The lecture, "England for the English," was very pithy, and the answers to questions at night were pointed and pertinent. Every one seemed to feel that it was good to be present, in fact, Mr. Tetlow said at the close that he never felt so exhilarated in his life before. I may say that the singing, which was led by a choir of fifteen voices, contributed very much toward the success of the day's services.

BURNLEY. 102, Padiham Road.—Mrs. Johnstone's guides discoursed ably on "Twill not be long," and "Progression;" clear, and to the point, visibly affecting many. Clairvoyance very successful.—J. W.

BURNLEY. Robinson Street.—Afternoon: Mr. Johnson's guides delivered a very interesting discourse on "Spiritualism—a revelation, a comfort, and a religion." Evening: Questions from the audience were very ably answered.—W. H.

CARDIFF.—Mr. Richard Phillips gave an excellent address on "The Spirit-World," not in regard to its more transcendental aspects, but as to its relation to earth-life, pointing out many popular misconceptions as to the location and characteristics of those who have "passed on," and showing the common-sense way in which the matter should be regarded. The members' séance afterwards was again kindly led by Mrs. Billingsley.—E. A.

CLECKHEATON. Walker St.—A very good day with Mr. J. Kitson's guides. Afternoon: He spoke on "What comes first in Spiritualism—the philosophy, or the phenomena?" He showed that there had been too much clairvoyance, and they wanted more philosophy. Evening: A good address on "Many are called, but few are chosen." Good clairvoyance by Mrs. Thornton. P.S.—Our society has decided to take the Oddfellows' Hall for the winter months, and we want all to bear that in mind.—J. B.

DRAWSBURY. Bond Street.—A very pleasant day with Mr. Brooks's guides, who spoke on "What shall I do to be saved?" and "I thank thee I am not as other men." Clairvoyance very good.—E. B.

FOLESHILL.—Evening: We were without a medium, our friend, Mr. Grant being hurriedly called away to America on business. Mr. Lloyd read from *The Two Worlds* "A Meditation on God and Duty," and commented thereon. Mr. Wilkinson followed. Both gave much food for thought, and were attentively listened to, they being the best normal speakers we have. Oct. 2: Miss Westley, of Leicester, at 11 and 6-30.

GATESHEAD. Team Valley Terrace.—Sept. 11: Mr. Stevenson addressed a splendid audience, and gave satisfaction. He generally brings a good light on the spiritual subject. Mr. Sinclair gave a splendid reading. Mr. Fraser, chairman, made a few remarks. The members had a splendid trip to Shotley Bridge, and enjoyed themselves at the Spaw Grounds. We had a good tea and games of all sorts. We could not have had a finer day's outing.—M. M.

HALIFAX.—Crowded audiences assembled on Sunday to welcome back to our platform Mr. J. S. Schutt, who dealt with subjects from the audience, one of especial interest, viz., "The Theories of the Fourth Dimension." During the various portions of the discourses interest ran high, the audience being moved to applause.—F. A. M.

HEYWOOD.—Wednesday's circle: Mrs. Warrick, of Rochdale, led our circle with great success, her medical delineations and prescriptions being highly appreciated. Sunday, Mrs. Whiteoak paid us her first visit. We trust that it was but the harbinger of many more. The correctness of her addresses does much to keep the attention of the meeting to the end, asking for the faithful discharge of duty rather than resting their claims upon the Nazarene. Clairvoyance at each meeting.

HOLLINWOOD.—Tuesday: A grand public circle conducted by Mrs. Howorth, of Oldham. Seventeen clairvoyant descriptions given, sixteen recognised, mostly by strangers. Sunday: Mr. Long discoursed on "Is God a Personality?" followed by good psychometry. Evening, subjects from the audience, "Spirit, soul, and body, and what are their relations to one another?" and "A Mother's Love," followed by good poems and psychometry.

HUDDERSFIELD. Brook Street.—Mr. Hepworth has spoken well to very good audiences, giving much satisfaction to all. The services all through very successful. Clairvoyance fairly good.—J. B.

LANCASTER.—Our old friend, Mr. R. A. Brown, gave addresses afternoon and night, which were highly appreciated by large and intelligent audiences. Our grateful thanks are due to his guides for their instructive addresses. If the distance were less and the train service more convenient we might oftener have Mr. Brown.—H. W.

LEICESTER. Millstone Lane.—Our harvest festival was a grand success. Mrs. College gave an excellent discourse on "The Quickening Spirit." Our local medium, Mr. Swinfield, was again very successful with his clairvoyance, 33 being recognised out of 43. [Address to 73A, Corporation Street, please.]

LONDON. 311, Camberwell New Road, S.E.—On Tuesday last a substantial tea was provided. Forty-five friends did full justice to the excellent fare, followed by various songs and games, which all enjoyed. Sunday morning and evening meetings were well sustained by our workers, and Mr. Long delivered an able address on "Child life in the spirit world," which touched the hearts of many present.—W. G. C.

