

AUG 14 '35 A

# THE TWO WORLDS

A WEEKLY JOURNAL devoted to the PHENOMENA, PHILOSOPHY, and PROGRESS of  
**SPIRITUALISM,**

Founded] also to RELIGION IN GENERAL and to REFORM. [1887

No. 1628—Vol. XXXII. FRIDAY, JAN. 24, 1919. [REGISTERED AT THE G.P.O.] PRICE TWOPENCE.  
AS A NEWSPAPER.

**Marylebone Spiritualist Association, Ltd.,**  
will, until further notice,  
**HOLD SUNDAY EVENING MEETINGS at 6-30 p.m. at**  
**STEINWAY HALL, Lower Seymour Street, LONDON, W.**  
(Just off Oxford Street, close to Portman Square).

SUNDAY, JAN. 26TH, **Mr. THOS. PUGH**, of Manchester.  
SUNDAY, FEB. 2ND, **Mr. P. E. BEARD.**  
Admission Free. Collection. Inquirers Cordially Invited.  
Doors open at 6 p.m. No admission after 6.40 p.m.

### LONDON SPIRITUAL MISSION.

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W

SUNDAY, JAN. 26TH, at 11, **Mrs. MARY DAVIES.**  
At 6-30, **Mr. P. E. BEARD.**  
WEDNESDAY, JAN. 29TH, at 7-30, **Mr. G. PRIOR.**

### WIMBLEDON SPIRITUALIST MISSION.

THRO' PASSAGE BETWEEN 4 & 5, BROADWAY, WIMBLEDON.

NEXT SUNDAY, at 6-30, **Mr. HARRY FIELDER.**  
WEDNESDAY, PUBLIC CIRCLE, at 7-30, **Mrs. Cannock.**  
WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, **Mr. RICHARD A. BUSH** attends to give information about the subject of Spiritualism. Enquirers welcomed.

### N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY NEXT, at 11-15, **Sergt. CAMPAIGNE.** At 3, **LYCEUM.** At 7, **Mr. and Mrs. W. F. SMITH.**  
WEDNESDAY, JAN. 29TH, at 8, **Mrs. A. JAMRACH.**  
SUNDAY, FEB. 2ND, at 11-15, **Mr. T. DAVIS.**  
At 7, **Mr. G. TAYLER GWINN.**  
WEDNESDAY, FEB. 5TH, at 8, **Mr. & Mrs. PULHAM.**  
SUNDAY, FEB. 9TH, at 11-15, **Mr. T. O. TODD.**  
At 7, **Mrs. A. BODDINGTON.**  
WEDNESDAY, FEB. 12TH, **Mrs. PODMORE.**

### SOUTH LONDON SPIRITUALIST MISSION.

LAUSANNE HALL, LAUSANNE RD., QUEEN'S RD., PECKHAM, LONDON, S.E.

SUNDAY, JAN. 26TH, at 11-30, **PUBLIC CIRCLE.** At 7, **Mrs. CANNOCK,** Address and Clairvoyance.  
THURSDAY, JAN. 30TH, at 8-15, **Miss ELLEN CONROY, M.A.,** will give a Lecture on "The Symbolism of Colours."  
SUNDAY, FEB. 2ND, at 3 and 7, **Mr. J. DUNN** will give an Address at both meetings.

SUNDAY, FEB. 9TH, at 7, **Mrs. MARY GORDON.**

**Members' Circle, WEDNESDAYS at 8. Door closed at 8-15**

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SUNDAY: LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING SERVICE, 7, at the FREE LIBRARY.  
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THURSDAY: PUBLIC CIRCLE at Free Library at 7.

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**Propaganda Fund:** We want £500 for this Fund.  
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### NATIONAL HOME CIRCLE UNION.

#### HOW TO BECOME YOUR OWN MEDIUM.

ON account of the great public interest in this epoch-making movement, a **CONFERENCE** will be held in London as well as Manchester, due notice of which will appear in this column.  
It will be spiritually conducted, and controlled by a council of twelve representative Spiritualists, including delegates from any Church or Society, irrespective of creed. Every Spiritualist Society will have an opportunity of becoming affiliated.  
All wishing to attend the Conference should make application at once.  
The writer will be glad to have the views of Spiritualists and mediums as to how, in their opinion, Home Circles should be conducted.  
The large number of sincere investigators who have responded already makes it imperative that the public demand for intelligent information shall be met, and the writer takes this opportunity of thanking everyone who has written. Write to **THOMAS PUGH, 10, Broad Street Avenue, London, E.C.**

### HOME CIRCLE COMPETITION.

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ON behalf of the HOME CIRCLE UNION, I am prepared to give

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### "HOW TO CONDUCT HOME CIRCLES WITH OR WITHOUT A MEDIUM."

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Competitors should send in their articles to **THOMAS PUGH, 10, Broad Street Avenue, London, E.C.**

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If death were true, and souls beyond recall,  
Useless our toil and pain.  
Were our farewells the last farewell of all,  
Life would be lived in vain.  
O, heed them not, those counsellors of woe,  
Whisp'ring in idle breath,  
"Life is a span" . . . it is not true, we know:  
WE know there is no death.  
There is no death!

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,628—Vol. XXXII.

FRIDAY, JANUARY 24, 1919

PRICE TWOPENCE.

## Original Poetry.

### MY IDEAL.

A SUNLIT LATTICE where the roses climb,  
The mellow music of a distant chime,  
A beauty-loving soul to blend with mine.

Musings on green "bank where the wild thyme grows,"  
The breath of shower-wet flowers at evening's close,  
A sheep-bell's tinkle while the West wind blows.

A dash of salt spray when a glimmering dawn  
Breaks o'er the sea in colours newly born;  
The glint of poppies in the waving corn.

The leap of torrent in the early light,  
The swan's proud movement and the swallow's flight,  
The drowsy note of song-bird to the night.

The benediction cool of silver rains,  
The tender verdure of the hills and plains,  
The myriad hues of skies when daylight wanes.

All these, and more, my soul goes out to greet,  
Life of the Universe Thy task complete—  
Perfect my spirit's worship at Thy feet.

—E. P. PRENTICE.

## A Strange Series of Psychical Experiences.

Lillian Whiting.

For some time before I was able to assign any conjectured cause for it, I had been conscious of a curiously close companionship of which there was no objective manifestation, save that which, on our last night at sea, seemed to initiate the experience.

We were due to land at Liverpool the next morning when, about two hours after midnight, I found myself standing on the floor of my stateroom, with no realisation of having sprung from the berth, and I was quivering from head to foot, as if I had grasped an electric battery. The thought which was more a conviction, instead, passed through my mind, "Someone I know has just died." It came like an assertion. I was alone in the room, and after a brief, bewildered moment, was again asleep. During the ensuing days in London I was vaguely aware of a presence always at my side, and crossing to Paris this consciousness of companionship remained unchanged. At the Salon, one day (this was in the May of 1896), the realisation of someone at my side was so vivid that I involuntarily kept turning my head to see, and was admonished by a friend, in that the movement might attract attention. "Whom are you looking for?" she asked. The question was unanswerable. On the second of June the Paris (New York) "Herald" contained the announcement of the death of Kate Field, which had occurred in Honolulu on May 19th, the date coincident with that of my nocturnal experience on board the steamer. Chronologically I believe, however, that the nineteenth of May in England could hardly be more than the eighteenth in Hawaii; this is the disadvantage of a narration of facts; they cannot always be fitted into so mosaic-like a design as can the events in creative fiction.

Later, however, I learned through Mrs. Mabel Loomis Todd (the wife of the astronomer of Amherst) that Miss Field passed into unconsciousness some twenty-four hours before her death, and in the light of all that science has now discovered regarding the ease with which, under given conditions, the ethereal body may disengage itself from the physical, that line of speculative study opens many possibilities that may explain the manifestation, if it were a manifestation. I do not hold any brief for Spiritualism. Nor, on the contrary, do I hold any prejudices against whatever new laws may be revealed with the progress of humanity. One only wants the truth.

In early childhood I had become somewhat fascinated with the name of Kate Field as the writer of brilliant press letters from London and Paris which I heard read aloud in the family circle. I did not meet her until I was launched into active life, and, strangely, the first journalistic assignment I ever had was that of interviewing Miss Field, who

had returned from Europe to Boston, and was about to give her monologue called "Eyes and Ears in London." The relations between us were those of much adoration on my part, and much kindness on hers. This first meeting with her was not far from a decade before her death. In 1890 she had established her paper, "Kate Field's Washington," in the Capital; and as there is no more unerring way to dissipate one's finances, like pouring water through a sieve, than to start a newspaper, it required only five years from Miss Field to complete the wreck of her resources. To her aid had come that generous-minded newspaper proprietor, Mr. H. H. Kohlsaat (then of the Chicago "Inter-Ocean"), who had assisted her in closing up her affairs in Washington and had commissioned her to go to Hawaii to look into the annexation problem which was then before the country, and report on it, pro or con, as her judgment dictated, for his journal. For this service her salary was to be six hundred dollars a month, and all expenses paid beside. She had sailed for Hawaii in the November of 1885. In the Spring of 1896 there was an eclipse of which the line of totality was to be in Japan, and to the Land of the Cherry Blossoms all the astronomers of the world who could manage the journey were flocking. Among these was Professor Todd, of Amherst, accompanied by Mrs. Todd, who laughingly said that they were obliged to spend much of their time in "chasing eclipses." Professor and Mrs. Todd were with some friends on a yacht, and reaching Honolulu they anchored, and gave themselves a few days for sight-seeing. They had taken a local boat to go to the island on which is the volcano of Mauna Loa, and boarding the steamer for their return they met Kate Field, who had been riding over lava fields, accompanied by her friend, Miss Anna Paris, and who had been taken very ill with pneumonia, and was barely able to get to the boat to return to Honolulu, a sail of thirty hours.

