

THE TWO WORLDS

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

SPIRITUALISM,

Founded]

also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, FEB. 14, 1919.

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AS A NEWSPAPER.

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Spiritualists' Union—17, St. Nicholas-st. 11 30, 6 30
a DUNDEE—Progress Hall, Murraygate. Lyc 12 45; 11, 6 30
Cutlers' Hall—Murraygate. Lyc 12 45; 11, 6 30
* a Foresters' Hall—Ratray-st. Lyc 12 45; 11, 6 30
* a EDINBURGH—Albyn Rooms, 77, Queen-st. Lyc 11 15; 6 30
* a GLASGOW—Masonic Chambers, 100, West Regent-st. Lyc 4; 2, 6 30
a Scottish Mediums' Union—c/o Royal Institute, 237, West Campbell-st. Cir 11 30; Lyc 4 30; 6 30

* Southern Counties Union.

Hon. Sec.: J. G. MACFARLANE, 'Allendale', St. Piran's Avenue, Copnor, Portsmouth.
* a Bournemouth—Wilberforce Hall. 11 15, 7
* a BRIGHTON—Windsor Hall, Windsor-st., off North-st. Lyc 3; 11 15, 7 [See advt.]
* a BRISTOL—Thomas-st., Stokes Croft. Lyc 3; 6 30
* a St. Paul's—21, Bishop-st. 11, 6 30
a CROYDON—Gymnasium Hall, High-st., near Grand Theatre, 11; 6 30, Horace Leaf
* a EXETER—Market Hall, Market-st. 11, 6 30
* a PAIGNTON—Public Hall. 6 30
a PLYMOUTH—Morley-st. 6 30
* a PORTSMOUTH—Spiritualist Church—Lake-rd. 6
* a Progressive—311, Somers-rd., Southsea. 11, 6 45
* a Temple—73, Victoria-rd. South. Lyc 3; 11, 6 45
Mrs Boddington
* a READING—Blagrove-st. Lyc 2 30; 11 15, 6 45
* a SOUTHAMPTON—Cavendish Grove. (RM) Lyc 2 30; 11, 6 30
* a St. Andrew's Hall—St. Mary's-rd. 11, 6 30
* a WINCHESTER—Hyde Abbey-rd., North Walls. Lyc 10 15; 3, 6 30

* South-West Lancashire and Cheshire District Union.

Hon. Sec.: Mrs. C. E. SKYTH, 2, Clifton-st., Wigan.
* a BIRKENHEAD—46, Bridge-st. Lyc 11; 3, 6 30, Mrs Birch
* a CHESTER—Commonhall-st. (RM) Lyc 10 30; 2 30, 6 30
* a CHORLEY—Union-st. 6 30
* a EARLESTOWN—Legh-st. Lyc 10 30; 3, 6 30
HINDLEY—Bridge-st. 3, 6 30
* a LIVERPOOL—Daulby Hall, Daulby-st. Lyc 10 30; 3, 6 30, Mrs Greenwood
Romer-rd.—Lyc 9 30; 3, 6 30
South Liverpool—83, Windsor-st. 3, 6 45
a NORTHWICH—Wilton Pavilion. 6 30
a PEBBERTON (nr. Wigan)—Old Salvation Army Barracks (car term). Lyc 2; 3, 6 30
* a PLATT BRIDGE (nr. Wigan)—Co-Op Hall. 3, 6 30
* a RUNCORN—Ashridge-st. Lyc 11; 3, 6 30
* a ST. HELENS—47, Brook-st. Lyc 10 30; 3; 6 30
Mrs Davies
* a Progressive—Kirkland-st. 3, 6 30
SUTTON—Ellansbridge-rd. 3, 6 30
* a WARRINGTON—Druids' Hall, Sankey-st. Lyc 1 45; 3 15, 6 30
* a WIGAN—Miners' Hall. Lyc 10, 1 45; 3, 6 30

All Alterations, Additions, and Corrections for the Guide must reach us not later than SATURDAY MORNING for attention in the next week's paper.

IMPORTANT.—When sending the names of Speakers for insertion, always state whether Society is attached to the National Union only or a County Union or Council, or if it is an Unattached Society. Unless these particulars are afforded, insertion cannot be guaranteed

Continuation of **Platform Guide***** South Wales Spiritualist Union.**

- Hon. Sec.: J. E. RICHARDS, 20, Allenbank Crescent, Heath, Cardiff.
- ABERAVON & PORT TALBOT—9, Post Office, Bldgs. Aberavon. 3, 6 30
- ABERCYNON—Navigation School. 6 30
- Carmarthen—Lyc 2 30; 6 30
- * ABERTILLERY—T.L.P. Rooms, Arcade. 6
- *a Six Bells—113, Somerset-st. 2 30, 6
- BARRY DOCK—Atlantic Hall. 6 30
- * CABRAU—Progressive Thought Church, Hermon-rd. Lyc 2 30; 11, 6
- *aCARDIFF—26, Castle-st. Lyc 2 45; 11, 6 30
- Central—17, Working-st. Lyc 2 15; 6 30
- Northcote-st.—6 30
- * DOWLAIS—Carnegie Library, Church-st. 6 30
- * FERNDALE—Fountain-st. Healing 11 15; Lyc 2 30; 6
- * MARDY—66, Edward-st. 6
- * MERTHYR TYDFIL—Angel Bldgs., High-st. Lyc 2 30; 11, 6
- *a Progressive Temple—Tramroad Side Nth. (RM) Lyc 2 30; 6
- * MOUNTAIN ASH—Miskin Schools. 5 45
- NEWPORT (Mon.)—Mission Hall, Harry-st. 6 30
- Central—33, Commercial-st. 6 30
- PENRHYNWIC—Girls' School. 6
- * PENYCRIG—Dinas-rd. 6 30
- * PONTYPRIDD—River-st. Lyc 2 30; 6 30
- *a Spiritual Evidence Society—Market Sq. Chambers, Church-st. 6
- PORTH—Aberhonddar-rd. 6 30
- * TREDEGAR—Temp. Hall, Morgan-st. Lyc 3; 6
- Mrs Barnstable
- * TREFOREST—Spirit's Mission Church. Lyc 2 30; 6 30
- * TREHERBERT—57, Gwendoline-st. Lyc 2 30; 5 30
- * YSTRAD—Ystrad-rd. Lyc 11; 6 30
- YSTRADGYNLAIS—Workman's Hall. 6

*** Union of London Spiritualists.**

- Hon. Sec.: MRS. MARY GORDON, 16, Ashworth-rd., Maida Vale, London, W.
- *aBrixton—Stockwell Park-rd., Brixton-rd. Lyc 3; 6 30 [See advt.]
- *aCamden—Surrey Masonic Hall, New-rd. 11, 6 30 [See advt.]
- aClapham—Adjoining Reform Club, St. Luke's-rd., High-st. Lyc 3; 11, 7 [See advt.]
- Ealing—Clark's College Gymnasium, 50, Uxbridge-rd., Ealing Broadway. 7
- *aE.L.S.A.—Stratford Centre, Earham Hall, Earham Grove, Forest Gate, E. 6 30. [See advt.]
- *aFulham—12, Lettice-st., Munster-rd. Lyc 3; 11 15, 7
- Mr Flood
- *aHackney—240a, Ashurst-rd. 6 30, Mrs M Gordon
- *aKingston—Thames—Bishops' Hall, Thames-st. Lyc 3; 6 30, Mrs Cannock
- *aLevensham—The Priory, 410, High-st. 6 30
- *aLittle Ilford—Christian Spiritualists, corner of Third Avenue, Church-rd., Manor Park. Lyc 3; 6 30
- R Boddington
- *aManor Park—Shrewsbury-rd., corner of Strone-rd. 11, Lyc & Healing; 7, Mr & Mrs Smith
- *aN.L.S.A.—Grovedale Hall, Highgate, N. Lyc 3; 11 15, 7 [See advt. on front page]
- aPlaistow—2, Braemar-rd., Barking-rd. Lyc 3; 6 30
- Richmond—14, Parkshot, opposite Public Baths. 7
- *aS.L.S.M.—Lausanne Hall, Peckham. Lyc 3; 11 30, 7 [See advt. on front page]
- aSouthend—Crowstone Gym., North View Drive. 6 30
- aTottenham—The Chestnuts, 684, High-rd. Lyc 3; 7
- Rev Susanna Harris
- *aWoolwich & Plumstead—Perseverance Hall, Villars-rd., Plumstead. Lyc 3; 7 [See advt.]

*** YORKSHIRE SPIRITUALIST COUNTY COUNCIL.**

Sec.: H. CLAUGHTON, 34, St. Paul's-rd., Shipley.