LONDON. Spiritualist Federation, Federation Hall, 359, Edgware Road.—Last Sunday we opened the above hall, and I read a paper on "The need for the further development of spiritual phenomena." Mr. P. Smyth followed on the same lines. Two séance committees are already formed, one to meet on Wednesdays, and the other on Saturdays. Monday nights will be reserved for inquirers. We hope to form several more séance committees as soon as possible. All wishing to join address me by letter as above, or call at the hall on Mondays after 7-30.—A. F. Tindall.

LONDON. Forest Hill, 23, Devonshire Road.—Sept. 15: Mrs. Spring gave a séance to a large number of sitters, and good tests were given. 18: Dr. Reynolds of the Stratford Society gave us a good address, for which we offer that gentleman our best thanks.—J. E.

LONDON. Marylebone. Spiritual Hall, 86, High Street.—Mr. A. J. Sutton's address, on "Shadows and Daybreak," was replete with sound Spiritual truths. He informed his hearers that he was indebted to a little book recently published for the greater portion of his discourse, and said, "The progressive sensitive soul in sensing things invisible that hang about the human horizon, need not fear that they are maliciously directed by an antagonistic power; they are rather friendly consorts on the mental sea—invisible pilots over the stormy passage." Again, "The break of day cometh; the clouds lift, and through the fugitive rifts the light breaks, and the sadness, melancholy, and shadows about your path disappear; the prison doors of the soul are opened by angel hands, and presently the light from higher and holier spheres, burst upon the vision in the full break of day." Gerald Massey sings—

"One by one, the dear old faces fade;

Hands wave their farewell while beckoning us away."—C. J. H.

LONDON. Peckham. Society of Spiritualists, Winchester Hall.—Sunday evening: The speaker gave an appropriate reading, "Socrates before the tribunal of the Athenians," after which followed the memorial address in loving testimony of our valued and esteemed late Editor of *Light*. The large audience, including many strangers, greatly appreciated the able and feeling sentiments expressed. The president (in the chair) said though it had not been his privilege to be closely acquainted with Mr. Stainton Moses, still he felt drawn to him by the power of truth found in his inspired writings (Spirit Teachings). He remarked, Who has not lost a dear one; does the religion of to-day heal the aching heart? See the throngs mournfully wending their way to the cemetery. Once I was one of that number, yet we read, "Why seek ye the living among the dead?" Thank God, Spiritualism has proved to me that the dear dead have risen.—J. T. A.

LONDON. Shepherd's Bush, 14, Orchard Road.—Sunday: Good meeting, Mr. Hankin in the chair. Mr. Dever-Summers delivered an instructive address upon the question of paid mediums and speakers.

MANCHESTER. Tipping Street.—Mrs. Green's afternoon subject, from hymn sung, "Shall we know each other there?" Evening: A splendid address on "Spiritualism," to a crowded audience. She also had the pleasing duty of naming a baby of Mr. and Mrs. Brown. Astounding clairvoyance, all recognised but two. Solo, "Alone," well rendered. Glorious day.—P. S.

MANCHESTER. Palmerston Street, Moss Side.—Mrs. Berry, of Halifax, gave a fine address on "Speak gently to the erring ones," an earnest appeal to Spiritualists to show what light they have received, and not keep it to themselves, but push on with renewed zeal this movement for man's spiritual redemption. Good clairvoyance followed. After service a circle was formed, at which thirty-six took the opportunity of seeking to develop their spiritual faculties. Secretaries would do well to keep such a medium as Mrs. Berry fully employed.

MIDDLESBROUGH. Spiritual Hall.—Mr. Joseph Stevenson, of Gateshead, lectured on "Is it Beneficial to Develop Mediumship?" The subject was full of interest and instruction. To a good audience at night Mr. Stevenson gave a splendid address on "Mr. Burns' Cranial Psychology," giving a clear exposition of the real heavens and hells as located in man. The constructive Spiritualism, as expounded by this

school of thought, appeals to the intellect, and is bound to raise our movement.—W. I.

NELSON. Albert Hall.—Our local medium, Mrs. Griffin, gave discourses on "Speak gently," and "Spiritualism a Religion." Both subjects ably dealt with considering it was her first public appearance. Good clairvoyance. We return sincere thanks to the friend from Guy Street who gave a few good clairvoyant descriptions. We hope other friends will come and help us as these have done. We will make them welcome. A good audience.

NELSON. Bradley Fold.—Mrs. Hyde's controls discoursed on "Where are the loved ones?" and "The power of Spirit." Excellent clairvoyance. Good audience, very well satisfied.—D. H. B.

NEWCASTLE-ON-TYNE.—September 18, Mrs. Yeeles, of Wisbech, kindly gave a short address, followed by clairvoyant delineations, all but one being fully recognised, in many instances the name of the spirit who was manifesting being given. Mrs. Yeeles made a most favourable impression, and many friends expressed a wish that we might soon have a return visit.

NORMANTON.—Mr. G. Featherstone's control spoke ably on "Is Spiritualism of God or the devil?" showing that it offered the highest incentives to morality, and therefore could not be of the devil. At night four subjects from the audience were dealt with, viz., "What was God's object in making man?" "By what law do spirits return and manipulate the organism of a medium?" "If Jesus Christ was only an ordinary man, why does God call him his only begotten Son?" and St. John's, 3rd chapter, 16th verse. The persons who gave them were well rewarded by listening to a discourse worthy of any teacher or reformer that ever traversed this earth plane. Those who have not heard Mr. George Featherstone's guides may rely on having a great treat in store. Those who have heard him can endorse our report. We look forward to Oct. 9 as another great feast day with Mr. G. Featherstone. Persons from a distance can be supplied with a good tea for a very small charge.—C. I.