Mrs. Todd and Miss Field had never before met; but they knew of each other, Mrs. Todd's name at that time being before the public as co-editor with Col. Thomas Wentworth Higginson, of the poems of Emily Dickinson, and her literary work subsequently included some very attractive books of her own. They all boarded the steamer about noon on the 18th, arriving at Honolulu the next afternoon. Miss Field sank into unconsciousness in the evening, and Dr. Adriance, of New York, who was with the yachting party, very kindly gave her his medical attendance during the night, and Mrs. Todd also gave every tender aid. Miss Field was carried from the steamer into the house of Dr. and Mrs. John S. McGrew in Honolulu, whose lovely friendship had invested her stay in Hawaii, and she breathed her last within a brief time.

These personal details are essential in order to make the psychical story clear. At that time there was no cable connection between the U.S. and Hawaii, and the news of Miss Field's death only came through Japan, and appeared in the Paris (New York) "Herald" on June 2nd, which was first notification of it. There were no details, and there was no way for me, in any immediate sense, to secure any details. But I thought: Here we are all spiritual beings, whether still in the physical body which relates us to the physical world for a temporary period, or whether in the ethereal body, withdrawn from the physical environment. Cannot she speak, then, directly to?

I sat alone to try the experiment. I mentally asked: "What does it mean?" In a little while the word "It" fell on my mind (I know no other way to describe it). I heard nothing audible, but with an inner sense I seemed to hear it perfectly. This word was followed (at intervals between each word, as if there were a difficulty in getting them through) by the words that altogether made up the sentence: "It was the only possible solution." It was not until some weeks later that I learned how extremely applicable were the words. Though I knew that her own paper in Washington had ceased, and that she had gone to study and write of the annexation problem, I did not, until several weeks after, know of the disastrous financial conditions she had met. To these were added a serious failure of health (which I did not know at the time), and in the light of these facts, it does seem that to be released from the physical world was, indeed, "the only possible solution." I learned afterward that she had wished to go on to Japan, with a "roving commission," but that Mr. Kohlsaat desired her, after returning from Hawaii, to go on the staff of his journal in Chicago, a mode of life for which she was temperamentally quite unfitted.

From Paris I went down into Italy; to Florence where Miss Field had studied music in her early girlhood, and where she had enjoyed the special kindness and friendship of

Walter Savage Landor and of the Brownings; I was even domiciled in the Villa Trollope, where she had passed much time, more than thirty years before; and there were several apparent manifestations of her presence which I will not try to relate; but on returning to Boston in the late summer I had resolved to go to Honolulu. Her body had been placed in a vault there; I wanted to see some of her nearer friends, and I intended within two or three days to leave for San Francisco and sail to Hawaii.

It was a very warm night at the last of August. I was sitting by an open window, in the dark, endeavouring to fancy there was a breath of coolness from the sea, when suddenly I felt that Miss Field was beside me. I saw nothing visible; I heard nothing audible; but I could have put my hand on the place where her feet seemed to stand. Then came, not an audible voice, but something that fell perfectly on the inner sense: "Lilian, do not go; all you want will come to you here." I shall write myself down as strangely infirm of purpose when I confess that my mind was magically changed, and that I instantly relinquished all idea of the journey. It did not seem to me to be so much a matter of a conviction of judgment as an actual impossibility to even wish longer to go. At all events, this is what happened.

Within two weeks it was telegraphed to the Boston "Transcript" that Mrs. Dole, the wife of President Dole, of Hawaii, at that time, had landed in San Francisco, and was coming to Boston. She came, and I had an evening with her at the house of her friend and hostess in Cambridge. In the early autumn, Miss Anna Paris, a lady of American parentage, but a native of Honolulu, who had never seen the United States (the Miss Paris who had been Kate Field's special companion in the Hawaiian excursion) arrived in Brooklyn, N. Y., to visit friends, and I went there to see her. Again, Mrs. William B. Castle, the wife of Senator Castle, of Hawaii, came to Boston, and remained the entire winter of 1896-7, and I had many talks with her. There was also one other lady who had been among Miss Field's nearer friends, who came to a city near Boston, and who visited me and told me all I wished to ask. Now these four ladies, especially Mrs. Dole and Miss Paris, were the very persons whom I was going to Honolulu to see when I seemed to receive this counsel from Miss Field, and the assertion, "All you want will come to you here." I had wished to meet Dr. and Mrs. McGrew, and they did not come, but letters to some extent atoned for that.

Now was this a coincidence, or did Kate Field manage to convey to me the words I seemed to hear?

In the October of 1896 Dr. Richard Hodgson, the Secretary of the Society for Psychical Research, arranged for me to have a series of seances with Mrs. Piper. These extended over parts of three years, and the results would fill volumes. But to select one or two instances only.

A ring of Miss Field's had come to me, and inside was engraved "January 14th, 1878." I had not the faintest idea of what this date commemorated, and I asked her through Mrs. Piper. The hand of the medium wrote that the date was that of a "matinee telephonique," a "breakfast given by Mr. Bell," and that she (Miss Field) was the hostess. Of this I knew absolutely nothing. I did now (vaguely) that on Dr. Alexander Graham Bell's introduction of the telephone experiments in London Miss Field had sang through it for the Queen, at a distance of some miles, and that she had written of the new invention in the London "Times." But of this festivity mentioned I had never heard. As I had all her papers, which had been placed in my hands for biographical use by her executors (Mr. Kohl-saat and Mr. Sanford Beatty, the latter being at that time the private secretary of Seantor Bryce, of Ohio), I began looking for data of this "matinee telephonique." I looked and looked, and could not find the slightest reference to it. Suddenly one day I seemed to hear her say, in a most impatient, not to say irritated tone, as if she were at the end of her patience in trying to attract my attention: "Lilian! Lilian! there's another trunk of papers. Ask Mr. Beatty for another trunk." I wrote him in Washington, saying, tentatively (for I was sure there were no other papers), "There isn't another trunk of Kate Field's papers anywhere, is there?" to which he cheerfully replied: "O, yes, and I have sent it to my sister in Indianapolis, but if you want it it shall be sent on."

[TO BE CONCLUDED.]

IN MEMORIAM NOTICES AND TRANSITIONS. — Again attention is called to the fact that the conditions under which the above intimations are accepted for insertion in THE TWO WORLDS have been revised. Will all who wish such notices to appear kindly note as follows: The charge is twopence per line; minimum charge, one shilling. The date of transition, full name, age, late residence, where, when, and how the body was disposed of, should be stated. is twopence per line; minimum charge, one shilling. The when, and how the body was disposed of, should be stuff. Always send a remittance to cover cost. In Memoriam notices run to an average of ten words per line; Transition notices average six words. Part of a line counted as a line. All payments must be in advance. These regulations do not apply to the transitions of well-known exponents and demonstrators.

## The Irish at the Gates of Death.

Michael Macdonagh.

[CONCLUDED FROM PAGE 10.]

To have "a grand buryin' with all the neighbours at it" is the last thing the Irish peasant desires of this world. A farmer who married a penniless girl was asked why he made so poor a match. "My wife," he answered, "has thirty brothers, uncles and cousins, and if I was to die to-morrow her faction could give me as long a funeral as the King of England." It is an object of solicitude long before the end is felt approaching. During a visit to the remote parts of Donegal I was told so great was the difficulty of getting a coffin made that many people gave the only carpenter in the district sheaves of oats or a sack of potatoes annually by way of a retaining fee for this service when they died. I remember a curious case that came for decision before a bench of magistrates in my native city of Limerick. An undertaker was asked by an old maid to make her coffin, and his proposal "to complete the job" for £4 was thought by her to be reasonable enough. When the coffin was finished the undertaker brought it to the woman's house and received £2 as part payment; but being unable to obtain the balance he was reluctantly obliged to summon her. The defence set up by the woman was that the undertaker was not only to supply the coffin, but bury her respectably for the £4, and as he had not yet fulfilled the latter part of the agreement she submitted that he was not entitled to be paid the remaining £2. The case, which caused much laughter, in court was dismissed. Then the old maid turned to the undertaker and said, "As soon as you perform your part of the contract, I'll not be behindhand in completing mine."

Wandering beggars, lone creatures who have no one belonging to them, who tramp the countryside for a living, carrying all their worldly goods on the their back, are known to stint themselves of food in order to add an odd penny or sixpence, now and then, to the sum of money kept in a secret hiding place in their clothing, and intended to pay the expenses of the burial. An old fellow of this class who, feeling ill, sought refuge in a workhouse and died there, had a piece of paper, with his little hoard—the slow accumulations of many a hard year—on which he had written, "This is to bury me. Bury me decent, or I'll haunt you." Thus all through life he was providing against what he would have thought the last misfortune and final disgrace—a pauper's coffin and a grave in the "yellow hole," as the workhouse pit is called. Some years ago it was the custom of the poorer classes, when they were unable to afford a coffin, to make the corpse beg for it. The body was laid on a board outside the door on a Sunday with a plate to receive the coppers of the people on their way to Mass. Sometimes in posture was practised. On one occasion a woman placed a sixpence on the plate and began to take up five pennies. "Arrah, ma'am," cried the supposed corpse, "be generous wance in yer life, and don't mind the change."

Ireland is noted for its big funerals. The whole parish, and sometimes the countryside, turns out to pay the last tribute of respect. It is the rule also in rural districts for strangers who meet with a funeral to turn back and accompany it for some distance at least. "Who is it that's dead?" they will ask, and when they are told they will add, "Well, well, may the journey thrive with him," "God rest his soul," or "Wisha, God be with him, whoever he is." Burials are so well attended that they have come to convey the idea of the largest possible numbers. A man out for a day's shooting asked a lad whether he had seen any rabbits on his way. "Yes, sir, whole funerals of them," was the reply. Comedy often follows closely on the heels of tragedy in all circumstances of life and death in Ireland. At any rate, family pride in a large funeral softens bereavement. Condolences take that form on the way to the grave. "If your father could only sit up in his coffin, and see the grand funeral he's havin', wouldn't he be mightily pleased?" "Well, oughtn't you to be consoled and made proud by so fine a funeral?"