*** Dewsbury, Bradford & Keighley District Committee.**

- Hon. Sec.: F LENG, 5, Tichborne-rd., West Bowling, Bradford
- * RATLEY—2, Station-rd. Lyc 10, 145; 3, 6
- *aRATLEY CARR—Carr-st. Lyc 10, 2; 6, Mrs Pollard
- BIRSTALL—Railway Ter. 2 45, 6, Mrs Pettit

***aBRADFORD—Milton Spiritualist Church, Carlisle-rd.**

- Lyc 10 30; 3, 6 30, Miss Florence Morse
- Bowling—Harker-st., Wakefield-rd. Lyc 10 30, 1 45; 3, 6 30
- *a Otley-rd.—Lyc 10 30; 3; 6 30
- Ripley-st., Manchester-rd.—Lyc 10 30, 1 45; 3, 6 30
- Miss Smith
- * CLECKHEATON—Old Robin Rooms, Westgate. Lyc 10 30, 2; 3, 6
- * DEWSBURY—Bond-st. Lyc 10, 145; 3, 6, Mr Kitson
- HECKMONDWICK—Tower-st. Lyc 10 30, 2; 3, 6
- * KEIGHLEY—Heber-st. (RM) Lyc 10; 2 30, 6, J Dickinson
- LIVERSEDGE—Well-st. Lyc 2; 3, 6
- * MORLEY—Cross Church-st. Lyc 1 45; 3, 6
- Queen-st.—3, 6
- aOSSETT—Lyc 10, 145; 2 30, 6
- SALTAIRE—Victoria Hall, Victoria-rd. (ent'ce Lockwood-st.) Lyc 10 30, 1 45; 3, 6 30, Mrs Hirst
- SKIPTON—Temperance Hall. 2 30, 6, Prof Timson
- YEADON—Town Hall. 2 45, 6, Dis Com Confer'ce

*** Huddersfield & Halifax District Com'ttee**

- Hon. Sec.: BEN TAYLOR, 107, Moorend-rd., Lockwood, Huddersfield.
- * BRIGHOUSE—Commercial-st. (RM) Lyc 10; 2, 6 30
- *a Martin-st.—(RM) Lyc 10, 2; 3, 6, Mrs Clayton
- ELLAND—James-st. Lyc 10, 1 45; 3, 6
- *aHALIFAX—Raven-st., Queen's-rd. (RM) Lyc 10, 1 30; 2 45, 6, Miss A Hesp
- *a St. Paul's—Almshst. (RM) Lyc 10 30, 1 30; 2 45, 6
- * HEDDEN BRIDGE—Hope Chambers, Hope-st. Lyc 10 30, 1 45; 3, 6 30, Mr Buckley
- * HUDDERSFIELD—Quarumby. Lyc 10 30, 2; 3, 6
- Mrs Sykes
- * Ramsden-st.—(RM) Lyc 10; 3, 6 30
- * MARSDEN—Lyc 10 30, 2; 3, 6
- *aSLAITHWAITE—Laith-lane. Lyc 10 15, 1 45; 2 30, 6
- Lyceum Day
- *aSOWERBY BRIDGE—Hollins-lane. (RM) Lyc 9 45; 2, 6
- S Rastall
- WEST-VALE—Green-lane, nr. Tram terminus. 3, 6
- Mrs Wadman

Leeds District Committee.

- Hon. Sec.: A. E. BEETV, 17, Thomas-st., Shipley.
- * CASTLEFORD—Lower Oxford-st. Lyc 10 15; 3, 6
- Miss Waison
- HUMSWORTH—South Moor-rd. 3, 6, Miss Cooke
- *aLEEDS—The National Spiritualists' Church, 67, Cookridge-st., next door to the Coliseum. (RM) Lyc 2 15; 6 30
- * Easy-rd.—Lyc 2; 6 30, Mr Leng
- * Armley—Theaker-lane. (RM) Lyc 10, 2; 3 15, 6 30
- Mrs Stell
- * NORMANTON—Assembly-st. Lyc 10 30; 3, 6 30, Mr Gush
- Queen-st.—3, 6 30
- SOUTH ELMSALL—Moorthorp. 6 30, Mrs King
- *aWAKEFIELD—Dixon's Yard, Kirkgate. Lyc 10, 1 45; 2 45, 6 30, Mrs Roddis
- *aYORK—St. Saviourgate. Lyc 10 15; 2 45, 6 30, Mr Gawthrop
- High Onsegate—Lyc 10 30; 3, 6 30

Sheffield District Committee.

- Hon. Sec.: J. DUNN, 11, Shirland-lane, Attercliffe.
- *aHARNSLEY—George Yd. Lyc 2, 6 30
- *aDONCASTER—83, Spring Gardens. 3, 6, Mrs Charnley
- a Wood-st.—3, 6, Miss Lard
- GOLDTHORPE—1, Main-st. 3, 6
- * MEXBOROUGH—Central Hall, West-st. Lyc 10, 2; 3, 6
- *aPARKGATE—Ashwood-rd. Lyc 10; 2 30, 6
- *aROTHERHAM—Percy-st., near Drill Hall. Lyc 10, 1 30; 11, 3, 6 30, Mrs Crowder
- *aSHEFFIELD—Centre, Middle Class Schools, Paradise Sq. Lyc 2 30; 11, 6 30
- *a Attercliffe—Bradford-st. (RM) Lyc 10, 2; 3 15, 6 30
- J J Morse
- *a Heeley—Temp'ce Hall, Bramhall-lane. Lyc 10, 2 30; 6 30, Mr Lote
- *aWEST MELTON—Market Hall, Wath-on-Dearne. 3, 6 30, Lyc District Council
- aWOMBWELL—Melville-st. Lyc 2 30; 6

UNATTACHED SOCIETIES.

- BARNOLDSWICK—Lyc 10; 2 30, 6
- BARROW-IN-FURNESS—Orange Hall, Ramsden-st. 3, 6 15
- BEDWORTH—Market Place. 2 45, 6
- BURNLEY—Richard-st. Lyc 10; 3, 6 30
- BURTON-ON-TRENT—12, Hominglow-st. 3, 6
- CARLISLE—16, West Walls. 2 30, 6 30
- CHESTER-LE-STREET—Middle Chase. 6 30
- CLAYTON-LE-MOORS—2 30
- DAUBHILL (Bolton)—Spiritual Hall, Swan-lane. 3, 6 30
- DONCASTER—Bentley, Council Schools. 3, 6
- ECCLIS—1, Trafford-rd. 3, 6 30
- GLASGOW—Laureston Asso., 15, Eglington-st. 12, 6 30
- a Southern Asso.—Gordon Halls, 316, Paisley-rd., S.S. 11 30, 7
- GOOLE—Victoria-st. 6 30
- aGRIMSBY—Central Hall, Strand-st. Lyc 10 30; 3, 6 30
- aHADFIELD—Albert-st., Station-rd. Lyc 10 30; 3, 6 30
- HARROW & WEALDSTONE—Gayton Rooms, Station-rd. 6 30 [See advt.]
- aHOLLINWOOD—Byrom-st. Lyc 10 15; 3, 6 30
- HULL—Day-st. Lyc 2 30; 6 30
- Forsters' Hall—Charlotte-st. 6 30
- KETTERING—Temperance Hall, Gold-st. 3, 6 30
- aLEIGH—Market Buildings. Lyc 10 30; 3, 6 30
- LINCOLN—Spiritualist Alliance, Oddfellows' Hall, Broadgate. 11, 3, 6 30
- LIVERPOOL—Star of Hope, 75, Cockerill-st., Walton. 11, 2 45, 6 30
- aLONDON—Brixton—Kosmos Church, Wiltshire-rd. 7
- a Goodmayes—opposite G.E.R. Station. 7
- London Spiritual Mission—13, Pembridge Place
- Bayswater, W. (RM) [See advt. on front page]
- a Marylebone Spiritualist Assoc.—Steinway Hall, Lr. Seymour-st., W. [See advt. on front page]
- a Stratford—Idmiston-rd., Forest-lane. Lyc 3; 6 30, [See advt.]
- Wimbledon—Through passage between 4 and 5, Broadway. 6 30 [See advt. on front page]
- aLOUGHBOROUGH—Swan-st. 3; 6 30, Mrs G Hall
- MANCHESTER—Newton Heath—Manor Hall, Allen-street. Lyc 2 15; 6 30, Mr Venity
- MOSSLEY—Apsley House, Abney-rd. Lyc 10 30, 1 45; 3, 6 30
- NOTTINGHAM—Bentnick-rd. Board Schools, Radford. Lyc 10 30; 3, 6 30
- OLDHAM—Beakby-st. Lyc 1 30; 3, 6 30
- a Chadderton—Lyc 10, 2, 6 30
- Crompton—36a, Market-st., Shaw. 6
- Mumps—Coronation-st. Lyc 10; 3, 6 30
- PRESTON—10, Lawson-st. Lyc 10 30; 3, 6 30, Miss Savage
- ROYTON—Spring Gardens-st. Lyc 2; 3, 6 30
- SADDLEWORTH—Court-st., Uppermill. 3, 6 30
- SCARBOROUGH—Literary Institute, Vernon Pl. 3, 6 30
- SEACOMBE & EGREMONT—Victoria Assembly Rooms. 3, 6 30
- SEATON DELEVAL—Miners' Hall. 5 30
- SHEFFIELD—Stanforth-rd., Darvall. Lyc 10, 2; 3, 6 30
- a Heeley—44, Gifford-rd. Lyc 10, 2 30; 6 30, Miss Maw
- aSOUTHPORT—Hawkshead Hall. 3, 6 30, Miss Larney
- TORQUAY—Ellacombe Hall, Princes-rd. 6 30
- aWALLASEY—128, King-st., Egremont. 11, 3, 6 30
- WHITWORTH—Market-st. 2 30, 6
- WIGAN—84, Millgate. 3, 6 30
- WINDHILL—Lyc 10 30, 1 30; 2 30, 6
- WISBECH—Lecture Room, Public Hall. 6 30