NORTHAMPTON.—Sept. 11: Mr. Clark, of Leicester, spoke in the Market Square, at 11 a.m., to a large audience, also to a good meeting in our hall at night. Subject, "The Two Worlds," which he handled in good style, giving great satisfaction. 18: Mr. Ashby, of Leicester, was again very successful with his clairvoyance, every description being recognised. In some instances the full name was given, which caused surprise to strangers.

NOTTINGHAM. Masonic Hall.—A day of intellectual and spiritual enjoyment has been spent with Mr. Wallis. Written questions from the audience at both services gave scope for very varied, comprehensive, and interesting addresses. Mr. Wallis sang very pleasantly at both services, and at night Miss Brearley and Signor Silvani played a violin duet very nicely. The chairman read from *Light* the sketch of the life of W. Stainton Moses, and spoke feelingly of the great loss which Spiritualism has sustained by the passing on of that able and useful man. Such services as these are most helpful and inspiring to a large number of people, and, in my own case, are always brought to a close with reluctance.—J. F. H.

NOTTINGHAM. Morley Hall.—About a dozen members held a meeting in the morning. Mr. Wallis spoke under influence. Mrs. Barnes was out again for the evening meeting, and though very weakly, was used for a very good address. A fair attendance.—J. W. B.

OLDHAM. Bartlam Place.—15: Public circle. Mrs. Dora S. Moss, Salford, paid us her first visit, and we hope it will not be the last. Very successful both in tests for medical purposes and psychometry, highly gratifying to the recipients. Next Thursday, Mrs. Ashton, of Heywood. Saturday last, our tea party for members and friends was moderately well attended. A most enjoyable evening of games, dancing, &c., followed. Our Sunday services were attended by a very select audience. Miss M. Patefield's clairvoyance and discourses were very much appreciated.

OLDHAM. Temple.—Sept. 13: Mrs. Green's guides gave a practical discourse and clairvoyance. Evening: Mrs. Green related her experiences, and why she was a Spiritualist, which was very interesting. Clairvoyance good. Sept. 18: Miss Gartside's guides gave stirring discourses on "Let our hearts be always cheerful" and "Spiritualism, a Revelation." Fair attendance. Clairvoyance very good.—J. P.

PENDLETON.—Mr. Macdonald took questions from the audiences, afternoon and evening, and answered them in grand style. He dealt with nine questions. Next Sunday afternoon a circle. Evening: Service of song, "The Roll Call."—J. M.

RAWTENSTALL.—Mrs. Wallis's subject, "Is Spiritualism a Religion?" was ably handled. Evening: "What advantages have the Spiritualists more than the believers in Christ." Clairvoyance after each discourse. Good audiences. On Saturday, Sept. 24, at 4-30, we shall hold a farewell tea-party in the old room, expecting shortly to be in the new one. Admission, 6d. and 4d.—T. C.

ROCHDALE. Water Street.—Sept. 11: Harvest festival. Miss Venables' guides spoke on "The Beauties of Nature," and gave very good clairvoyance in the afternoon. Evening subject, "The Freedom of Thought." Sorry she was not quite successful in her clairvoyance, as we had a crowded audience. Monday, Sept. 12, the guides of Miss Cotterill gave a splendid address on "Sowing and Reaping," followed by very successful psychometry. 18: Mr. Mayoh's guides gave splendid addresses on "Best Means to Spread Spiritualism, and what is Inspiration?" and "Truth." This subject was treated in a most eloquent manner to a very good audience. After the afternoon service Mr. Mayoh and a few members went to a sick sister's home to name her baby. The language used by the guides was splendid—in fact, quite a masterpiece.—C. J.

ROYTON. Chapel Street.—Sept. 14: Public circle, conducted by Mrs. Hyde. A good address was well listened to by a good audience. Remarkable clairvoyance. Sept. 18: Mrs. Horrocks' guides gave very good discourses, followed by psychometrical delineations. Crowded audiences. Through the Rev. Showman advertising Spiritualism in our town, he is wakening the people from darkness to the light of truth.—D. G., cor. sec.

SHEFFIELD. Meeting Room, Bridge Street.—Mr. S. Featherstone, of Parkgate, medium. Afternoon and evening subjects taken from the audiences, and very satisfactorily dealt with. We are pleased to see him on the platform again, and hope his health may improve, as he is a

good advocate of our cause. (Will Mr. J. Moorey, of Manchester, please send me his address and oblige a friend?)—S. Long.

SOUTH SHIELDS. 16, Cambridge Street.—September 13, meeting as usual, several mediums taking part, good attendance. 18th, Miss Berkshire favoured us with reading from Judge Edmonds' book "The Newsboy, a Narrative from Spirit Life," followed by a short address from Mr. Berkshire. Afterwards psychometry from Mr. Gay. A very pleasant evening.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—Wednesday, the guides of a lady medium gave very satisfactory clairvoyant descriptions. 18th, after a few appropriate remarks from the chairman, Mr. J. E. Wright's guides spoke on "The Identity of Spirit Return." Mrs. Young's guides gave clairvoyance and psychometrical delineations to strangers, which gave demonstrative proof of the return of the spirits. Well appreciated by a good intelligent audience.