Vanity and ostentation are very prevalent in Ireland, and most so, perhaps, among the poorer classes. It is a point of honour to have a fine funeral. But a funeral is fine by reason of the numbers of unhired cars and unhired mourners attending it. These manifestations of neighbourly sympathy and respect give to funerals in Ireland an unostentatious dignity. There is an entire absence, even in the cities, of that hired ornate ceremonial of the great hearse and horses with plumes, and mutes in tall hats and frock coats and wreaths of flowers, that make burials so extravagantly expensive to the poor in England.

Another reason why, apart from neighbourliness, funerals are so well attended is that they afford opportunities for revisiting family graves. When the coffin is committed to earth and the prayers are said, the mourners disperse through the graveyard, and soon from all quarters are heard the wildest bursts of grief. The rain may be falling pitilessly, and the graveyard engulfed in a dense humid atmosphere. But the wet and the mud are unnoticed, discomforts accepted as a matter of course. Moved by the overpowering impulse of their revived affection and sorrow for those that are no more, the mourners fling themselves prostrate on the ground, passionately kissing the mounds and flagstones,

pressing closer and closer, to get as near as possible to their long-buried but still darling dead, babbling almost incoherently expressions of the fondest love. They sit back on their haunches, and raise the keen, swaying their body to and fro, clapping their hands in time with the rhythm of their lamentations, and weeping the bitterest tears of affliction.

It is a scene in which Irish history, life and character are epitomised: the dust of saints, the ruined abbey, the broken cross; the crowded dead; hemlock and deadly nightshade; weeping and wailing; the love that always endures.—THE OCCULT REVIEW.

## The Riddle of the Bible.—VII.

### V. C. Desertis.

#### PERIOD III. (CONTINUED).

DAVID'S campaigns had extended his dominion from the Lebanon to the frontiers of Egypt. There are hints that his victories were largely due to the same weapon as won Cressy and Agincourt—the bow (II. Sam. i. 18)—and the crushing of Absalom's rebellion contains another hint of generalship. Battles in those days were as a rule a confused mass of individual fighters, but in the account given (II. Sam. xviii. 1-17) we read of David marshalling his men into companies and regiments, and he divides the whole army into what we should call three brigades, with, no doubt, special instructions to each one when to come into action. He had selected the wood of Ephraim as his battle ground, eminently suitable for the weaker force; for, in a wood, the numbers on either side cannot easily be distinguished, and there are many opportunities for surprise. Very probably David received the attack of a disordered mob with one division of his army, while the other two divisions fell on the flanks of the assailants.

His story, when we penetrate behind the archaic language, and the false idealism which so obscures the human interest of the Bible, is a most striking one. A faithful friend, a loyal subject, a sincerely religious man, a poet and skilled musician, and a captain and leader of men, he stands out a heroic figure amid the littleness of the tribal squabbles. Space fails to touch upon the psalms which reveal the religious side of his character—the world has pronounced upon their deep interpretation of the hearts of men. Even the most bitter of them can be understood by the history of the time: they would be perfectly comprehensible to the people of Serbia, Belgium and Armenia at the present day. It is the fiction of literal inspiration which blinds our eyes. It is because the experiences and the feelings of thousands of men and women (and some of these the best and bravest who have ever lived) are expressed by these psalms, that these Hebrew hymns are sung in our churches, three thousand years after they were written.

The accession of Solomon is marked by another dramatic incident. Jealousy and rivalry between the sons of the same father are among the many evil consequences which flow from the Asiatic custom of a plurality of wives. Bathsheba, the mother of Solomon, desired the succession for her son; Haggith, the mother of Abasalom and Adonijah, wished the same for hers. Such rivalries are the hotbed of intrigues, rebellions, deceits, and crimes. David, even in extreme old age, was rapid and resolute. The old captain of war knew how to disconcert the plans of his enemies by sudden attack. Without losing a moment he had Solomon proclaimed by Zadok, the high priest, and Nathan, the head of the Council, and Benaiah, the commander-in-chief of the army. Popular enthusiasm ran high, and Adonijah's following melted away, each man anxious not to be compromised.

All kinds of stories are told among the Arabs and the Moslems of Asia of the wisdom of Suleiman-bin-Daoud—Solomon the son of David; that armies of Djinns (Genii) waited his commands, built him palaces, revealed to him all secrets, and the like. If we turn from these fanciful myths to the Bible, what do we find that his wisdom consisted in? First of all, in good government. He appointed competent officers over the priests, who were still magistrates and calendar-keepers, as well as clergy; over the records; over the army; and over the taxes; and governors over tribes and provinces and towns. Order and discipline were the results. The second proof of his wisdom was his plan for uniting all Israel by building a temple which should be a wonder of the world. Religion—to show that God really is—that He rules and guides every man who asks and listens, into the way of life—that this way of life consists in doing daily duty with a will—this was the great national function of the Hebrews. The greatness of any nation comes from the direction of its united will to some great purpose. The Hebrews were to show religion to the world: the form of religion of Europe and America was to come through them. The temple was to be the central symbol of this great mission, and to proclaim it to Jew and Gentile alike, as Solomon prayed in the opening ceremony.

The third proof of his wisdom was his interest in the world of men and women: he put in order and made the Book of Proverbs, that book which shows so much insight into the real causes of success and failure in life.

Fourthly, he had great knowledge and interest in all natural things—the plants and their properties, from the hyssop used for cleansing and bleaching, to the cedars, of which the beams of his great buildings were made: interest, too, in what we call natural history—the life-stories of birds, and beasts and insects and fishes—in all that we call nature. In short, he was wise in government, in religion, in philosophy, and in science, and these are, and ever will be, the subject matter of wisdom among men.

He raised levies for building instead of for war. Thirty thousand men were sent to hew wood in the forests of the Lebanon—ten thousand giving one month's labour and getting two months' leave. He had eighty thousand quarrying and cutting stone in the mountains, and seventy thousand on transport of the hewn stone and timber. The numbers are probably exaggerated, but the general administration is clear enough. The building of the temple is much more important than appears at first sight. It was much more than a means of unifying the national life by giving it a centre round which to crystallise. It was the means of disentangling religion from its swaddling clothes. In I. Kings iii. 2 we read "The people sacrificed in high places, because there was no house built to the name of the Lord in those days." That is, the practice of offering sacrifices in high places and groves, which, later in the history of the Hebrews, came to be regarded as a thing directly forbidden by God, had been the regular and common practice. It is impossible to infer exactly what was the mode of Jewish worship at this time, and we cannot distinguish accurately the time when the idea that sacrifices must be offered only at the temple became prevalent. But there will be no serious error in taking the historical fact as having occurred in the time of Solomon, and regard him as divinely guided to take this great step towards purposes then far distant—(1) the end of idolatry, (2) the clearing of the Hebrew mind to perceive that there must be one law and one worship for the whole nation, and (3) that the sacrifice of God is a contrite heart, and not the blood of bulls and goats. When the books of the Bible were put together these precepts were largely referred back to Moses, and our childish idea of literal inspiration has obscured the real facts.

Solomon's proverbs are so full of wisdom that I dare not begin to write about them—it would take up too much space. But there is one aspect of them I must just touch upon. "Fool" is a word difficult to define. We know what it means well enough, for we each carry a specimen within us if we let him have his way! Now Solomon uses the word to describe, not a kind of man who is unable to understand, but every man who does not wish to understand. A long experience of boys and men has shown me that there is far less difference between their intellects than between their wills. Let us look at some of the characteristics of the fool. Praise turns his head; "As snow in summer, honour is unseemly for a fool": the only argument he understands is suffering. It is as useless to reason with him as with the horse or the ass: to send a message by him is to make sure of damage and trouble: a wise saying in his mouth turns to harm, and pierces like thorn in the flesh, for he always misapplies it. He despises reproof, he laughs at correction, he hates trouble, and trusts all will come right by luck. Solomon never says that he cannot understand, but always that he will not. There is another proverb of which we might well take special heed: "The words of a tale-bearer are as wounds." This tale-bearing does an infinity of harm: gossip—the repeating of ill-natured stories. No one who is a gentleman or lady at heart ever does this; they may tell a good story of someone's folly, but if they do they are careful not to mention names—they tell it as a story, and not so as to hurt anyone. There is no book in the Bible which one can read with so much intelligent amusement as the Book of Proverbs. Finally, we have the Book of Ecclesiastes, the work of an old and weary man who has come to the end of available knowledge—a wise "agnostic," as we should call him nowadays. He says: Do as much good work as you can, its fruits will return as the crop returns to the sower who casts his rice on the flooded land. If you want to know everything first and last before you act, you will be like a man who will not start his sowing or reaping for fear of a change of weather; but sow freely, do all the good work you can; for some will surely prosper, perhaps all. Life and its brightness are sweet, but short, and death follows. All passes away. But this is no cause for sadness. Let us use our opportunities while we have them, and rejoice in health and strength, put away anxiety and evil from our flesh, knowing that God will bring us into judgment for the use of our opportunities, and if He will punish the evil He will surely reward the good. And in the end Solomon returns to perfect simplicity: It is hard to search out all details of action and conduct, and to have a ready answer for every difficulty; overmuch study is weariness, and of books of philosophy there is no end. Would you have a ready guide to all right answers and right conduct? Then fear God and keep His commandments, for that is the whole duty of man. Let a man do this, and he need fear no judgment, for God shall make manifest the good work as well as the bad.