OVERSEA SOCIETIES.

- * AUSTRALIA—Victoria Spiritualist Council.
- SOUTH AFRICA—Johannesburg [Incorporated]. 7 30
- Secretary's address, Box 4
- * CALGARY—First Spiritualist Society, 235, Eighth Avenue East, Calgary, Alberta, Canada.
- TORONTO—Spiritual Society, 847, Dovercourt-rd.
- Occidental Hall—corner of Queen-st. & Bathurst-st. 11, 3, 7 30
- * WINNIPEG—First Spiritual Church, 371, Poison Av. Lyc 3; 7
- Spiritual Research Church (Inc.)—Lipton-st.

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No. 1,631—Vol. XXXII.

FRIDAY, FEBRUARY 14, 1919

PRICE TWOPENCE

Selected Poetry.

COMFORT TO THE SUFFERING ONES.

ART thou tempted, tried, and weary?
Is thy heart cast down and sad?
Lift thy head, for help is near thee,
Angel-whispers say, "Be glad."

Soon thy fetters shall be broken;
Soon the captive shall be free;
Conscious love shall be the token,
Bringing liberty to thee.

Then thy heart revived and gladdened
Shall surmount its doubts and fears;
Anguish now and visage saddened,
Shall give place to joy—not tears.

Is thy cry, "So long I've waited,"
Hoping, yearning, longing on;
Ofttimes by despair belated,
Confidence most nearly gone?

Wait a little longer, brother.
See the dawn of happier state;
Oft thou criest, "God and mother,"
Help is near thee, calmly wait.

Shall the waters overflow thee?
Shall the fires of conflict burn?
Nay, thy course is chosen for thee;
Soon the tidal waves shall turn.

THOMAS POWERS.

The Microcosm.

L. Hewett.

IT WAS revealed to the medium Swedenborg by angels that man could not be in the image and likeness of God unless God be in him and be his life from his inmost part. God alone is life, and man, spirits, and angels are recipients of life from Him. "In that day, saith Jehovah, ye shall know that ye are in me and I in you."

It was, moreover, revealed to the same medium that man has three degrees of the mind, namely, the natural, spiritual and celestial; and these may be unfolded, or opened, in successive order, even while on the earth. Animals and beasts have not the higher degrees, namely, the spiritual and celestial. Beasts have only the natural degree, therefore cannot think of anything moral or spiritual.

The natural degree of mind is the lowest, or most external. As the natural degree becomes elevated to the higher degree, so the higher acts on the lower or natural, and thus the lower becomes illuminated from within by the light of the two superior degrees, namely, the spiritual and celestial. While the two superior degrees, latent in every man remain undeveloped or unopened, the man can only be regarded as a superior kind of animal.

Now for the application. When a man ejaculates "Oh! I have found Christ, and am happy," he refers an inward experience or an inward change to a mythical object outside himself. The lower or natural degree of the mind, as expressed through the bodily organism, is designated the "personality," and this lowest and most external manifestation of the man-woman while in earthly condition becomes the dominant partner in the triune man, until the superior degrees are opened. When the superior degrees are opened, then the outer degree becomes merged in the higher selfhood, which is in reality "the Christ" latent within every human being. As the Kingdom of Heaven is within, even so is the Christ within the hope of glory.

This higher selfhood, or "Christ within," is the divine ego, the innermost part; the finite god all light within the heavenly flame; the microcosm; inwardly in the likeness and image of the macrocosm, the inward Monitor, whose still small voice convicts us of wrong-doing; and blesses us when we heed its wise admonitions. When the lower self, termed the outer personality, ignores this small voice of the Christ within, then is the Christ crucified in the flesh, and the word of God, which is the indwelling Christ, set at naught.

Why the votaries of the churchianic systems always refer this subjective Christ to an object outside is probably due to the "objectivity" of their earthly bodies, which the ordinary Christian regards as the reality; hence comes the further illusion of a physical or bodily resurrection at the "last day" when the trumpet shall sound, as though, forsooth! flesh and blood could enter the Kingdom of Heaven. If the Kingdom of Heaven is within, that is, by the unfolding or opening of the two more interior degrees, termed the spiritual and the celestial, or angelic, so also is its antithesis namely, hell, within. Hell is nothing more and nothing less than the lower degree of the outer personality, as expressed through the organism acting as though it was the lord of creation, taking all the credit, praise, and glory to itself. When the lower self either here or in the spiritual spheres becomes illuminated by the two superior degrees forming the trinity in unity, then the lower self no longer manifests that selfish, self-assertive policy which sees or cares for none but itself. Then it is fully conscious in all three degrees, and is in the image and likeness of God.

Spiritualism is not of man or of some mythical and impossible objective personal devil. It is from God, and His mighty family in the spiritual world, and no aggressive pragmatist, immured within the dungeon of a creed, can bar its ingress or egress, either in the here or hereafter. I am now referring to the few poor deluded, craven ones who pen alarming pamphlets against Spiritualism, exhibiting their crass ignorance of the subject, and haunted with the odd faculty of always smelling brimstone. It is just possible that such folk are afflicted with some malformation of the convolutions of the brain, arising from an overstudy of records based upon the doubtful authority of unknown ancient, anonymous scribes, the wisest of whom knew less concerning life here and hereafter than is known to-day by the more cultured lights, both inside and outside the churches.

As a differentiated, unified unit in triune degree of the One Universal Life, it follows that man cannot die: the body, which is phenomenal, dies, but the atoms of which it is composed are never lost, but are utilised or indrawn by other forms of life in an endless series of cycles. The bodily organs are truth in appearance; the indwelling spirit is truth in reality, inasmuch as it is a unified fraction of God in His image and likeness. God, who is life, or spirit, if you will, is not a person, but the life and soul of boundless being, in whose infinite consciousness all things find their legitimate place. God thus unifies us and all things in Himself, and is therefore the unity of it all: God differentiates and outworks its mighty plans and purposes by and through an infinitude of finites, ever permitting each of us an apparent self-life all our own, which is never lost.

We are doubtless as necessary as functioning units in the body of the Universal Spirit as the crimson corpuscles that flash life and heat throughout the arterial system are to our bodies generally. Our peace, joy, love, and happiness are therefore involved, evolved, and included in the infinite consciousness of the "Great I Am" to whom past, present and future is one "Eternal Now." God has a natural body, that is, the material universe, and He has also a spiritual body, that is, the spiritual universe, and so have we.

It is impossible, therefore, for any spirit or angel to "fall" from his or her position in the body of the Universal Life or God. To do so would imply or pre-suppose a partial fall of God Himself, which cannot be, seeing that we are each an integral unit of that One Grand Ineffable Life. We are doubtless as intimately bound up and associated with the Universal Omnipresent Self as the protoplasmic empire of microscopic living units are to our organisms.

Nothing is known in the spiritual spheres or heavens of "fallen angels," or a personal God or devil. I have many communications in my personal possession from the great spiritual world, the denizens of which can speak from actual knowledge, derived from practical experience, and who are not dependent upon the doubtful authority of earthly human traditions.