SOWERBY BRIDGE.—September 10 and 11, splendid addresses from Mr. Swindlehurst, chiefly dealing with social subjects. Intelligent although not crowded audiences. The Saturday lecture was "The Coming Social Revolution." Sunday evening's, "Social Spiritualism, or the Gospel of Bread." He dealt with the grievances of the people, and showed how they might be redeemed. He spoke of the intemperate and improvident ways of the workers, which helped to swell the misery. He waxed quite eloquent on the temperance and other questions, which seemed to "catch on" with the friends and the applause was hearty. Such lectures are calculated to raise the standard of platform duty, and cause thinking minds to consider our claims, instead of which we many times provide antagonists the weapons to fight us with, by placing speakers to the fore whose utterances are regarded as ungrammatical and illogical, thus biasing educated people against the movement. September 18, Mrs. Crossley spoke nicely from the word "Sympathy," and gave excellent clairvoyance.

STOCKPORT.—Madam Henry was absent owing to the sickness of a relative. Mrs. Lamb spoke of the Jewish, the Christian, and the Spiritualists' Gods. Moses had opportunities of learning, and afterwards using, the secrets of the Egyptian priesthood. These were shown to be identical with modern mediumistic gifts. The popular idea of Deity sitting in a localised Heaven was dealt with, and the God of the Spiritualists was described as the living principle that permeated all things, and the highest ideal of all that is right, just, powerful, good, and beautiful. Night: A good discourse, "Be just, and fear not." A very large meeting. A good day.—T. E.

WAKEFIELD.—On Sept. 18 we again had the pleasure of listening to our worthy friend, Mr. Stansfield, of Dewsbury. The subjects from the audience were of a Biblical nature, and were treated with care by the medium. He quoted several passages of Scripture in favour of Spiritualism, showing that it is no new thing. An undercurrent of thought respecting Spiritualism seems to be abroad here. May the inquiry spread wider and wider is the earnest desire of all. At the afternoon service a very satisfactory clairvoyant test was given by a local medium.

WISBECH.—Mr. D. Ward gave an interesting and instructive address on "Mediumship," explaining the various advantages and disadvantages, also condemning those who made it a trade, followed by clairvoyant delineations, mostly recognised. Well appreciated by a full audience.

RECEIVED LATE.—Bradford, West Bowling: Thursday and Sunday mornings, good circles. Mrs. Hunt lectured ably on "Is prayer a failure?" and "Do we bear one another's burdens?" Mr. Dransfield's clairvoyance gave every satisfaction. [Please address to E. W. Wallis, 73A, Corporation Street.]—Blackburn: Mr. Tyrell gave addresses, and Miss Janet Bailey good clairvoyance, 20 descriptions and 16 recognised. Crowded out at night, many strangers all anxious to hear the descriptions given by our young medium.—London, Peckham: The word "elevative" should have been "illative" in last week's report.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR. Town Street.—Morning: Moderate attendance. Harmony excellent. The chain recitations were all well rendered, and greatly appreciated; various members took the lead of the recitations at the conductor's request. Members, old and young, are gradually gaining confidence and self-command in thus being called upon to take the lead. Liberty group, "Can the departed spirit prevent decomposition of the body until it is interred?" A summary of the ideas advanced would, no doubt, prove interesting and edifying did space permit. A number of visitors took part, and were highly pleased, the only regret being that the time was all too short. Afternoon session equally harmonious.—A. Kitson, sec.

GATESHEAD. 1, Team Valley Terrace.—Sessions gone through in excellent style. Present: 47 scholars, 6 officers, and 4 visitors, total 57. Recitations and readings by several members. Election of officers: Conductor, Mr. Thos. J. Middleton; assistant, Mr. Field; guardian, Mrs. Murton; assistant, Mrs. Middleton; two scholars from Liberty group elected guards; leaders, Messrs. Thomas Morris Balds and Mr. Balds, jun., also Mrs. Balds and Hush. All elected with hearty acclamation. A pleasant afternoon.—T. J. M.

HUDDERSFIELD. Brook Street.—Attendance 50, officers 7. The usual programme creditably gone through. Readings by Messrs. Pask and Hirst. Solo by Mr. H. Chappell. We are increasing our numbers every Sunday.—J. B.

HUDDERSFIELD. 3a, Station Street.—Sept. 18, present 29 scholars, 2 officers, 5 visitors. Invocations by Mr. Armitage, recitation by May Bates, reading by Miss Batty. Marching and calisthenics very well gone through. We give a hearty invitation to all willing to join us.

MANCHESTER. Palmerston Street, Moss Side.—Poor attendance. Usual programme. Recitations by Miss Lucy McCellan and C. Valentine. Next Sunday we intend electing officers, and hope to have a good attendance.—J. B. L.