[TO BE CONTINUED.]

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FRIDAY, JANUARY 24, 1918.

**Current Topics.****The Press and Spiritualism.**

On page 20 of last week's issue there appeared a note headed as at the side of this "Topic" with a promise that the matters mentioned therein should be dealt with in this week's paper. On page 30 will be found my Editor's consideration of the article printed in the Manchester "Guardian" and it falls to "Mr. Topics" to consider what the Birmingham "Sunday Mercury" printed. The "Mercury" is apparently a new candidate for popular support the number before me being the third one. It is nicely printed, contains many illustrations, and lives up to the usual character of Sunday journals. As there are some hundreds of Spiritualists in Birmingham, possibly it was thought it would be good business to say something that would interest them. Yet, if that was the case, one of the two columns headed "Do the Dead Speak?" could have been deferred until the following week. Any way the readers had the pro and con of the subject presented to them. Let me see how things stood.

**For Us.**

The column devoted to us is written by a reporter of the "Mercury" and he details interviews with Sir Oliver Lodge, Mr. Alfred Cooke, and Mrs. Deakin. Concerning Sir Oliver, we are told that the reporter visited him and asked, "Is Spiritualism enough?" Sir Oliver is reported as replying, "For some people it is, for others it is not. There are Spiritualist churches in Birmingham, but I am not connected with them in any way, and do not wish to say anything about them. I am not a Spiritualist; I am a scientific man, whose concern is to get at the facts. Other people regard the matter differently. Sir Arthur Conan Doyle, I believe, regards it as a religion. But really I cannot make any statement." Mr. Alfred Cooke, President of the Birmingham Spiritualist Society, told the reporter that "the average congregation at the services of his branch had risen from 80 to 200 since 1914, and others of the nine Spiritualist churches in Birmingham could show large increases." On being asked, "What is your position towards the Christian churches?" Mr. Cooke replied, "We have no antagonism towards the ordinary Christian churches, except that we believe in facts instead of faith, and to us spirit is the great fact. We are for the religion of Spiritualism, because it brings us into contact with our God, Who is a spirit." The reporter says, "The Secretary (Mrs. Deakin) then added that literally hundreds of people who had lost relatives in the war had found help through further knowledge and identification of those they had lost." So far as can be judged from the surface, the reporter desired to be fair, and his account was commendably free from either cheap cynicism or bias by way of comment.

**Against Us.**

"MR. TOPICS" cannot write so pleasantly regarding the contents of the second of the two columns. This is not to be wondered at, for the next person interviewed was the Roman Catholic Archbishop McIntyre, presumably of Birmingham, though his See is not indicated. The opening of the Archbishop's remarks sufficiently shows the mental attitude he occupies; for speaking of Spiritualism, he said, "It is an insane tendency, and leads nowhere, and is forbidden by the Roman Catholic Church." He next stated we believe in the existence of evil spirits, and that they lay to

lead men into mortal mischief, therefore the Church forbids any attempt at communication with the next world. His Grace called up all the old stock objections against Spiritualism, as usual, but for downright ineptitude the remark to be quoted will be difficult to match, as the Archbishop coolly said, "They (the Spiritualists) have never yet been able to establish with genuine proof communication with an individual soul," while later we were told that "the Spiritualist proceeds from very doubtful inferences to very ambiguous conclusions, and it all ends in nothing." The final statement made by the Archbishop shows exactly what he is compelled to say, which is notable, in even these enlightened days, i.e., "It is all a terrible delusion, and people should remember, ere they tread these dangerous and forbidden paths, that, in the warning of the New Testament, Satan can transform himself into an angel of light, and will deceive if possible."

**The Two Positions.**

MY readers will now have before them a fairly clear statement of the two positions. One side sets forth the claim for the facts of Spiritualism. The other side presents the opinions of a certain ecclesiastic serving a particular communion. Regarding the first, the accumulated records of investigation and experience in all parts of the world indubitably establish the fact of modern intercourse between this world and the other; the personal and self-conscious survival of bodily death; also the slow but sure formulation of a philosophical concept of life, death, and a future life based on the proven facts of spirit return, some results of which are found in the purifying of the religious ideals many Spiritualists accept to-day. The other position is that there is nothing good in connection with Spiritualism, nor is it helpful in any way, nor can it serve any helpful purpose in our human life. Taking a neutral stand, two questions may be put: If it is so bad a thing, why did God permit its coming? If it is so dangerous to man, why does God not exterminate it? As "Mr. Topics" is not good at solving riddles perhaps some of his friends will help him?

**Not Unimportant.**

"MR. TOPICS" craves the indulgence of his readers for referring to a matter that is neither spiritual nor philosophical, but which nevertheless is very practical. It is a little point the Editor wishes to once more emphasise. It is a question concerning the printing of Society reports. It is continually mentioned—in fact, almost every week—that when reports do not appear it is because they do not arrive in time for use. If the writers would be sure to read the regulations governing the printing of reports they would save themselves from disappointment and their friends would understand why this or the other meeting was not reported. For months past the postal service has been simply weird, letters from the far North coming through on time, while letters from the Manchester area are often two days late. It is no infrequent thing for reports duly posted to reach here on the stipulated date, to come five and six hours late, and once in a way thirty-six hours after time. "Mr. Topics" would like to point out that the Editor is quite helpless. While willing to do his best, these delays prevent. "Mr. Topics" has seen a report of a meeting held on the second Monday in December last, which reached the Editor on Tuesday last week! Yet it is plainly stated that no reports two Sundays old can be accepted from ordinary Societies. It is not right to send us such belated reports, and it would be very unfair to others if they were used. Will all concerned kindly give heed to this topic?

THEY who accuse others often are only excusing themselves.

No heart is more sick than the one that always nurses itself.

THE PARLIAMENTARY PETITION.—Will friends desirous of obtaining copies of the Form of Petition to Parliament, relative to the Amendment of the Witchcraft and Vagrancy Acts, please write the Hon. Secretary of the Committee, Mr. R. H. Yates, 25 Thornton Lodge-road, Huddersfield? Also will all who sign the Form please bear in mind that all signatures must be written in ink, and that neither Mr., Mrs. or Miss must be used. All that is required is the plain name and surname. For instance, John Doe, not Mr. John Doe. Failure in these points renders the signature useless.

A QUESTION BUREAU.—Apropos of the article on another page, from the pen of Mr. James Lawrence, wherein a Question Department is suggested, it may be recalled that for some time, such a page was used in THE TWO WORLDS and for a time met with considerable favour. In the course of time interest waned, and the page was discontinued. At a later time it was revised, in a slightly altered form, as instead of the answers being contributed by the Editor, the readers were urged to ask and answer the queries. That experiment found so little favour that it was soon abandoned. It was thought that our Study Groups would find it serviceable, and for a very brief period a few utilised it. If we had any certainty that such a page would be utilised, it should again be tried, say once a month. What have any of our readers to say on the point?



## Table Phenomena.

### A REPLY TO "H. H." AND OTHERS.

James Lawrence.

In the issue of THE TWO WORLDS for Dec. 20th 1918, there appeared a letter signed "H. H.," asking for information relative to table phenomena recently witnessed by that writer, and I have looked for response from one or more of our leaders, but perhaps they regard such questions as scarcely deserving of notice. Therein I think they are mistaken. Nothing is too elementary, nothing too trivial, or too objectless-like.

For twenty years I have subscribed to one of the most popular photographic journals, and have been deeply interested by the care taken, almost every week, to cater for the merest novice, just as for the advanced expert. Photographic editors know that every week brings an accession to the ranks of experimentalists, and just as surely do the same periods witness the multiplication of those seeking to know something concerning the spirit side of life. Neither our Editor nor any of his colleagues anywhere must take my remarks as definite adverse criticism, although all of them will perhaps agree with me that the fresh inquirer might be considered a little more, and information and suggestions placed before him on a more generous scale. When I have mentioned this, either at business meetings or in conversation, I have generally been reminded that Society and semi-private circles quite fully meet such needs, but I do not fully acquiesce therewith.

It would be to the advantage of our Movement if occasionally some accredited exponents were good enough to prepare and publish data dealing with the rudimentary stages of psychic research. Many, apart from those who deem societary guidance sufficient, regard such course as needless and fruitless. But queries put every day upset such notion, hence, failing detailed articles in our press, a space through which to ask and receive information would, I feel, fill a long existing blank. Personally, I inquired through THE TWO WORLDS and other of our papers when I did not care to address a Society official or even a sympathetic friend, and others would do the same.

The instance inspiring these lines serves as a case in point. "H. H." attended a table seance for the first time, and came away, as we all have done, puzzled over many things.

Now I have had a good deal of experience of such phenomena, and have arrived at certain conclusions, yet desire readers of this to note that I am just as open to explanations—explanations, I mean, with reason behind them—as I was when I first saw a table move without visible contact a quarter of a century ago. Consequently, although I think my position is fairly logical and supported, should the findings and opinions of others differ from mine, I beg of them to set them down, so that there may be an all-round comparing and inevitable learning. Of one thing, every hesitating inquirer may be assured, i.e., tables and other articles do move without tangible physical agency, and if tangible means cognisant to the ordinary senses, they may be equally assured that the motive energy must be looked for altogether outside human incitation. Apart from the wonderful exhibitions submitted through the mediumship of John Taylor and others gifted like him, the ordinary message phenomena bristle with difficulties, and often leave the most seasoned amongst us at a loss how to explain them. So varied and so out of touch with expectations are many of the happenings, that often accepted and practised rules go by the board, but the outstanding feature remains unassailed, a solution outside natural or mundane conditions must be sought for.