"WHERE ARE OUR HEROIC DEAD?"—Sir William Earnshaw Cooper, C.I.E., has just published a timely brochure of 40 pages bearing the title quoted. Sir William writes with knowledge and sincerity. He cites many divines and scholars in support of his statements. Being a convinced and scholarly Spiritualist, he has produced a document that is full of helpfulness, insight, and practical experience. Paper, tinted cover, 40 pp. Price 2d., post 4d.

What Hymns Should Spiritualists Sing?

James Lawrence.

ON catching sight of the above query-title, the average reader will be tempted to impatiently exclaim, "What a stupid question. Use those compiled for and approved of by the Spiritualists' National Union." Unfortunately, however, averages do not represent wholes, and there are many persons attached to Spiritualism who do not see it that way.

Tolerance for other people's opinions has nothing to do with it; consistency and loyalty alone demand conformation to authoritative expressions. "It does seem strange, and even a little disappointing, that with six hundred hymns in the large book, and nearly two hundred in the small one, recourse should be had to other, and, at that, heterodox song fountains. During the babyhood of the Movement excuse was easier of acceptance, as then legitimate compilations did not exist, or were very limited. These conditions have forever passed away, and so far as hymnology goes we are fully self-contained, so abundant and replete with relevant selections is our store.

It may be true—in fact, I do not dispute it—that in some circles, and with certain mediums and sitters, success is best obtained through the employment of verses quite at variance with our teachings, but I do not concede the claim that that condones their usage. If we are out to train, to educate, to uplift, broaden, strengthen, etc., as we so often say we are, surely pandering to antiquated or illogical desires does not fulfil our trust. If "our eyes have been opened," and our understanding deepened, then our plain duty is to propagate such knowledge, above all, when we come across dispositions to wallow in non-progressive ruts. Let me cite an instance. I know a lady, a prominent medium in the Midlands, whom I once heard conducting a week-night circle. The first hymn and the invocation were quite in keeping with our position in the religious world, but "inspiration would not come" until that great Church favourite, "Holy, Holy, Holy, Lord God Almighty," which sets forth the fact and value of the Trinity, and, if anything, deepens the mystery attaching to the "three in one," had been rendered. Thereafter we had a pleasant time.

"What more do you want?" asks the non-thinking critic.

Yea, we need much more than satisfaction obtained through illegitimate channels. We long for food congenial to us, for response and co-operation with which we could be in hearty accord, and singing sentiments to which we cannot subscribe does not help us much. One hour's pleasure purchased at such a price is expensive. We do not believe in the orthodox Father, Son and Holy Ghost, therefore clinging, as a limpet to a rock, to such confessions for inspiration and strength is surely hugging a false ideal. Better far that inspiration never came, rather than come only on such a call.

We have circle hymns in profusion, and a medium who cannot work under the spell of one or other of them had better either abandon the work absolutely or set out on a fresh, long study of our philosophy, either as enunciated by our revered leaders, past and present, or that "sent through" direct from some spirit teacher or school. Apart from the uselessness of such practices to inquirers themselves, there has to be remembered the influence upon the communicating spirits. Conditions in earth life, such as environment, early training, etc., are usually difficult to live down; but with the limiting contact of flesh withdrawn, opportunities are more numerous, and the utilising of them more possible and hopeful, so that it is obviously unfair for those seeking to enlarge their knowledge of spirit life to deny the needed education and general progressive expression. Commonsense tells us plainly that those dying—I use the conventional term—imbued with orthodox ideas, have to depend upon those who know better, to lift them from the slough whence deliverance was delayed upon earth.

A few reflections of this nature portray to us how our responsibilities multiply and deepen. Humankind, hanging together as they do, cannot escape gain or loss in higher or lesser degree, no matter how distant may be the application. Investigators who really value their work, not for its own sake only, but for the sake of their "tools," take care that nothing is said or done likely to produce harmful or retarding results, and at no time do mediums and spirits feel effects more strongly than when, soothed by the charm of music, the whole nature lies open for impression. Besides the inexpediency of using irrelevant methods to ensure "tuning up" from a spiritual and mental standpoint, there is the utter foolishness of it from a practical outlook. An individualist would not seek to further his cause by singing the praises of collective operation. I wonder how many times that hymn of Mrs. Oliver's, beginning "They are winging, they are winging, through the thin blue air their way," has been sung, but there need be little speculation as to the effects produced. Every Spiritualist bears testimony to its living vibrancy, and its soul-stirring cadences, simply because it is in harmony with the entire work engaged upon.

The burden of Spiritualistic philosophy is personal responsibility. Then does it not sound somewhat out of

touch—putting it in as mild terms as I can—when we listen to, as I have done more than once, that cry:

"Draw me nearer, nearer, nearer, blessed Lord,
To Thy precious bleeding side."

Not just so many years ago I sat and almost froze listening to the hymn, "There is a fountain filled with blood," and others of an equally obnoxious tendency so far as enlightened Spiritualism is concerned. Note that I have not a word to say against these verses so far as they convey the ideas and teachings of those to whom they belong. That is their concern, not mine.

The first Spiritualist hymn book to come my way was a small collection (188) of Society and Lyceum melodies, but prior to that Sankey's hymns did service. "Ring the Bells of Heaven" and "Dare to be a Daniel" were prime favourites in those far-off days, and there is not much to jib at in these, but of course, they were not "our own." Hymn book collecting has long been a hobby of mine, and many have come my way, one dating back to 1751 is a quaint production, and would find few friends among the most rabid "fire and blood" enthusiasts of to-day.

Another reason for adhering to our own hymns is that of not "poaching." We have a thing, a good thing, too. Let us stick to it, and to it alone. Leave the pastures of our Dissenting neighbours to their flocks. The herbage maturing for us on the farming of reliable and reputable tillers is good enough and sufficient enough for us. At the same time let me add my hope that soon that long-looked-for publication, a tune book, will appear. Then in very truth will we be on the way to becoming completely independent.

The Riddle of the Bible.—IX.

Period IV. (continued). The Divided Nation.

V. C. Desertis.

FOR three and a half centuries, from the Revolt of the Ten Tribes in B.C. 933 to the sack of Jerusalem by the Chaldeans in B.C. 586, we may see the fate drawing nearer and nearer, and the causes which brought it about—the stiff-necked refusal to see truth, the selfish quarrels for place and power, the luxury and avarice, the falsehood, violence and indiscipline, and the sexual vice—that destroy all the qualities which make a nation great.

Jezebel had sought the life of the prophet so that he fled to the desert Arabs. These were the tribe that had the Raven (Oreb) as their totem (vide Judges vii. 25), and being, like all Arabs, against the government whatever it might be, they gave hospitality to the fugitive. The "Ravens" who fed Elijah were Arabs. The error was a pardonable one in our translators, but it is now an inexcusable falsehood to pretend that they were birds. At the end of the famine the prophet returned for the dramatic contest with the priests of Baal on Mount Carmel, and the denunciation of Ahab's crime in the matter of Naboth's vineyard. It is a flashlight on the misgovernment of the time that the authorities of Jezreel should at once have acquiesced in an open and shameless judicial murder (I. Kings xxi. 8).

The era with which we are now dealing is the most interesting in all the Hebrew story—it is the era of the great prophets. Their message is the core of the Hebrew tradition. Some critics consider that the growth of the idea of Iahveh (Jehovah, Yahweh) as the one God of Righteousness belongs entirely to this period, and was referred back into the earlier books at the time of the Massoretic Revision, when the Old Testament was compiled. In view, however, of the language of David and of many passages in the Hexateuch, this seems a rather strained hypothesis by critics who ignore the Modern Spiritualist facts and the light they shed upon super-normal agencies. At the present day there are two current forms of interpretation:—

(1) The literalists who take the Bible as historical and literally inspired by God, and who pay more attention to the supposed foresight of things to come, more especially of the advent of the Messiah, than to the protests of the prophets against the abuses of the time as the direct causes of the disasters that were to overtake the Hebrews.

(2) The school of the Higher Criticism, which regards the moral message as the typical one, shows how the prophets refer in almost all their teaching to the historical circumstances of their own day rather than to any distant future, and traces the gradual development of the idea of God from the tribal protector of Moses' time, propitiated by blood-sacrifice, to the recognition of the one God who rules the world in, for, and by Righteousness.

The former view is rapidly passing away, and may be said to be held only by the uneducated. The latter has two aspects, those which recognise, and those which ignore, the modern psychic facts. The historical background to each of the prophets is now fairly clear in its main features, and their words are only to be understood by its means, but critics of the latter type, firmly convinced that "miracles" are a violation of law, and therefore do not happen, see in the gradual evolution of the prophetic messages nothing

more than the growing mind of man becoming more and more open to the Divine Ethic; or even inventing God in its own image.