OLDHAM. Temple.—Recitations by Misses Sankey, P. Brobent, and E. Hamblett. The sentiments were good, and well rendered. Mr. Hill and the conductor read poems. Good conditions, and a happy time together. The best attendance for months. Friends, come, and we will do you good. Your influence is needed.—J. P.

OPNSHAW. Granville Hall, George Street.—2-30: Harvest festival. Our Lyceumists did their best to make it a success. The musical read-

ings and singing were grand. The recitations by P. Renshaw, A. Orme, E. Savage, and G. Orme, and a solo by P. Hulme, were a fine success.

PENDLETON. Cobden Street.—Morning: Usual routine gone through. Mr. Crompton answered a few questions in a masterly manner. A grand attendance of officers and scholars. Afternoon: Present, 8 officers and 48 scholars. Usual proceedings. Marching fairly done. A pleasant day was closed by Mr. Crompton. Next Sunday, open sessions. Master B. Wallis will give a lesson on "The origin of modern Spiritualism," at the morning session, when we hope to have a full Lyceum.—J. J.

STOCKPORT.—After the physical and mental exercises, groups were led by Mr. T. Halsall, the writer taking the youngest, and endeavoured to educe the ideas of the children on the meaning of the chain recitations and musical readings, and was satisfied.—T. E.

PROSPECTIVE ARRANGEMENTS.

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

BATLEY CARR.—Saturday, Sept. 24: The mothers' meeting will hold another of their popular teas and socials, to be participated in by Mesdames Stansfield Hoyle, and Clegg who will give exhibitions of psychometry and clairvoyance, also other entertaining attractions. Tea at 5 p.m., 6d. Admission after tea 2d. Help the mothers.—W. S.

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

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

BRADFORD.—Bentley Yard meeting room is closed, owing to expiration of lease. Speakers are desired to take this notice that their services will not be required.

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

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

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

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

LONDON. Open-air Work. Regent's Park.—"Field day," Sunday, 25, at 3-30 p.m. Messrs. Rodger, Darby, Brooks, Emms, and others will speak. The assistance of Spiritualists is requested. Literature for free distribution can be brought.—Percy Smyth, organiser.

LONDON. Peckham. Winchester Hall.—Oct. 1 and 8, Rev. Rowland Young.

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

LONDON. Spiritualist Federation, Federation Hall, 359, Edgware Road.—On Sunday, 24th inst., at 7 p.m., Mr. F. W. Read will reply to the Rev. Mr. Stone's attack on Spiritualism. Wednesday, 28th, Mr. P. Smyth's séance. Saturday, Oct. 1, Mr. Tindall's séance. All persons wishing to join the séances apply to me at the hall.—A. F. Tindall.

LONDON. Stratford.—Mr. L. Cohen holds a reception on Tuesdays at 8, at 1, Archibald Terrace, Crownfield Road, for discussions on "Spiritualism," &c. Enquirers and others are invited.

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

LYCEUM FIELD DAY, 1893.—All delegates are requested to attend a meeting in the Spiritualists' Meeting Room, Wellington Street, Batley, on Saturday, Oct. 1, at 7 p.m.—B. H. Bradbury.

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

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

MANCHESTER. Tipping Street.—Saturday, Oct. 1: Tea party, election of officers, passing accounts, &c. We trust all members will make an effort to be present. Tea at six prompt. Tickets 6d.

MR. W. ROOKE, practical phrenologist and eclectic medical herbalist, is prepared to give lecture-entertainments, and desires to place the science of phrenology under new aspects. The lectures are profusely illustrated by diagrams, busts, crania, and "The Model Anatomical Mannikin." Address, 165, Stockport Road, Levenshulme, Manchester.

MR. G. A. WRIGHT's address, till further notice, is 29, Bramley Street, College Road, Bradford. Booking dates for 1893.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse, Sept. 25 and 26, 10-45, "The Call of the Spirit"; 6-30, "Man, the true Miracle Worker"; 7-30, "Answers to Relevant Questions. Clairvoyant, Mrs. J. A. Green, Oct. 2nd and 3rd.

OLDHAM. Bartlam Place, Horsedge Street, Oct. 2, Harvest Festival, speaker, Mr. W. H. Wheeler, at 3, "Wheat and Tares," at 6-30, "The Higher Spiritualism." Questions invited. Oct. 9, Mr. W. H. Wheeler at 3, "A Survey of Contemporary Religious Thought"; at 6-30, "Man, Animal, Human, and Divine."

OLDHAM. Temple.—Sept. 19: The ladies are preparing for a sale of work in November, and ask all who can and would like to help us to buy coupons, 3d. and 6d., the value to be returned at the sale. Gentlemen, your aid is requested. We trust you will open your pockets and buy one or two coupons per week. You will help your own place and reduce the debt on the Temple. A united effort is better than a dis-united one.—J. P.

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

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

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

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

REV. J. P. HOPPS' new address is Oak Tree House, South Norwood Hill, London, S.E.

ROCHDALE. Regent Hall.—Oct. 2: Public circle; 9: Anniversary services, Mr. Victor Wyldes. Teas provided. Friends cordially invited. 16: Mr. W. J. Mayoh; 23: Harvest thanksgiving services, Mrs. J. A. Stansfield; 30: Miss Patefield. Notice to mediums and others.—The secretary's address is 1, Dex Street, Smallbridge.—G. T. Dearden.