Having realised the fact of the movements, the source next engages the student's attention. Baffled in the attempt to discover physical assistance, biased critics advance all sorts of absurd theories to account for them, amongst which human magnetism and unconscious muscular contraction are the most popular. In their frenzied attempts to find discreditable evidence of motion, these people overlook the incontrovertible fact that the bulk of the phenomena give evidence of a directing force, capable, too, of maintaining sustained complicated conversations.

Since that memorable, epoch-making day when the Fox girl, in her excitement and joy, exclaimed, "Look, mother, it can see as well as hear," to the present moment, millions of coherent, important messages have been rapped out on tables, walls, etc., defying all attempts to locate their origin or manipulation in any recognised mundane factor. The "greenest" student reaches that stage in time, and to many the confession of such realisation marks the parting of the ways. Multitudes of excuses are trotted out to cover up the defection, but one truth emerges from all, viz., those who have once experienced these things, no matter how they bolster up a subsequent attitude of hostility, or even of indifference, can never return to the old opinions concerning spiritual matters. Thus Spiritualism actually profits.

The difficulties besetting "H. H." have impeded us all. There is nothing new in them; save to the individual, and, of course, that is the vital issue. He found that questions which could be answered by one or more of the sitters were

replied to correctly, while others were given absurd answers. I believe him, because I have found it so. but he does not tell us that to even one question unanswerable by a sitter a correct answer was given. If he did not find it thus, his case is indeed unique, but as it was his first attempt I ask him to repeat the experiment, and feel confident greater surprises await him.

About sixteen years ago I conducted numerous circles for the express purpose of putting out-of-the-way questions and was amply repaid for time and trouble expended. One example, among scores, will have to suffice, owing to dearth of space.

One evening in the Autumn of 1903 about a dozen of us were seated as usual, when circumstances caused me to go into another room. I had slippers on of a somewhat large size, and in hurrying back one of them came off. While putting it on again I noticed that a piece of paper had adhered to my stockinged foot, and being absolutely ignorant of its contents—in fact, I was not sure if it was even a printed scrap—thought that this might prove a good test for our communicators. When I got an opening I put the question, "What is there in my right slipper?" "Your foot," came the reply. "What else?" I asked. "Your stocking," was tilted out. "Anything else?" I continued. "Yes, a piece of paper sticking to your stocking sole," was the answer. I asked if it was black paper, brown paper, blue paper, red paper, or plain white paper, but "No, no," was answered back most impatiently, "it has print upon it." "Oh," I said, "it's a song, is it?" "No, it's a sermon, or a bit of one," came the unexpected reply, because I could not account for a sermon being lying in my house. On examining the paper we were all pleased to find that our "reader" was in the right. It was part of the monthly magazine of a local church, which had in some way been deposited there. Thus we had unshakable evidence that replies to questions with answers unknown to any of the sitters can be given.

Absurd answers are given, too, sometimes quite explainable, as, for instance, the moods of the sitters, the nature of the questions, etc., but at others beyond the range of definite explanation. "H. H." suggests that the minds of the sitters may influence the direction of the phenomena, and again I endorse his theory. I have tried the experiment and found it successful, but neither in this case do isolated instances upset other results. On a ratio basis I am confident that results tend to the opinion that in most cases a spirit—or, at any rate, some outside influence—is responsible, so that the few others may quite safely be dismissed as of little moment, or, if they must needs be considered, let it only be as would happenings of the ordinary plane.

That there is a danger of over-indulgence in these practices ample evidence exists, but it is not so easy to arrive at a unanimous opinion as to the why and the how of it, although fairly corroborative testimony is on hand to help us to conclude that spirit people deprecate a stagnating on such plane of development. Certainly I have met few investigators yet who could claim never to have had these disappointing experiences, when their researches had extended over any length of time. One very successful table medium of my acquaintance was latterly so humbugged in this way that she refused absolutely to sit again. One must bear in mind that besides giving evidential demonstrations, those on the other side desire to be educative, and utilising one gift to the detriment of likely others does not meet with their approval. Other phases of mediumship call for attention as seekers acquire familiarity, confidence, and strength, so that really the table, planchette, and kindred devices become steps or stages in development.

Often do we wonder, and often do we discuss the problem why the redundant objective phenomena of two to four decades ago are so fugitive to-day, forgetting that few of such tended to mental elevation or to broadened spiritual vision. Still, as with that sometimes objectionable form of mediumship, "personation" so it is with physical manifestation, all serve a purpose, but that secured, those directing operations find means to discourage perpetuation. I would not, therefore, discount the advisability of inquirers adopting these methods of probing a most fascinating subject, would counsel cautious and temporary utilisation.

Many hearts have been healed, many interrupted friendships renewed, and much helpful information has been given in this way. Thus we must conclude that it has its place, its date, and its purpose, and, judiciously used, will continue to be one of the most interesting, resourceful, and definite means of investigation open to us.

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## An Open Letter to the Elite of Modern Spiritualism.

C. V. W. Tarr.

GENTLEMEN,—To us untutored men and women (the "democracy" of Spiritualism) who have loved and laboured for this sublime truth, and have seen clearly its starry principles coruscating the light of eternal and spiritual life over human life and the universe, all through the years during which the scientists of the world tested the reality and sought the explanation of the marvellous phenomena of mediumship, it has given joy to our hearts to witness the public championship of Spiritualism—the world-religion of immortality, by those of you who are among the most distinguished scientists and publicists of your time. Such a recognition of responsibility to the public by men whose names are household words in science and literature, coming as it does at this period of the most solemn and awful import in the annals of history, exemplifies the spiritual reality and purpose underlying human evolution, and points to the destined triumph of spiritual law and power in the world.

We see, gentlemen, how the gloom of the ages is flecked with the light of revelation and human mediumship; how mediumship has been co-existent with human life all through the history of civilisation. And as we can see the past of humanity in this spiritual perspective, so at this great and portentous turning point in the development of civilisation we see that Spiritualism as a world religion, and in its aspect as psychic science, will act as a revolutionary, spiritual force on the world's science, philosophy, literature, art, and politics. In short all human and world problems must ultimately be brought into the path of the light of the religion of immortality if we are to find a solution that will be in any way satisfactory and permanent in its effects.

Gentlemen, it is because we perceive this with absolute clarity and because also you have the advantage of being specialists in your own realms, that we as untutored students and lovers of Spiritualism, venture to suggest that you will formulate and put into the language of science and art and literature the vision which we are privileged to share with you. The philosophy of Spiritualism enables us to see the world, cataclysm of Armageddon as a spiritual episode in the history of the world. A supreme spiritual lesson to all mankind, never more clearly defined or tragically illustrated. In thought we span the ages from the supreme individual world tragedy of the crucifixion of the Christ to the supreme universal world tragedy of Armageddon which has literally made our world "a sorrowful star." And it seems to us that the golden strand of spiritual purpose and directivity relates these events of history and shows them to be the natural and inevitable outcome of human imperfection and indifference to the existence of the spiritual universe and the guidance and inspiration of incarnate humanity. We become more and more conscious that humanity, the world and the macrocosm move irresistibly toward the eternal goal of unimaginable perfection.

We are immortal, and at once we have both said everything that will give a divine impulse to human evolution and left everything to be said as to how this knowledge can become a universal recognition and a vital influence in human life and thought. For what this knowledge gives of deathless joy to the heart must be matched by the splendours of the vision which must unfold its panoramic beauties of truth and reality to the intellect.

Gentlemen, it is here, we venture to suggest, that you, the specialists in your own realms, may begin to teach the students and coming teachers of the children more definitely and directly the influence of Spiritualism upon scientific conceptions, upon pure literature, art, politics in the widest sense of the term, and above all morality. We suggest that history and science cannot be taught as they should be until their material data are illumined by the psychic and spiritual facts of human development; that philosophy is barren unless the proofs of human survival are integral with its foundation principles and conceptions of life and God, and, finally, that religion cannot be a living, growing consciousness in the soul of man if it is not founded upon this knowledge of immortal life and progress.

We believe that much of present-day accepted learning, many of the positions of modern orthodox science will be relinquished for entirely new conceptions and attitudes as the basis of human reckoning is shifted from the material to the spiritual. We believe Spiritualism will become a source of inspiration for modern literature, a flame whereat poets may kindle their soul genius and sing with such fiery inspiration and wondrous art as shall uplift and purify the souls of the people.

Gentlemen, you have in your hands a great power and privilege. It is to make Spiritualism re-mould the world's life and thought, and lay the foundations of the spiritual world democracy.

CHEERFUL sinners may work less harm than sour saints. He counts for most in prayer who counts himself last of all.

## A Welcome Change.

OF late months a noticeable change has been observed in the secular press in relation to our subject. While appreciating the change in the better class journals, we can only accept it as our hard won due after over seventy years of effort in this and other lands. Now that men of standing maintain their knowledge of our facts, and are unafraid to say so, it is but natural that the sneers and flouts of former days are no longer applicable to our Cause. In the past it has been but seldom the Manchester "Guardian" has had much that was good to say concerning the phenomena, philosophy or literature of Modern Spiritualism or its workers. Therefore, it was with some astonishment that we read a review in its pages for Monday, the 13th inst., the subject being that of the recent book by J. Arthur Hill, "Spiritualism: Its History, Phenomena, and Doctrine."

The reviewer commences by saying that "The history of Spiritualism is a strange one. Beginning with a long series of alleged manifestations of supernatural happenings and minor diablerie of all sorts, interlarded with plentiful examples of convicted imposture, alternately the serious preoccupation of men of science and the sport of fools, it has yet survived all the staggering blows to credibility which it has sustained, and in the face of ridicule and in despite of the triviality of most of its alleged happenings it seems to be by way of becoming to an increasing number a matter of faith and to be an opening to some of at least of its believers a way of life. The search for objective proof of survival after death appeals in very varying degree to people of differing modes of thought and desire."