Others, aware that "miracles" are a manifestation of psychic and spiritual power, and actually do happen, accept the general conclusions of the Higher Criticism, but are inclined to modify these by recognising inspiration from a spirit world in actual working contact with this; and are therefore disposed to consider ethical inspirational insight as independent of historical periods, and as possible to Moses as to Isaiah. It is obvious, too, that the prophetic series is not a record of continuous evolution—there are parts of the first Isaiah which show far greater enlightenment than the later prophets such as Zechariah. Knowledge of psychic facts and mediumship must inevitably modify the views of those who in their desire to throw off the false supernaturalism of the literalist school, refuse to admit any supernatural at all.

In the dramatic legend of Horeb we have the first intimation of that aspect of the Godhead which governs the destinies of mankind, by the voice within, in contrast with the thunders of Sinai. The strong wind rent the mountain, but God was not in the wind; and after the wind the earthquake, but God was not in the earthquake; and after the earthquake the fire, but God was not in the fire; and after the fire the silent voice in the heart, which is the voice of God. To those who had been accustomed to the idea of Jahveh as the God of Armies and of the thunders, visiting with plague, pestilence, and famine, this was a new revelation of truth destined to supplant all the cruder notions of the Divine action by physical rewards and punishments.

At the opening of the prophetic period the stage of Hebrew history is occupied by a number of petty States—Philistia, Moab, Edom, Tyre, Israel, and Judah, in perpetual tribal war, pillage and massacre. Syria, with its capital at Damascus, is a powerful state; and in the background looms the figure of Assyria, with vast armies, a fixed system of government, and the threat of wars of extermination, deportations and slavery. Religions, so called, were systems divorced utterly from morality—a school of prostitution in the temples of Astarte and the groves of Ashteroth, of ferocity on the altars of Moloch. In the intervals of war, government by force alone, oppression of the poor, justice sold to the powerful, and the Hebrew ritual differing little from that of the false gods—a cult of sacrifices in every high place, and of observances without moral meaning. It is this welter of folly, ignorance, vice, and violence which moved the indignation of the prophets who raised a voice, for the first time in recorded history, against the universal orgy of ferocity and injustice.

The first two prophets of whom we have the writings are Amos and Hosea, the one mostly concerned with social justice, the other with the purification of religion. Both are contemporaries of Jeroboam II., under whom the Northern Kingdom attained its highest point of prosperity. Nevertheless its victories over Damascus, Gaza, Tyre, Edom, and Moab count for nothing in the view of the prophet: Justice is sold for silver, and the poor for a pair of shoes, the nobles on their ivory beds eat of the lambs of the flock, they sing idle songs and drink of wine in bowls (Am. vi. 4), they oppress the poor and crush the needy. These are the things which lead to ruin, and will end in national disaster. Jeroboam shall die by the sword, and Israel shall go into captivity (vii. 11, v. 27, vi. 7). Religion has become a formalism, therefore the burnt offerings and meal offerings shall not be accepted, but instead of them let judgment roll down as the waters, and righteousness as an ever-flowing stream. He dissociates himself from the mediumistic "prophets" who lived by their gifts; "Go to Judah," says the head priest of the king's chapel at Beth-el, "and get your bread by prophesying there" (vii. 12), to which Amos replies that he is no professional "prophet," but a man of independent livelihood. It is not by priestly ceremonial, he declares, that the wrath of Jahveh shall be appeased, for their rites are accompanied by foulness and their offerings by wrong and drunkenness (ii. 7, 8).

We have here all the characteristics of the true prophet, as opposed to the mere seer or clairvoyant—he sees coming events by their moral causes, and declares the primary origins of political disaster to be unjust administration and social corruption.

Have these eternal and abiding truths no lesson for Europe in the present year of grace?

[TO BE CONTINUED.]

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Our Readers' Round Table.

WHAT ARE SPIRIT, SOUL AND BODY?

SIR,—During the course of a private discussion on Spiritualism, various questions have arisen to which we, the undersigned, find it very difficult to supply an authentic answer.

The questions are based on the assumption that "the spark of the Divine which is within each and everyone of us," starting on its cycle of experience, leaves the God-head, the point of origin, and clothes itself with the Soul, and is eventually incarnated in the human body, this forming the Trinity of Man (Spirit, Soul and Body).

Further, the experiences of this life tend to make the soul impure and clothes it with dross, so when the Soul eventually leaves the body we find it clothed with the conditions that we have built up around it whilst in this life. Then the Soul starts on its journey back to the God-head, the point of origin, and by stages purges itself of the dross and materialism with which it has become clothed, and, becoming purer, ascends to complete the cycle of experience. With every change from the grosser to the purer the Soul leaves something behind, thereby becoming gradually less, and the effect "condensation" may be said to take place. To complete the cycle the Spirit of the Divine returns to the God-head. This assumption is based partly on the lectures of Mr. E. W. Oaten and partly on the spirit writings of "M.A. Oxon." and various other writers. Now the questions arise, and we shall be very pleased if any readers can furnish us with the answers.

- (1) (A) Is the Spirit the Spark of the God-head?
(B) Is the Soul the Ego, the Spiritual Man?
(C) Is the Body the Physical Man?
- (2) (A) If the Spirit is the Spark of the Divine, then is it only part of the Conscious Entity (Spirit and Soul), and is it by the purification of Soul eventually released and returned to the God-head?
(B) Where is the point of origin of the Soul, and to where does it return?
(C) Does the Soul by purification become non-existent, or does it retain consciousness of happiness and love?
- (3) If the Soul by purification becomes non-existent and the Divine Spark returns to the God-head, what is gained by the Ego of the experiences of life? And, further, what object has the Spark of the Divine achieved by leaving the God-head, the source of origin?
- (4) If the Soul retains consciousness of happiness and love, how does the Divine Spirit which is contained within the Soul return to the God-head?

It is very difficult to conceive that the Soul, which is the Conscious Entity, returning with the Divine Spark to the God-head, as then the God-head would consist of a plurality of Conscious Entities, even though they were all of the same sphere of thought.

We shall be very pleased if anyone can enlighten us with regard to the above, and if the answers are given through the medium of THE TWO WORLDS perhaps it will enlighten some of your numerous readers to whom the same or similar questions have presented themselves.

WILLIAM A. WARD,
78a, Harchills Avenue, Leeds

ARNOLD W. SELLERS,
18, Lowther-street,
Harchills, Leeds

In Memoriam.

MR. WILLIAM HAUGHTON (SMETHWICK).

MR. WILLIAM HAUGHTON, of 109, Sycamore-road, Smethwick, passed away suddenly on Tuesday, Jan. 28th, after a very short illness, at the age of 58 years. A most sincere Spiritualist, he was extremely grateful for the great joy that had come to him during his 30 years' experiences in Spiritualism. At the interment at Uplands Cemetery, on Sunday, Feb. 2nd, a most impressive and sympathetic service was conducted by Mr. Albert Cook. A goodly number of his friends and fellow workmen gathered to honour him, and to show their sympathy towards the bereaved widow, Mrs. Marie Haughton, and her daughter. Beautiful floral tributes, numbering among them fourteen wreaths, from friends and his co-workers, expressed the great esteem in which he was held by all who knew him. Mrs. Haughton begs to thank all friends for their kindly thoughts of condolence in her hour of trial.

AGAIN we must ask all friends sending reports to bear in mind that, owing to the constant delays in the arrival of letters, they must excuse the non-appearance of their favours, and in all such cases understand that they arrive too late for service. We will do our best in every instance

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FRIDAY, FEBRUARY 14, 1919.

Removing the Scaffolding.

FIVE or six hundred years ago a stately cathedral was erected. The cost was prodigious, the amount of labour required was enormous, and the architectural results stand to-day as one of the wonders of the world. The interior is adorned with all that art could provide, while the exterior presents a picture almost fairy-like in form and order. Its interior arrangements are completely adapted to the requirements of the lane, which still stands an object of appealing interest to all who visit the edifice in the course of their travels.

Let the mind's eye glance backwards over the intervening centuries, and view the beginnings of this splendid pile. The site was rough land, for previously it had remained unused. Some trees, wild bushes, and many a rough place could be seen. Some of the land was swampy, but the charm of the locality was in the surrounding scenery which was indeed beautiful. Presently the workmen appeared, with them their multitudinous tools and paraphernalia, and work commenced. The peaceful silence was broken, and the calm of ages dispelled. The foundations were staked out and their excavation commenced. Soon the debris accumulated, the array of materials required arrived, and the workmen began to erect the scaffolding for the masons who were to build the edifice. Weeks became months, while months mounted to years, and many a long year ensued before the building was completed.