ROCHDALE. Water Street.—Saturday next, meat tea party at 4-30. Adults 9d., children 6d. September 25, Mrs. Crossley. October 2, Mrs. Beanland; 9, Circle; 16, Miss Walker; 23, Miss Cotterill.

ROYTON. Chapel Street.—Wednesday, September 28, at 7-30, Mr. W. H. Wheeler will reply to the Rev. J. Ashcroft, subject "Spiritualism vindicated." Questions invited. Collection on entrance.

PASSING EVENTS AND COMMENTS.

MONTHLY PLANS. Next week.

MR. TETLOW has another lengthy and useful letter in the *Pendleton Reporter* in reply to "Selim the Serious."

NORMANTON Spiritualists have been presented with a plot of land, and intend to commence a fund for a building.

THE FIFTH MISSIONARY NUMBER will soon be ready. Can you not spare 1s. to give it a "boom?"

"THE WAKEFIELD FREE PRESS," of Sept. 17, has a good letter by Mr. W. Stansfield, in reply to a critical "Visitor," whose letter of the previous week was a most pitiful display of prejudice and conceit.

NEXT WEEK we shall print a valuable paper, by Mr. A. F. Tindall, on "The Need for further development of Spiritual phenomena," which deserves the perusal of all Spiritualists for its suggestive thoughts.

NO. 2 OF THE WATCH TOWER papers will appear in our next issue. We commend it to the especial notice of committees and societies. It is on "a matter of business," and should set folks thinking.

PARKGATE.—Mr. G. Featherstone, of 86, Netherfield Lane, Parkgate, Rotherham, writes: Will you please acknowledge the following subscriptions from Brighouse friends towards our building fund? Mr. J. Armitage, 3s.; Mr. C. Bentley, 2s.; Mrs. Stead, 1s.; Mrs. Crossley 1s.

WE REGRET to learn that our brave pioneer, Mr. Johnson, is ill. Walking home, on Sunday night, he was caught in the storm and thoroughly drenched. We trust he will speedily recover his wonted vigour.

FEDERATION MEETING AT PENDLETON.—Last Monday night a large audience assembled, and capital addresses were delivered by Mrs. Wallis, Messrs. Tetlow, Swindlehurst, Johnson, and E. W. Wallis. Councillor Boys made an able chairman, and the meeting was eminently harmonious and successful.

TO CORRESPONDENTS.—Wm. Little: Yours is "personal" and not confined to the principles, hence cannot be inserted. Arguments are needed, not abuse of those from whom you differ.—J. W. Burrell: Thanks for paper, will use as soon as I am able.—G. A.: Many thanks for yours. You did not say "with the society." Let us hope happier times are in store.—Charles Hardingham: Next week, if possible.

POOR PARSONS.—Mr. Barham asks in the *National Review* "Should clergymen go into trade?" He says: "The majority of the clergy, both established and non-established, are miserably poor. There are no fewer than 12,000 curates in the Church of England; 2,000 benefices are worth less than £100 a year, and 5,000 worth less than £150. Last year 750 curates were ordained and only 65 fresh benefices were formed. Among Congregationalists in Lancashire the lowest stipend of a minister is £150, but in Warwickshire it drops to £60, and even lower in Wales. Among Baptists things are even worse. Many ministers are receiving less than £1 per week." These are facts. We pity the poor parsons and denounce the wealthy "top-sawyers." Mr. Barham points out that many of them are driven into trade, but we should think there are few who degenerate into showmen!

ORDERS INCREASING for *The Two Worlds*. We are pleased to find that our agents are pushing the sales of our paper, and enlarging their orders. We hope to sell 1,000 more per week by the beginning of 1893, than were disposed of in January this year. Who will help?

OUR NEW HYMN BOOK.—We have received a number of new hymns and also some books of hymns in response to the request which appeared last week. Friends having favourite hymns, original or selected, which they desire to see inserted in the new National hymn book, will oblige by forwarding them to Mr. E. W. Wallis at once.

OUR PRIZE FOR MEDIUMS.—There seems to be some misunderstanding in regard to this. The offer is made to *all* mediums, *private* or *public*. Inspirational, impressional, or *normal* essays will be in order, and will take their chance with the rest. Friends, see the advertisement of the prize and try at once. The subject is a good one, and should elicit some valuable papers. All are welcome to try.

AT NORMANTON LOCAL BOARD Mr. Swallow advised Dr. Mackenzie to consult Spiritualist mediums if they desired to know if cholera would break out in the town, and believed that Mr. Holmes could tell the doctor all that was likely to occur. Dr. Mackenzie: "Perhaps Mr. Holmes will introduce me to some." Mr. Holmes (smiling): "Name your day." (Laughter.) Jokes pass free apparently even on such august bodies as local boards.