Then follows the gratuitous conclusion that "The results obtained by seekers in most cases are so essentially disappointing in the nature of the 'revelation' as to constitute a barrier rather than an aid to belief in the majority of thoughtful minds. And the doctrine is chiefly noteworthy as making its appearance late and presupposing the proof which is still being asked for."

In the following quotation one is struck with the failure to grasp the central claims of Spiritualism, i.e., that it stands for a demonstrated and demonstrable communication between the people of this world and the people of the spirit world, rather than the philosophical "speculations" as suggested by the reviewer, nor is the concluding sentence as to "the religious side of Spiritualism" any more exact: "It is divorced from any necessary connection with the process of proof, and consists rather of a series of speculations on the nature of the relation of the individual spirit to the universal which hold no special claim to be peculiar to or, indeed, originated by believers in Spiritualism. Man, groping for anchorage, has attached much the same ideas of the ethics of brotherhood to all the great religions, and the inspiration of the religious side of Spiritualism is in the New Testament."

The summing up of the reviewer is certainly the best part of his work, the final sentence being the best evidence of appreciative understanding hitherto allowed in the column of our contemporary. Of course, the tentative admission is but to be expected, yet it allows good grounds for the sanity and honesty of the Spiritualists who, for more than seventy years, have faithfully and doggedly maintained the truth of their cause in spite of much to discourage them. The reviewer closes with the following courageous observations; the final sentence is good, and atones for much. He says: "We live, however, in a generation which has been brought up to think of proof as a matter entirely of objective demonstration. The value and validity of intuitive perception have almost faded out of recollection, and the quest for a sign continues. To such we commend Mr. Hill's book as on the whole the most compendious and fairest that we have met. It is written by one convinced, but it remains critical in its outlook and measured in its acceptance. And after reading it the conviction remains that there is an undeniable residue of apparently genuine phenomena which have received no explanation, and seem incapable of receiving any explanation which does not involve the activity of other intelligences than those accounted for by the company present."

PRACTICAL pity for men is the best kind of pity toward God.

LADY EMILY LUTYNS has written a booklet called "The Faith Catholic: Some Thoughts on the Athanasian Creed," which is a subject that Spiritualists have no concern about, though the authoress says many nice things, and from her viewpoint ably supports her conclusions. It is published by The Star Trust, 240, Hope-street, Glasgow. The price is 1s. 6d., postage 1d. extra.

TO NEW INQUIRERS.—We desire to add you to our new readers, so please accept this copy as an invitation to become a regular supporter of the Spiritualist Newspaper, in which you will find week by week all the news of the work and progress, with numerous contributions from leading writers upon the facts, philosophy, and the religious aspects of the Modern Spiritualist Movement. You will see the rates of subscription in the notices at the head of page 28. But, if preferred, you can place an order with your local newsagent, and thus save postage.

**Spiritualism in the Bible.**

OUR good friend, Mr. Thomas Brooks, of 21, Audley Gardens, Seven Kings, Essex, adopted a very sensible plan at Christmas, for instead of sending out the ordinary, conventional Christmas card, he used a neatly-printed leaflet, on which the following valuable references to spirit phenomena, as recorded in the Bible, were printed. So useful is it all that we reproduce it below, as refreshing the minds of all who have possessed a similar list, and as a means of informing those who have not seen a like compilation:—

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| <p><b>MATERIALISATION.</b></p> <p>Genesis iii. 8<br/>Genesis xviii. 1. xxxii. 24<br/>Exodus xxiv. 10-11<br/>Ezekiel ii. 9<br/>Daniel v. 5.<br/>Luke xxiv. 15-16-29-30-31<br/>John xx 19-30<br/>Luke xx. 30-31</p> <p><b>SPIRIT WRITING.</b></p> <p>2 Chronicles xxi. 12<br/>Daniel v. 5</p> <p><b>INDEPENDENT SPIRIT WRITING.</b></p> <p>Exodus xxiv. 12<br/>Exodus xxxi. 18<br/>Exodus xxxii. 10<br/>Exodus xxxiv. 1<br/>Deut. v. 22<br/>Deut. ix. 10</p> <p><b>TRUMPET SPEAKING.</b></p> <p>Exodus xix. 13-16-19<br/>Exodus xx. 18<br/>Revelations i. 10</p> <p><b>HEALING: OLD TESTAMENT.</b></p> <p>Numbers xxi. 8-9<br/>2 Kings v. 1-14<br/>1 Kings xvii. 17-24<br/>2 Kings iv. 18-37</p> <p><b>SPIRIT TESTS</b></p> <p>Genesis xxiv. 14-19<br/>Exodus iv. 14-31<br/>Judges vi. 36-40<br/>1 Samuel i. 10-11-17-26-27-28<br/>1 Samuel x. 2-6-9-10</p> <p><b>DISCIPLES CHARGED TO HEAL THE SICK.</b></p> <p>Matt. x. 8<br/>Luke ix. 2<br/>Luke x. 9</p> <p><b>DISCIPLES HEAL THE SICK.</b></p> <p>Acts xiv. 8-10<br/>Acts iii. 1-8</p> <p><b>GIFTS OF HEALING.</b></p> <p>1 Cor. xii 9-28</p> | <p><b>TRANCE.</b></p> <p>Genesis xv. 12-17<br/>Daniel viii. 18<br/>Daniel x. 9<br/>Acts ix. 3-9<br/>Acts xxii 17<br/>2 Cor. xii 2</p> <p><b>HEALING: NEW TESTAMENT. JESUS THE HEALER.</b></p> <p>Matt. viii. 5-13<br/>Matt. xii 10-13<br/>Luke xiv. 2-4<br/>Luke v. 17-25<br/>John iv. 47-54<br/>Luke ix. 11</p> <p><b>HEALING BY MAGNETISED ARTICLES.</b></p> <p>2 Kings iv. 29<br/>Acts xix. 11-12</p> <p><b>INDEPENDENT SPIRIT VOICES.</b></p> <p>Deut. ix. 12-13<br/>1 Samuel iii. 3-9<br/>Ezekiel i. 28<br/>Matthew xvii. 5<br/>John xii. 28-29-30<br/>Acts vii. 30-31<br/>Acts ix. 4, 7<br/>Acts xi 7-8-9</p> <p><b>SPIRIT LEVITATION.</b></p> <p>1 Kings xviii. 12<br/>Ezekiel iii. 12-13-14<br/>Ezekiel viii. 3<br/>Acts viii. 39<br/>Possibly also Matt. iv. 1</p> <p><b>SPIRIT COMMUNICATIONS IN DREAMS.</b></p> <p>Job xxxiii. 15<br/>Joel ii. 28<br/>Gen. xxviii. 12<br/>Gen. xxxi. 24<br/>Gen. xxxvii. 5<br/>Gen. xli<br/>Judges vii. 13<br/>1 Kings iii. 5<br/>Dan. ii. 4<br/>Matt. i. 20<br/>Matt. ii. 13<br/>Matt. xxvii. 19</p> |
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**Forecasts and Prophecies of the War, Dreams, etc.**

**Charles W. Green.**

IT WAS my intention to forward some observations bearing on your leader for Nov. 29th last, page 380, also in response to your note at the end of "A Murder Seen in a Dream," page 382. Sickness and other causes have prevented me from doing so earlier. My own psychical powers are, I am now convinced, "impressional," and for many years have proved successful, especially "first impressions." Early in 1918, about March, a sudden strong impression came to me, viz., that the great European war (so far as regards hostilities) would be over before Christmas, 1918. I could give many instances similar, but I know your space is so limited.

In Roberts's edition of "Old Moore's Almanack" for 1914 there is a very striking prediction for April, and which was fulfilled in the following August.

Frequently I have dreams which seem to extend over months and years, whereas I have again and again proved that said dreams only occupied a few minutes, and in some instances less than one minute. Sometimes I awake suddenly during my dreams, and then take up the subject, and go on dreaming to the end of the chapter.

On the morning of Nov. 14th, 1916, I had a most remarkable dream vision of an interview with the late Queen Victoria. I had been racking my brain to find out some means for preventing the horrors of aeroplane and Zeppelin raids on the East coast, and I determined to forward the

result of my deliberations to the Minister of Munitions. Hearing our clock strike 2 a.m., I saw an apparition of Queen Victoria, just as she appeared when I saw her at the opening of Leeds Town Hall in September, 1858. She conversed with me about my suggestion of a decoy to mislead the Germans, and thereby prevent them coming inland. She cheerfully and kindly encouraged me to press my plan and suggestions upon the War Ministry, and I recollect that my strong impression was that my appeal to the War Authorities would not be successful, and my impression was fulfilled by the reply from the Minister of Munitions, stating that similar suggestions had been received, but were rejected by the military experts.

My dream about Alexander third (Czar of Russia, was remarkably fulfilled, and I would gladly repeat same in a future issue of THE TWO WORLDS, also that dream about Maria Martin, and which was repeated, and was the means whereby the place where Maria was buried was found out, and the guilt of Wm. Corder, her sweetheart, was clearly established. The particulars of the Maria Martin tragedy were often told me by my parents nearly seventy years ago, and may be interesting to readers of your journal.

**SIR A. CONAN DOYLE AT BIRMINGHAM.**

A LECTURE on "Death and the Hereafter" was delivered in the Town Hall by Sir Arthur Conan Doyle, on Jan. 16th, at the invitation of the Birmingham Spiritualist Church. Mr. Albert Cook, the President, presided, and in welcoming Sir Arthur said he was known wherever the English language was spoken.

Sir Arthur was received in the heartiest manner by a large audience numbering over 2,000. They listened to him with closest attention for over an hour. What was to become of this great Spiritualistic Movement, asked Sir Arthur. It had to go on, because they could not get past the truth. And it was absolutely true. Spiritualism was the greatest revelation since the death of Christ. Sir Arthur's address was followed by long continued and hearty applause. He was cordially thanked for his attendance, on the motion of Mr. Ernest Oaten, seconded by Mr. Walter Howell.