During all these years the work proceeded methodically and surely. But the surroundings of the rising structure were all confusion, for the unused materials were scattered about, and all sorts of rubbish made unsightly additions. The mass of scaffolding, while it helped the builders, almost obscured the growing beauty their work was creating, so that the beholder could form but an imperfect conception as to what the appearance of the completed edifice would be. Yet those who knew the plan were fully satisfied that the ultimate result would be entirely satisfactory. The impatient onlooker criticised, and, not understanding, his remarks were not helpful to the builders. He often urged a greater speed to the building work, for he wished to see the finish before he left the earth. But those who knew best only smiled, and went on with their task.

At last, after, say, a hundred years, the building was finished, and the last of the scaffolding removed. The wonderful structure stood revealed, every line a charm every adornment a delight. Each spire and pinnacle a triumph of the builder's art. The labours of the sculptor made out of stone and marble effigies which seemed as if they were living entities. While inside were treasure of beauty beyond value; the light streaming in through the coloured glass of the wonderful windows filled the void with a magic all its own. Then came the tribute due to the wonderful masons, artists, and sculptors. The completed work stands out as one of the wonders of the world, a thing of beauty, now the scaffolding is removed.

Seventy odd years ago Modern Spiritualism made its bow to this world. A sceptical world received it variously. Some with scorn, others with fierce denunciation. Bigotry assailed it, science passed it by as of no importance, generally the reception was hostile. The ground was not prepared, but the work was undertaken, and presently the building of our Temple commenced. The rough ground

was prepared, the materials for construction were accumulated, the foundations were put down. The world observed the disturbance of the site, the arrival of things it could not understand; it is still noting the erection of the scaffolding. It is impatient of the rough preparatory labour, and has no patience to watch and wait to see the manner of Temple which is being builded.

In due course the scaffolding will disappear; some of it has already been removed. The foundations are established; they are the physical phenomena upon which we depend for objective evidences of the action by spirits in our world. First in the series of proofs, they are still as valuable as ever, for the permanence of a building depends upon the solidity of its foundations. Then come the evidences of the rational survival of death by mankind. Evidence beyond computation has established this point, and though at one time the beauty of this truth was often hidden by some rough scaffolding, yet that obstacle is now practically removed from the public presentation of our case. It is now seen that mediumship is not for traffic in foretelling future events, nor pandering to curiosity or frivolity. While the growing understanding that communication between the people of each world is for nobler ends than to seek their advice in our daily business. In short, it is now being realised by our critics, as well as the friends within the Movement, that the Temple we are building will be one of the fairest and most beautiful the world will ever know!

It must be so, because its builders inaugurated the building from their side, the realm of the spirit. Wise and unfolded souls have been, and still are, labouring on this work, and as the rough and crude in the builder's work is made smooth and beautiful it will be seen that all will be splendidly proportioned, beautifully adorned, and instinct with the glorified life and light of the higher state. Let us have patience, run our course faithfully, then all will be well.

The lesson is for every earnest Spiritualist. The task before us is to lift our Cause beyond the superstitions of the ignorant; to elevate the general estimate of mediumship in the minds of outsiders, and to inculcate in all that mediumship is our most wonderful possession, since it bridges the chasm which was so long supposed to separate those in this life from those in the next life.

Let it go forth that Spiritualism stands for true morality in this world, and obedience thereto, as the one means of assuring happiness in the life hereafter. That, as a philosophy, it is concerned with the universe in all its ramifications. That it is surely creating new concepts of religion, science, art and philosophy in their relations to the real needs of mankind. That the deductions to be legitimately drawn from its fully-established facts, and the communications received from the intelligent inhabitants of the spirit world, compel a recasting of the narrow and often irrational doctrines promulgated by some sectarians, to the end that a newer influx of spiritual power shall clear men's minds regarding the realities of the world of the hereafter. Before all the scaffolding is removed let us see to it that all which is humanly possible is done; that a finished edifice is disclosed to the world.

We need not hurry the work suggested. Let each be content to do his share, to do it well is honour enough. Others will take up the task, and others will gain by what we have done. We shall all know in season how far we have helped to build the Temple, and will live long enough to see the scaffolding removed and the lovely edifice completed and disclosed, if not while we are on earth, then certainly when we are in the Summerland.

ARE you trying to get a new subscriber to THE TWO WORLDS? Remember, every one counts.

"THE Wonders of the Saints, in the Light of Spiritualism," is the attractive title of a book by the Rev. Fielding Fielding-Ould, M.A., Vicar of Christ Church, Albany-street, London. It is prefaced by an able introduction from the pen of Lady Glenconner. The publisher is John M. Watkins. The price of the book is 4s. 6d., postage 2½d. extra. Further notice in due course.

"THE NATIONAL SPIRITUALIST" is the title of a neatly-printed eight-page monthly just received. It is the organ of the American National Spiritualists' Association. It can be obtained from the office of issue, 749, Oakwood Boulevard, Chicago, Ill., U.S.A. If succeeding issues maintain the quality of the initial one a prosperous future will be assured. We send our greetings and goodwill.

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. 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 Divinity That Shapes Our Ends."

E. Katharine Bates.

IN a late issue of "Light" I note two charming paragraphs, written by Major Lyall, D.S.O., speaking with much gratitude of his immunity from death or even severe calamity owing to the "constant guard and watchfulness" of his spirit friends, to whose efforts on his behalf he attributes his good fortune during four years of strenuous warfare at the Front, where he gained his honourable distinction. I have no difficulty in believing that these spirit efforts were indeed his armour and defence against so treacherous a foe. I have had too many wonderful instances of my own preservation from both physical and moral dangers to doubt for one moment that our friends do watch and guard us, averting from us all those dangers and calamities which are not written down in our individual book of life as necessary to that life's experience.

If a man or woman has a special work to do in the world, that man or woman will be guarded absolutely, and in what appears an almost miraculous manner, from making shipwreck of his or her life in a way which would have rendered him or her useless in this special life work. This is no theory on my part, but the result of personal experience. There is no more favouritism in this than in a skilful worker choosing an instrument that has been kept clean from infection for a difficult bit of work.

I feel sure Major Lyall would deprecate as strongly as myself any ideas of the best people being "spared," as it is called, whilst the worst have their sublime sacrifice accepted. What greater honour could have been done to them by the King of Kings? Yet in the last few years so many have written to me (some old and valued friends), telling me how thankful they are to God for "sparing" their dear boys or husbands when so many are mourning, as if the latter fact added to their joy in some subtle way. I do not think this is intended to be unkind. I look upon it as a far away echo of the horrible Calvinistic doctrines of our Father in Heaven being only a true Father to a small band of the elect and a very unkind stepfather to the rest.

If we really believe in the goodness and love of God to all whom He has created, we must surely realise that these dear boys and husbands would not have been spared if God saw that some greater gift would come to them and those who loved them through their death on the earth plane. When my greatest friend was killed, "leading his men on," and having given up his staff appointment to rejoin them, in the last year of the war, I felt that he was supremely blest, and that it was only we who loved him who had to bear the agony of loss. He was a firm believer in the power of thought and the presence of unseen helpers and spirit friends—God's love—and within five days of the news of his death his relatives received 1,500 letters and telegrams, many imploring them to say that there must have been some mistake which would be shortly rectified. A man with so many devoted friends on this side could hardly be entirely friendless on the other side of the veil, nor lose his physical body through any negligence of theirs.

In the last twenty years or more we who have been connected with psychical research have seen the best men and the most useful to our cause taken again and again. These splendid pioneers seem sometimes to be considered more useful on the other side than on this. They have finished their work here presumably, and are now ready for a higher class in the great school of life. Yet some who are ready must obviously remain here to help those who lag behind. It is useless for us to attempt to measure the amount or quality of any man's work.

On November 11th my friend's little daughter rang up her "Auntie" on the telephone, and said with great excitement, "It's Peace, it's Peace, Auntie! Isn't it lovely? They are all coming back." Adding sorrowfully, "But Daddy won't come back, will he?" No, thank God, for him the hero's death, for us the coming years of worry, unrest and difficulty, and the wretched task of tidying up the terrible scenes of bloodshed and disaster, entailed upon us by the insanity of the Mad Dog of Europe.

I should be truly unhappy were I not convinced that none of my spirit friends will be allowed to protect me one moment longer than my life here is advisable. I do most earnestly trust and believe that our spirit friends are shown a map of our lives before taking us under their protection. To give an illustration: Major Lyall's valuable life is preserved through the vigilance of his spirit guides, and he is grateful for their help and watchfulness.