DOES TEETOTALISM PAY?—Under this heading the *Christian World* is being deluged with letters "from all sorts and conditions of people," and the most opposite opinions are expressed. One writer says "a 'teetotaler' is not necessarily one who abstains from alcohol for medicinal purposes." Another claims that teetotalers "abstain from alcoholic drinks *as beverages*, and that from a hygienic point of view *intelligent* total abstinence *does* pay." Another never "weakens his nerves with alcohol or tobacco." It strikes us that the matter is one of principle. The highest condition of moral development is that of temperance in all *right* things and abuse of none, and abstinence from all injurious habits and practices. In these matters the right of private judgment must be admitted. Self-knowledge, self-culture, self-reliance, and self-control will lead to salvation, and the development of healthy and moral man and manhood.

A VISIT TO A LYCEUM.—Having a Sunday in Newcastle, I visited the Lyceum in the afternoon, and had a treat, for of all the Lyceums I attend on my travels I never saw one so well attended, and so ably conducted. There were 32 children and officers. The little ones seemed to delight in their teachers, for they embraced each as they came in. It did me good to see the darlings' shining faces when they saw their respective teachers arrive. In fact, I learnt a lesson myself, and too much credit cannot be given to the superintendant (Mr. Kersey) and officers. At night we had Mrs. Yeeles, of Wisbech, for the first time in Newcastle. There were many strangers and non-Spiritualists present. After the lecture she gave 10 delineations, and every one was thoroughly recognised, which I think was very good in a crowded room. Trusting this report will stimulate Mr. Kersey and officers, and help other Lyceums, and encourage other children to attend, and parents to send their little ones to such teaching as they get.

OUR FIFTH MISSIONARY NUMBER will, we believe, be fully equal in merit to any of its predecessors. Now that the winter campaign has commenced, and our foes are on the warpath, it becomes necessary to bestir ourselves. "Ours is a fighting religion," said Mr. Johnson on Monday, "and we want every Spiritualist to help in the battle." We are doing our best to provide ammunition in these missionary numbers. It rests with our readers to send the shots everywhere. Fire away, friends! See the advertisement on the last page, and read the list of good things in store. We expect such a number of orders as will gladden the hearts of all lovers of the cause. We want to print 10,000 extra copies. Nothing less than that will satisfy us. We do not beg of you, but give you full value for your money. We seek your co-operation and friendly support. 12 copies, post free, 1s., 20 for 1s. 6d., 25 for 1s. 9d., 50 for 3s., 100 for 5s. 6d., 200 for 10s. 6d., 250 for 13s., 300 for 15s. Who will send us the *first* order? Who will send the *LARGEST* order?

OPEN-AIR WORK.—Sunday last, Mr. and Mrs. Robert Harper, of Glasgow, were on a visit to Mrs. Harper's parents at Rochdale. In the afternoon Mr. Harper spoke in the Town Hall Square on the "Winning forces of Nature." A large and sympathetic audience occasionally applauded his remarks, which tended in the direction of an ideal perfected state of society. He dealt with the several sections of his lecture in a most entertaining fashion, but in the evolutionary processes of Nature, social and mental, it must take a long time to bring about the realisation of the grand ideality he so ably depicted. Nevertheless, something was learned. Thoughts were expressed which would take root in every intelligent mind and become matter for reflection, and to that extent at least many went away with higher conceptions of what men should try and live for. Hence it may be fairly said Mr. Harper has contributed his quota towards lifting mankind into a higher plane of action. At the close of his address, Mr. Adam Whitehead proposed a vote of thanks, which was seconded by Mr. Hugh Ashworth, and supported by Mr. Peter Lee, and received with acclamation by the audience.

"THE INQUIRER" under the heading of "A Sunday afternoon in Hyde Park," refers to the various orators who hold forth there, and among others comes across a "smaller group gathered around a venerable old gentleman. He is no stump orator, that is clear. He possesses neither the address nor the voice of such. He has a serene and benign countenance; speaks calmly and seriously; for he has a gospel to proclaim of a sort where loudness of assertion and bombast of demeanour can be of no use. It is Mr. W—, a Spiritualist of thirty years' experience. He narrates some stories of a rather ghostly sort to the gaping crowd, and adroitly turns the laugh upon a drunken man inclined to be witty at the speaker's expense, by remarking that his loquacious friend was too intimate with spirits of another sort to make his comments on Spiritualism of much value to the audience. This was highly appreciated; but when with the most perfect gravity of countenance he assured his audience that the spirits of their departed friends came back to the living to say 'How do you do?' and to converse with them *illegible*, he awoke their incredulous laughter, in which I did not join, remembering the maxim of an ancient sage, that 'The heart of fools is in their mouth, but the mouth of the wise is in their heart.'" (Ecclesiasticus xxi. 26).

"THERE IS NO DEATH," by Florence Marryat. Post free, 3s. 9d.

THE WELL KNOWN collection of Songs and Solos, so often sung by Mr. E. W. Wallis, can still be had at 1s., cloth covers, 2s., post free.

THE LOGOGRAPH, or word-writer, has come to hand, and we can supply them post free for 5s.

JUDGE EDMONDS'S "TRACTS AND LETTERS," a volume of great interest, especially to enquirers, post free, 3s. 9d.

SERVICES OF SONG.—We still have a stock of "Rest at Last," "Marching Onwards," and "Ministering Spirits," and will gladly send specimen copies, one of each, post free for six stamps. They are worth reading.