A retiring collection in aid of the Lord Mayor's Fund for Disabled Soldiers and Sailors amounted to thirteen guineas. —ANNIE DEAKIN, Hon. Sec.

**LEEDS DISTRICT COMMITTEE.**

THE monthly meeting was held on Sunday, Jan. 15th, at East Leeds, Easy-road. Mr. Mountain (President) in the chair. Six Societies were represented, and a fair number of associates. The meeting was well started by a few minutes spent in conferring with our spirit friends. Minutes were then read and adopted. Arising out of the correspondence it was learnt with regret that Mr. Kitchen (Vice-President) had removed from our district, and would have to resign his office and membership with us. Great dissatisfaction was expressed at the fact that only a bare announcement of the Yorkshire County Council annual meeting was to hand, no agenda or nominations, also that it had been convened at West Vale, which would preclude the attendance of Society delegates until after dinner. The financial statement showed a balance in hand of 11s. A voluntary subscription for the purpose of purchasing a copier was responded to by the raising of £1, various Societies promising a subscription after the matter had been laid before their members more fully. The following were nominated as associate members: Messrs. Ball, Robinson, Wilkinson, Britton, Sykes, Bettridge, and Taylor, and Mesdames Robinson, Longcake, Richmond, Winterburn, and Hurly.

The afternoon and evening meetings were well attended, and addresses were given by Mrs. Wright, and Messrs. Mountain, Beety and Longcake, Mrs. Davies giving chair-voyance.—A. E. B.

**NORTH MIDLAND DISTRICT UNION.**

THE quarterly meeting was held at the Forester-street Society, Derby, on Jan. 11th. Mr. H. Gilbert (Vice-President) and later Mr. C. J. Dawer (President) presided. The roll call showed 6 E.C. members, 16 representatives and 10 associates present. The minutes and balance sheet were accepted as read. The Secretary reported that Bulwell Society had complied with the request of the Union regarding the constitution of their Society. Lincoln, Coultham-street Society, were accepted into membership, as also were the following as associates: Mrs. Pearl, Mrs. Mycock, Mr. and Mrs. Pegg, Mr. Widdowson, Mr. Godsby, and Mr. Cotterill. The Secretary was elected to represent the Union at the forthcoming annual conference of the S.N.U. Much discussion arose out of the following resolution submitted by the Hucknall Society: "That associate members must also be members of a Society." An amendment modifying the resolution was carried. An invitation from Hucknall for the next quarterly meeting was accepted. The proposed revision of rules was deferred until the next meeting —E. COWELL.

## REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

2.—*Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.*

3.—*Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.*

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

\* \* \* *In all cases where the address of a meeting place does not appear in a Society report, it will be found in the Platform Guide.*

### Special Reports.

1. 0 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

#### BRISTOL: THOMAS STREET.

The annual general meeting was held at the church on Monday evening, Jan. 13th, about 45 members being present, the President, Mr. J. M. Eddy, presiding. The balance sheet, showing a balance in hand of all funds of £120 was passed. The Secretary (Mr. W. Gregory) gave a brief report of the general position and working of the church. The election of officers then followed:—President, Mr. J. M. Eddy; vice-president, Mr. W. C. Fare; hon. sec., Mr. H. E. Oaten; treasurer, Mr. W. Gregory; leaders of circles, Miss Yates, Mrs. Wallis, Mrs. Brake and Miss Burnett.

#### LONDON: HACKNEY.

ON Saturday, Jan. 18th, the Society held the first of a series of social evenings now being arranged by the President, Mrs. M. Gordon, in aid of the funds. The programme was carried out under the direction of Mr. Bolton, assisted by Miss E. Bolton, Miss Cannon, Miss Clark, Miss Bishop, and others, resulting in a substantial addition to our funds. The committee thank all who kindly contributed to the success of the evening, including the friends who gave the refreshments. Over 80 persons attended. On Sunday last Mr. Pulham gave an address and Mrs. Pulham clairvoyant descriptions.—N. RIST.

#### LONDON: BRIXTON.

ON Sunday, the 19th, morning and evening, we were visited by Mrs. Tims, D.N.U., of Cardiff. Her presence will long be remembered by the packed audience that completely filled the building. Her message was indeed "simply magnificent." She expounded the philosophy and religion of Spiritualism in a manner that appealed to the understanding of all, and was followed with descriptions that proved the truths she uttered. The South Wales Union are to be congratulated on having such a worker in their midst.—H. W. N.

#### BIRMINGHAM: ASTON.

MISS RANDALL was our speaker on the subject of "The ministry of spirit." Clairvoyance was also given. Our annual business meeting followed, at which a printed balance sheet was presented, showing a balance in hand of £25 5s. 8d. Mr. John G. Wood was re-elected President for the 7th

year in succession. Mr. F. Cheshire was re-elected Treasurer for the 4th year in succession, and other officials were also appointed. We are hoping shortly to welcome in our midst as workers again two old friends, Mr. A. Perfect and Mr. A. E. Jenkinson, whose term of service in the Army should shortly end. A proposal was made that we start a Building Fund, and 30s. was subscribed in the room as a commencement.

#### MEETINGS HELD ON SUNDAY, JANUARY 19th, 1919.

ABERDEEN, Bod Accord. — Addresses on "What Spiritualism means to the people" and "The Divine laws of Christ" by Mrs. Mary Inkpen, of Birmingham. Crowded audiences. Duet by Mrs. Garden and Miss Taylor. Mr. J. W. Crowcroft presided.

BARNESLEY. — Mrs. Chapman conducted memorial services for the killed in action and passed away in hospital. Her subject was "I am the resurrection and the life." Very impressive services. Mrs. C. and Mr. Priestley also gave clairvoyance. A solo, "Thou Hast Passed the Shadowy Portals" was sung by Miss McCleary.

BARROW, Dalkeith-street. — Mr. Daniel Griffiths in the afternoon named the infant son of Mr. and Mrs. Galloway, and also gave an address on "The spirit world and its people." In the evening he gave an address on "The religion of the people" to an appreciative audience. Clairvoyance was also given.

BEDWORTH, Market Place. — Mrs. Peers gave addresses on "Unsought of us they found us" and "The unfoldment of spiritual gifts and the fulness of peace," also clairvoyance. Mr. Holland presided over a good audience.

BIRKENHEAD, Hamilton. — A crowded audience assembled to hear Mr. Macbeth Bain speak on "Healing." Mrs. Leighton gave clairvoyance.

BIRMINGHAM, Bristol-street. — Mr. W. Howell gave an address on "Spiritualism and psychic research." Good congregations. Mr. Dunn in the chair.

ERDINGTON: Mrs. Inscoc gave an address on "Spiritual love," with clairvoyance, to a good audience. Two WORLDS sold out.

SALTLEY: Miss Bartlam spoke on "Body, soul, and spirit," also gave clairvoyances. Mr. J. H. Robinson presided.

SMALL HEATH: Mr. Burrows gave an address on "The new revelation." Clairvoyance followed. Mr. G. Sharpe sang a solo, "Roses of Life." Mrs. A. Sharpe presided.

BRIGHTON, Windsor-street. — Mr. F. Pearce, of Portsmouth, conducted the meetings morning and evening. Good audiences.

BRISTOL, Thomas-street. — Morning Study Group conducted by the President, Mr. J. M. Eddy. Evening, Mr. Fare gave an address on "The Sermon on the Mount." Clairvoyance by Mr. H. E. Oaten. Miss Yates presided over a good attendance.

BURTON-ON-TRENT, Star of Progress. — Opening meetings conducted by Mr. W. Harvey, who gave an address on "The brotherhood of man." Good audiences. Two WORLDS sold out.

GARDFIF, Central. — Mr. Hayward gave an address on "The Bible." Clairvoyance by Mr. T. Austin. Large congregation. Solo by Miss Dolly Tarr.

CHESTER, Brook-street. — Mrs. Todd conducted our services, her evening subject being "New life." Good attendance.

CHESTER, Commonhall-street. — Mrs. Davies spoke on "Character" and "A new heaven and new earth." Clairvoyance at both meetings.

CHESTERFIELD, Low Pavement. — Mrs. Barton gave addresses and clairvoyance. Mr. Welch presided.

COVENTRY, Foleshill. — Our County Union President, Mr. W. H. Tozer, gave us an exceptional treat. Good congregations afternoon and evening. Mr. Cox presided.

DERBY, Central. — Mr. S. Ross gave addresses on "There is no death" and "Spirit life," also clairvoyance. Large audiences.

DONCASTER. — Mr. C. Neal Porter discoursed on "Spiritualism and reconstruction" and "Who is Spiritualism for and its triumphs," giving clairvoyant descriptions at each service. Mr. Booth presided.

EXETER, Market Hall. — Large audiences both afternoon and evening. Miss Mary Mills, of Torquay, was the speaker and clairvoyant.

GOLDTHORPE, Main-street. — Mrs. W. George gave trance addresses and clairvoyance to good audiences. Mr. Jones presided. Two WORLDS sold out.

LEICESTER, Queen-street. — Miss E. Leverington gave an address on "What shall it profit a man if he gain the whole world and lose his soul?" also clairvoyance. Crowded attendance.

LIVERPOOL, Daulby Hall. — Lyceum Sunday. Songs, recitations, etc., by the children. Mrs. Raymond conducted.

LONDON. — Battersea: Morning circle conducted by Mr. Bloodworth. Evening, Mr. P. Smyth gave an address and Mrs. Landsell rendered a solo.

Camberwell, Masonic Hall: Morning, Mrs. A. de Beaurepaire gave helpful messages from the guides of the church. Evening, trance address and clairvoyance. After the evening service the annual general meeting of members and associates was held. Reports and balance sheet were passed. A re-election of officers took place, Mr. G. T. Brown President and Mr. F. J. Ball Secretary.