But let us imagine a Major Brown or Major Green (and I am here stating an idea that has often occurred to me) going into action and being severely though not dangerously wounded. He is sent to a Base Hospital, and later to a convalescent one. At one or other he meets a charming, sympathetic, and helpful lady nurse. They fall in love, marry, and live to bless the wound, failing which they might never have met. Now supposing Major Brown's spirit friends had not failed on that occasion in their vigilant protection (purposely called elsewhere perhaps?) would that special marriage (with all the consequences entailed by it on future generations) have taken place? If not, the

Brown descendants might well ask with Oliver Wendell Holmes in his charming poem "Dorothy Q":

"Should I be I? or would it be
Nine-tenths another to one-tenth me?"

Do Animals Cease at Death?

THE above oft mooted point is discussed by H. J. Dukinfield Astley, M.A., Litt. D., in the January issue of "The Quest." The writer does not essay to affirm on evidence the survival of animals, but his argument is in strong support of the justice of such continuance. We have only space for selections from the essay, as its writer describes it, but it will afford pleasant reading to many readers. "The Quest" is a quarterly review, and is filled each quarter with valuable articles and reviews of new publications.

The author of the article writes as follows:—

She was only a kitten; but the gayest, brightest, sprightliest little creature that had ever graced "this naughty world." No Persian or Angora or Siamese aristocrat was she; just a little English kitten, grey with darker and lighter stripes on her back, with white chest and paws, and white face, with a little smudge of grey on one side of her nose, where the Great Artist had put his thumb when he was painting her.

Her early infancy was uneventful. Very soon, after she found herself able to run about the house and explore the garden, she began to investigate this strange cosmos, and with remarkable intelligence, which her fond owners watched with growing interest from day to day. She was not satisfied with rolling an empty reel of cotton or a walnut about the floor; it must be thrown to her, when she would catch it in her paws, toss it into the air, and catch it again, or pass it on to one of her admiring younger relatives, who would sometimes, not always, toss it back to her. Before very long she discovered where nuts could be procured—from the sideboard or dinner table—whereupon she developed a growing predilection for them. She would spring up, and a dainty paw would carefully select from the dish one to her liking, draw it out and roll it along till it fell floorwards, when she would be after it in a flash, and catch it almost before it had time to reach the ground.

As her education progressed she developed great powers of observation, and was always learning something new. For example, before rolling the nut or reel she would often pause, paw in air, and give it a gentle tap, gazing at it curiously the while with her little head on one side, as though inquiring: How do you manage to roll along like that?

But this by no means exhausted her faculty for observation and what one cannot but call her capacity for intelligent reasoning. In process of time she noted not only that people enter and leave a room by the door, and that if the door were closed she was shut out from the fireside and all the pleasures of society, but she also, without doubt, noted that the maid, when wishing to enter the room, knocked at the door. Thereupon she reasoned the matter out, and contrived the following plan. An old oak chest stands outside the dining-room door in the hall; on this she would perch herself, and gently rattle the handle of the door until it was opened, when it was the prettiest sight in the world to see her peeping round the corner with the question in her eyes: May I come in?

Another trick she taught herself—for she was entirely self-educated, and that was what constituted more than half the pleasure of watching her advance from day to day. In the hall, beside an old grandfather clock, hangs a Japanese gong, with a garden-chair alongside. Having in this case also carefully noted the course of events—that after the table was laid, the maid would sound the gong, upon which the family would sit down to meals, from which many a dainty bit was to be expected—she decided to try the experiment for herself. Accordingly one day she was discovered in the act of balancing herself on her hind legs on the top of the chair and reaching out to strike the gong with one of her little front paws; just as she had seen the maid do with the striker when the meal was taken in. She succeeded in striking it once or twice, and in future attempts was becoming quite proficient. Unfortunately, however, on one occasion she was caught in the act by someone descending the stairs at the time, who thoughtlessly exclaimed, "Kitty, what are you doing?" This startled and distracted her, and she overbalanced herself and fell to the floor, after which she never attempted the trick again. But her process of reasoning and faculty of observation were clear none the less.

Another of her pretty ways—for she was a privileged kitten—was to wind in and out among the flower vases on the lunch or dinner table, watching for a tit-bit. When it was offered she would make a little dart forward and accept it with as it were a "thank you," never once upsetting or even moving a vase. A piece of cheese was one of her special weaknesses; she would never miss sitting by a chair beside the sideboard, on which she knew it was placed after lunch or dinner, waiting till she received her reward.

Never once was she known to be out of temper or to put out a claw in anger. Many another trait could I des-

cribe, exhibiting her blithe and happy disposition indoors and out, scampering after the dead leaves in autumn, or wondering at the snowflakes in winter; but it is time to draw this narrative of too short a life to a close.

A tragic end, alas! awaited her. One morning, when barely eleven months old, she went out as usual and was missing all day. It was one of the worst days in a cold and bitter spring. She would never have stayed out in the wind and rain unless something untoward had happened to her. We hunted everywhere, in garden and paddock and the neighbouring fields and hedgerows, but nothing could be seen or heard of her. Ours is a locality where traps abound and where there are many foes to a kitten's existence; so it was sorrowfully concluded that she had disappeared without leaving a trace behind, as many another had done before her. The next morning she quite suddenly reappeared, but in a terribly muddled and woebegone condition, badly wounded, probably by a trap. All that loving care and attention could do was tried, but all in vain. She lingered through that day and the next, gradually growing weaker, and at length, as evening was turning towards midnight, to paraphrase the poet's words:

"Came the blind Fury with the abhorred shears
And slit the thin-spun life."

(giving one or two little cries like a frightened child she lay down, crossed one little paw over the other, and breathed out her life with a sigh as though falling asleep, to the inexpressible grief of those round whose affections she had entwined herself as no kitten had done before.

She was buried in a little copse where "after life's fitful fever" many of her kind had been laid, to sleep the "long sleep" before her, and her grave was covered with freshly gathered snowdrops, emblems of a life beyond the present.

The question then comes forcibly to mind: Are we compelled to hold that all that was left of this kitten was the little sleeping body laid to rest? Can such dawning powers of observation, can such a bright intelligence, such faculties of reasoning and of affection as she displayed, have perished out of the universe for ever?

Butler's argument is interesting, and, taken in connection with the doctrine of evolution, the strength of it is the more clearly perceived. He has been advancing arguments in support of the idea of immortality merely on the ground of what he calls "Natural religion," and continues: "But it is said these observations are equally applicable to brutes; and it is thought an insuperable difficulty that they should be immortal. . . . But the thing is really no difficulty at all, either in the way of natural or moral consideration. For first, suppose the invidious thing, designed in such a manner of expression, were really implied, as it is not in the least, in the natural immortality of animals—namely, that they must arrive at great attainments, and become rational and moral agents; even this would be no difficulty, since we know not what latent powers and capacities they may be endowed with. There was once, prior to experience, as great presumption against human creatures as there is against the brute creatures, arriving at that degree of understanding which we have in mature age."

But we can carry the argument further than the great Bishop could do in his day. The strongest of all reasons, it has been well said, for dismissing the machine theory of animals is their variety of idiosyncrasy. It is said that to the shepherd no two sheep look alike; it is certain that no two animals of any kind have the same characters. Some are selfish, some are unselfish, some are gentle, some irretrievably ill-tempered both to each other and to man. And so the doctrine of evolution comes in to enforce the argument. The great and cautious Darwin said that the senses, intuitions, emotions, curiosity, imitation, reason, of which man boasts, may be found in an incipient or even sometimes in a well-developed condition in the lower animals. "Man, with all his noble qualities, his God-like intellect, still bears in his bodily frame the indelible stamp of his lowly origin. Our brethren fly in the air, haunt the bushes, and swim in the sea." Darwin agreed with Agassiz in recognising in the dog something very like the human conscience. The great German philosopher Leibniz said that Eternal Justice ought to compensate animals for their misfortunes on earth, and Schopenhauer held that the ill-treatment of animals arose directly from the denial to them of immortality, while it was ascribed to man.

In a remarkable book, which I have lately been reading, and which I am glad to have the opportunity of bringing to the notice of some readers of this journal who may not have come across it, I find a similar pious hope expressed in regard to an animal of which the author was particularly fond. The book is entitled "The Faith of a Farmer," and is remarkable from the fact that the writer, William Dannatt, of Great Waltham, Essex (1843-1911), was not only a thoroughly practical and successful farmer in the days when farming was at a very low ebb, but also, as his book shows, a man who in his inner life was at heart a mystic. The volume consists of extracts taken from a Diary which he kept in later life. This is what he writes germane to the present subject: "Just another word for that noble animal the horse, which I must say I love. God forgive me if I have not done my duty to him, for many have worked for me year in and year out from seedtime to harvest, through frost and snow, through the hot summer day, and the wet

day in winter, ever willing and working cheerfully, tractable and obedient to the last degree. If they have another life, may that life be a happy one!"