THE GOOD OLD "BANNER OF LIGHT" maintains its high reputation as an exponent of the spiritual philosophy. Its pages have been full of gems lately. We congratulate its venerable editor and wish him long life to continue the good work.

A BIT OF SOUND ADVICE.—If you have no business, advertise and get it. If you have a good business, advertise and keep it. Never forget that "Publicity is the Soul of Business."

THE PSYCHICAL SCIENCE CONGRESS, which will be held at Chicago next year during the World's Fair, is likely to be a remarkable gathering, and should exert a potent influence for good. It will at least prove that Spiritualism is neither dead nor dying, by demonstrating that many eminent men and women deem it a subject worthy of their best thought and painstaking investigation. We have been appointed a member of the advisory council, but at present do not quite see in what way we can help other than by good wishes.

SALVATION BEGGING.—A correspondent forwards us a *War Cry* for September 3, and, having marked an account given by one of the Army's visiting sergeants of her experiences during "self-denial" week, asks, "Have they courage?" Undoubtedly. It takes a certain degree of "brazen impudence," some people call it, to go "cadging" money for "the General," and we have great pity for the poor girls and women who are prevailed upon to run the risk of taunt and insult, as they are compelled to do, to retain their position in the Army and win the approval of their superior officers. We admire their earnestness and zeal, and regret that it is not turned into a more useful channel.

TESTIMONIALS.—"Kindly allow me to testify to the marvellous benefit my wife has received through the skilful treatment and advice of Prof. T. Timson. She has been suffering for a considerable time from torpid liver and its attendant distressing effects, and after only one week's treatment declares she feels like a new woman, and wishes all sufferers to know the benefit she has received. Thanks to Prof. T. Timson's successful treatment.—Yours fraternally, WM. ALLEN, 24, Ruding Street, The Friars, Leicester. Sept. 1, 1892." "To Prof. Timson. Dear Sir,—I have great pleasure in recommending you as a professional man, and wish to return my hearty thanks for your untiring attention to me during the two months I have been under your treatment. I never thought when you took me in hand I should be restored to health so quickly and yet so gradually. It is a month since I was under your care, and I have never felt better for two years. When I placed myself in your hands I had such acute pains in the back and stiffness in the joints, and such a burning on the top of the head, I could hardly walk about. I tried almost everything recommended, but nothing relieved me until I tried your remedies. Now, I am glad to say, I can get about with freedom.—Again thanking you, I am, yours respectfully, RD. ULYATT. Oakham, Sept. 3, 1892."—[Adv't.]

CAN GHOSTS BE PHOTOGRAPHED.—The *Christian World* quotes from "Elliott Coues" in the *Californian*, who tells "how it is done," and "boldly sets down well-known spirit photographers as scamps and frauds." We have seen some pictures passed off as spirit photos which we have not hesitated to denounce as fraudulent, and some that have come from America have been of the most barefaced character. But that there have been genuine spirit photos we have no doubt. "M.A. (Oxon)" once compiled, with his well-known care and characteristic caution, a very important contribution to our literature, dealing with many test instances of remarkable spirit photography under the most critical conditions. A friend of my own experimented in London with Hudson, took his own plates, chemicals, did as he liked, and obtained most satisfactory results. Photos of persons who were dead. Another friend of mine visited Parkes and obtained a portrait of his deceased wife of whom there was no photo in existence, and he was an entire stranger to Parkes; yet, when my friend sent *cartes* to his wife's three sisters, living in different parts of the country, they each wrote to him enquiring about the portrait of "dear Fanny." He had not mentioned the photo in his letters, so that the recognitions were spontaneous. No amount of fraudulent imitation can affect facts. It is a sad thing that fraud and folly exist. Spiritualists deplore it as much as any one else—and Professor Coues is practically a Spiritualist—but we are not aware that in any other field of study the good and true are rejected because of impostors.

IS SPIRITUALISM OF THE DEVIL?—A Catholic editor of a journal called the *Month* says *Yes*. He admits that "the facts" are "indisputable, and their origin being without any possibility of doubt some spiritual, invisible, and preternatural agency," and "that the hypothesis of fraud and imposture is untenable by any rational man." He concludes that the spirits must be liars, because, forsooth, "the Church" teaches doctrines respecting the destiny of the dead which are nullified by spirit return, and because the accounts spirits "give of themselves are incompatible with the teachings of the Church and Holy Scripture." He concludes that they are emissaries of the father of lies, whose object is "to drag down the souls of their dupes to hell." "They are simply devils from hell, pretending to be the spirits of the dead." Referring to this, Mr. Stead, in the *Review of Reviews*, says: "It is instructive to have so clear an exposition of the doctrine which has severed the most intelligent and progressive races of the world from the fold of the Catholic Church. If any fact, statement, or phenomenon traverses a priest's idea of what constitutes the truth, it is of hell, and there is an end of it. In the old time this was held to be good enough to consign the heretic to the dungeon or the stake. Now-a-days the power to prosecute is over, but the principle on which it was based remains intact." The facts of Spiritualism contradict the teachings of the Church; the spirits deny her claimed infallibility and controvert many Bible statements. All we can say is—"So much the worse for Church and Bible both. Truth cannot be altered to fit them."

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