Clapham: Mr. Horace Leaf gave an address on "The difficulties of spirit communication," and clairvoyant descriptions to a large audience.

CROYDON: Address by Mr. P. Scholey on "The power of silence."—Pros.: Sunday next, at 11, Service and Circle. At 6-30, Mrs. Annie Boddington.

KINGSTON-ON-THAMES: Mr. A. J. Mas-kell gave a trance address.—Pros.: Sunday next, at 6-30, Mr. Horace Leaf will give an address and clairvoyance.

LITTLE HIFORD: Evening, address and clairvoyance by Miss George.—Pros.: 26th, at 6-30, Address and clairvoyance. 27th, at 3, Ladies' Meeting, clairvoyance by Mrs. Self. 29th, at 7-30, Address and clairvoyance.

LONDON Spiritual Mission: Mr. J. J. Morse took the services, and gave addresses on "The call of the dead" and "Reconstruction of Modern Spiritualism."

MANOR PARK: Evening, Mr. Lund gave an address on "Spiritualism as a religion," also answered questions and gave demonstrations of healing.—Pros.: 26th, at 7, Mrs. Graddon Kent. 30th, at 8, Mr. and Mrs. Wake.

MARYLEBONE: Miss Lind-af-Hageby's address on "Spiritualism as the bridge between science and religion" attracted a crowded audience to Steinway Hall. Miss Bowden contributed two solos. Mr. W. T. Cooper presided.

N.L.S.A.: Morning, Mr. E. J. Pulham gave an interesting address on "Trance, ancient and modern." Evening, Miss V. Burton gave an address on "The cloak of doubt." Good audiences.—[At present we have no idea. We can supply Tune Book, post free 6s. 6d.—Ed.]

S.L.S.M., Lausanne Hall: Morning circle conducted by Mr. Richards. Evening, Mrs. Graddon Kent gave an address followed by clairvoyant descriptions.

PLAISTOW: Mr. G. T. Gwinn represented the London District Council, and gave an address upon questions which were put to him.

STRATFORD: Mr. Smith gave an address on "Life, death and transition" to a fair audience.

TOTTENHAM: Mr. R. King gave an address on "Psychic atmosphere."

LOUGHBORO, Swan-st. — Mrs. Wright and friends conducted our meetings. Addresses on "Watch" and "Death is the gateway of life," also clairvoyance.

MANCHESTER, Salford, West High-st. — The class conducted by Mr. J. Kay in the afternoon is becoming more instructive and interesting every week. Mr. L. Jepson gave an address in the evening, also clairvoyant descriptions.

**MEXBORO.** — Mrs. Drower spoke on "Spiritual philosophy." She also gave clairvoyance. Good audience. Record collection.

**NEWPORT, Commercial-street.** — Mr. Crago gave an address and clairvoyance. Hall full.

**Harry-street:** Address on "A dream of heaven" by Mrs. Laura Lewis, also clairvoyance. Mrs. Latham rendered a solo. Good audience.

**NORTHAMPTON.** — Mrs. Bull gave an address on "Faiths, facts and frauds," followed by clairvoyance and messages. Mr. Bull presided. Good audience.

**PAIGNTON, Public Hall.** — "Aspiration, inspiration, and revelation" was the subject of an interesting address by Mrs. Christie, who also gave clairvoyance.

**PETERBOUOUGH.** — Addresses and clairvoyance by Mrs. Hall to crowded audiences. Mr. F. W. Rickett presided.

**PLYMOUTH, Morley Hall.** — Mrs. Cullum gave an address on "From the Salvation Army to Spiritualism," followed by clairvoyant descriptions by Mrs. Trueman, who also presided.

**Stonehouse:** Meeting conducted by Mr. H. Pearce. Address by Mr. Ireland on "John and Jesus and their work." Clairvoyance by Mr. J. Dennis. Full hall.

**PORTSMOUTH, Temple.** — Mrs. Jamrach gave addresses on "What is your religion?" and "Where are our dead soldiers?" Descriptions of spirit friends were also given.

**PRESTON, Lawson-street.** — Mrs. Collier gave clairvoyance in the afternoon, and in the evening an address on "The great hope." Mr. Tyrer and Mr. Crank presided. Two WORLDS sold out.

**ROTHERHAM.** — Mr. Lewis Firth answered questions in the afternoon, and in the evening gave an address on "Is Spiritualism a religion?" Miss R. Duke rendered solos. Mr. Firth also gave clairvoyance. Mrs. Metcalfe presided over good audiences.

**RUNCORN.** — Mrs. Charnock gave clairvoyance in the afternoon, and in the evening an address on "Liberty." Mr. Mack presided.

**SHEFFIELD, Attercliffe.** — Morning and evening, Miss Florence Morse. Answers to questions in the morning, and in the evening she gave an address on a subject chosen by the audience. Her services were highly appreciated.

**Centre:** Mr. J. K. Jones took our meetings, his subject at night being "Truth." Good audiences at all meetings.

**Heeley:** Mr. Inman gave an address and clairvoyance to a good audience. Mr. R. Stewart presided.

**Heeley, Gifford-road:** Mrs. Hempsall gave an address and clairvoyance. Mr. Jenkinson presided.

**Meersbrook:** Address by Mr. E. W. Oaten in the afternoon on "The natural side of Spiritualism," and in the evening on "The physical side of psychic phenomena." Clairvoyance by Mrs. Brookes.

**SOUTHPORT, Hawkshead Hall.** — Mrs. Bull's evening address was taken from the words, "Live for something, be not idle." Clairvoyance was given and spirit messages imparted. Mr. Rowlandson presided.

**ST. HELENS.** — Mr. Knight, of Bolton, spoke of his experiences in connection with Spiritualism. Clairvoyance by Mrs. Doran.

**SUTTON-IN-ASHFIELD.** — Mr. V. Morris gave addresses on "Thy will, my God, be done" and "The truth shall make you free," also clairvoyance. Full church.

**SWADLINCOTE.** — Addresses on "The evidences of Spiritualism" and "Our life here and the life hereafter" by Mr. Ricardo.

**TREDEGAR.** — Mr. W. G. Halestrap gave an address on "The clairvoyant donkey." Mrs. Halestrap described spirit friends. Good audience.

**TREFOREST.** — Mr. D. Harris gave an address on "Peace," followed by clairvoyance by Mrs. Lynch. Full hall. Two WORLDS sold out.

**WISBECH, Public Hall.** — Mrs. Wm. Cooper gave an address on "Light, more light." Mrs. Taylor followed with clairvoyance.

**YORK, St. Saviourgate.** Mr. Aaron Wilkinson discoursed from the subjects,

"Some helpful thoughts on spiritua truths" and "And there shall be no more death." Departed friends were described and also messages given. Attendance good.

**MANCHESTER.** — The report of the annual general meeting of the Central Spiritualist Church is unavoidably held over until next week.—EDITOR.

**Society Advertisements.**

**South Manchester Spiritualist Church**  
PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 26TH, at 6-30 and 8-15,  
Miss FLORENCE MORSE.  
Lyceum Session at 2-30.

MONDAY, at 8-15, Members' Developing  
Class conducted by Mrs. Eastwood.

TUESDAY at 8-15, Public Developing Circle  
conducted by Mrs. Forrest.

THURSDAY, JAN. 30TH, at 3 and 8-15,  
Mrs. FORREST.

**Manchester Society of Spiritualists,**  
36, MASKELL ST., ARDWICK GREEN.

**OPEN CIRCLES**

will be held in the Rooms of the above  
Society every SUNDAY AFTERNOON at 3  
o'clock prompt.

Doors closed at ten past. All invited.

**Manchester Central Spiritualist Church**  
ONWARD HALL, 207, DEANS GATE.

JAN. 26TH.—Mr. WALTER HOWELL.

FEB. 2ND.—Circle for Members only.

„ 9TH.—Mr. KAY.

„ 16TH.—Circle for Members only.

**Collyhurst Spiritual Church,**  
COLLYHURST STREET.

SUNDAY, JAN. 26TH, at 3, 6-30 and 8,  
Mrs. ADCOCK.

Lyceum at 10-30.

MONDAY, at 3 and 8, Miss BARTON

WEDNESDAY, at 8, Open Circle.

SUNDAY, FEB. 2ND, Mr. J. MASSEY.

**Moston Spiritualist Lyceum Church,**  
43, ASHLEY LANE.

Three minutes from Conran St. Car Terminus.

SUNDAY, JAN. 26TH, at 10-30 and 6-30,  
LYCEUM OPEN SESSION.

WEDNESDAY, at 8-15, Open Circle.

SUNDAY, FEB. 2ND, Mrs. Simpson.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, JAN. 26TH, at 6-30 and 8,  
Mrs. BRIGGS.

Lyceum Sessions at 10-30 and 2-15.

WEDNESDAY, JAN. 29TH, at 3, Ladies

THURSDAY, JAN. 30TH, at 8, Mrs. Holden.

SUNDAY, FEB. 2ND, Miss Cotterill.

**Longsight Spiritualist Society,**  
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WEDNESDAY, at 8, Public Meeting.

**Society Advertisements.**

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THURSDAY, at 8-15, CLAIRVOYANCE.

**Brixton Spiritual Brotherhood Church**  
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SUNDAY, JAN. 26TH.

At 11, Public Circle. At 3, Lyceum. At  
7, Mrs. A. De BEAUREPAIRE.

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FEB. 2ND.—Mrs. ENSOR.

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| .. 12TH.—DERBY, Forester Street Society.        | .. 20TH.—MANSFIELD, Quaker Lane Society.       |
| .. 13TH.—BELPER, Spiritualist Church, New Road. | .. 22ND.—ILKESTON, Gas Workers' Hall.          |
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