According to the beautiful expression of the thought among the Red Indians of North America, who shared the belief in immortality common to all primitive peoples,

"The hunter still the deer pursues,
The hunter and the deer a shade";

and the thought, of which we have noted the earlier expressions, is taken full advantage of in the latest book that has been published on the subject of Immortality—that edited by Canon Streeter, in which several well-known writers collaborate with himself in the endeavour to make the idea of immortality more congruous to the modern mind than all the dogmas of all the churches have availed to do.

Says Mr. Clutton-Brock, in an essay on "Presuppositions and Prejudgments": "Yet another irrelevant cause of disbelief in a future life is the strange assertion, commonly associated with the Christian faith, that animals have no souls. This did not matter so long as men saw no likeness between themselves and animals; but, now that a thousand discovered facts prove the likeness, the contention is obvious that, since animals have no souls, men can have none either, and must die like dogs. But how if dogs die like men? How if animals are like men rather than men like animals? Perhaps the last piece of Christian humility we have to learn, with St. Francis, is that the black beetle is our brother. Perhaps it is the generic snobbery of man, more than anything else, that has deprived him of his highest hopes. . . . I cannot believe in a real future life so long as I think of it as a privilege of my own species." And Canon Streeter himself says on the same subject: "We need not dogmatise as to the exact point in the scale of being at which there first appears a consciousness sufficiently individual to have a permanent value as such. . . . But when we come to the higher animals the case is different. If love, loyalty, and capacity for unselfish devotion rather than intellect (per se) be the test of 'soul,' few lovers of the dog would be disposed to deny that . . . there is latent and can be awakened something to which we cannot refuse the name 'soul.' The attitude of a dog towards his master is very like that of the ancient Hebrew to his God."

Canon Streeter, it will be observed, confines himself in his argument to dealing with the possibility of a future life for the dog, and on this the "Times" reviewer somewhat unkindly remarks: "This is only to say that Canon Streeter had a dog he was fond of"; and no doubt he would say the same thing of the present writer when he carries the argument on, and applies it, as Mr. Clutton-Brock does, to other animals.

Just so was it in the case of the kitten with which this article has to do. People were often wont to remark: "You make your cats too human"; and what was true in a general way was truer still in her case. She was undoubtedly "humanised" to a remarkable degree by her association with human beings—perhaps too much so for her own eventual happiness—but at least, as every reader of this true narration will no doubt admit, her intellectual powers and therefore her "personality" were unusually drawn out, and the "possibility" at least of a future existence arrived at. Be that as it may, it is a civilising and a softening thought, especially as regards the treatment of the so-called dumb and inferior creatures, as was seen by Schopenhauer; and we shall believe that if, as we firmly hope, there is immortality for ourselves, there is also for them; and that somewhere, somehow, in some sphere of God's illimitable universe, we shall meet our dog and our kitten again.

A Mad Mahomedan Girl.

SOME ten years ago a mad Mohammedan girl of about sixteen, rather of a dark complexion and a short aquiline face, wearing a dirty cloth, could be seen in the streets of Calcutta, throwing to the mob dogging her steps handfuls of "Paysas" (copper coins) from her apron. These coins she got from nowhere and her apron was never without them. The persistent mob never allowed her a moment's rest, but always teased her for these coins. The recipients of these coins at once ran to the nearest shops to purchase something with the coins, which they believed would not last long, but gradually disappear, as if by evaporation.

Now this girl escaped somehow from the hands of the Calcutta mob to snatch a day's rest and privacy in Baranagar (in the northern suburbs). I was then second master in the Baranagar Victoria Government Aided High English School, and our school building was close to Baranagar Thana. One day in May, at about 1-30 p.m. (during the half hour's interval) a noisy crowd passed by the school gate facing the Ganges, and at the centre of the crowd I caught sight of a dirty girl, almost grey with dust. The Sub-Inspector of Police of the Baranagar Thana, a friend of mine, asked me through a constable to see him on my way home after school hours, which I did, to find the girl sleeping in the Thana lock-up to prevent mob violence.

She was quietly taking her afternoon siesta after how many tedious days God only knew. The mob had been dispersed by the police, as the girl had prayed for protection

rom the crowd, and she had herself entered the lock-up as the safest place for her. Of course, the lock-up was not then locked up, for the police had no case against her. In the meantime she had her bath and meals (kindly supplied by the Sub-Inspector's generous wife). After I was with the Sub-Inspector for half an hour, she prayed to be locked up to relieve the constable on guard, who was dispersing all crowding near the lock-up; for people came to her for the sake of gain, and this is enough to draw a crowd anywhere and any time. As the constable was wanted somewhere else, he put her under lock and key till he returned again. But before the constable had taken four steps she was by his side, asking for some Sikkha (tobacco powder mixed with lime powder). The constable ran back to try the lock, but it was all right, and he informed the Sub-Inspector of the strange phenomena, saying "She is a she-devil and no woman!" We then had her once more locked up before us, but before the key was turning a complete turn she was nowhere. We were all taken aback! Here was solid passing through a closely barred door, which not the strongest prisoner could pass through. On inquiry, she was found chatting familiarly with the Sub-Inspector's wife upstairs. Then she came down laughing, and gave some things to the Daroga, things which were in his box, of which the key was in the Sub-Inspector's pocket. The things were then put back with the help of the key. "You are the worst thief, for a policeman—women," said the Sub-Inspector. "Well, if you touch any iron safe the contents vanish, and it will be hard to fix the theft on you on the evidence of the senses." Really the Police Inspector, with all his subordinates, were nonplussed after some more test cases, and they prayed to her to give their "claka" a wide berth, carrying her back in a gharry to Calcutta, and to her mob and her strange ways. She said she was helped by her control, a "gin" (spirit). But she must herself be something of a "gin" to dematerialise her solid body so that she could pass through the barred door in open daylight and before lots of people.—INDIAN SPIRITUAL MAGAZINE.

The Prominence of God.

W. H. Evans.

In a little work just published, entitled "Spiritual Reconstruction," occurs this passage: "It is the very prominence of God that blinds men—all-penetrating, all-pervading, close at hand in *THINE* heart, with *THEE* as thou readest these words. . . . The power that will reconstruct your whole nature and bring about the redemption of the world is within."

There is the key to all progress, the method of growth in nature is from centre to circumference, and all through this little work there is an insistence upon the divine potency of the spirit, the ever-pressing outward of a divine Idea, the Christhood within the man.

In these days of stress, of material unrest, of strikes and rumours, revolutions and social wars, it seems absurd to speak of the "prominence of God." To many of us no doubt God seems far enough removed from all this weltering state of change. We have been so habituated to think of God in relation to all that is peaceful, holy, beautiful, that to be told it is the "prominence of God which blinds us" comes as a shock, a rude awakening from some gentle sleep; yet in those words lie a tremendous truth whose regenerating power may cleanse us through and through.

But where is God prominent? and what do we mean by God?

To speak of glowing sunset hues, of the loveliness of flowers and streams, and woodland shade; of the glory of the song of the birds and the beauty on the butterfly's wing; to dwell in ecstasy upon the stirring diapason of the storm, discreetly hiding from our mental view its terror and devastation; these are the things which we so often think of as what we would mean by the "prominence of God."

The pendulum has swung to the other extreme. A dark theology saw God prominent not so much in the beautiful things as in the terrifying phenomena of nature, in sickness, in death, in great plagues, in all that was ugly and gloomy, until men revolted, and either said "There is no God," or turned their vision to the softer hues of life. And yet, in all things, God is equally prominent, only our limited vision thinks of Him as more prominent in some manifestation than in others. "The law that rounds the dewdrop shapes the world." What then are we to understand by that phrase, "It is the very prominence of God which blinds men"?

Let me tell you what it says to me, how it echoes in my heart. Perhaps it will find a responsive echo in yours, and both be benefited.

Like all other men, I feel the stress of these days, days of such vast import, of such great significance, that one can only see but dimly what will ultimately come out of them. In one sense, to us at least, these days are of vaster import than the past five years. They were the ploughing and harrowing time, the days of the iconoclast, when war spread his blood-red pinions, and with shrapnel and high explosive and minenwerfer and bloody rain from heaven swept through our civilisation like a mighty wind. When all was

falling in ruin about us, when sorrow draped in black stalked the world, and the voice of Rachel weeping for her children ascended to skies that seemed as brass, and all looked to us as though God was banished, and only destruction walked around us.

And yet some of us felt amidst the distress that somehow this had become necessary. We fought against the feeling, because we did not like to admit even to ourselves that such vast destruction was necessary to progress. Not that God willed it, but because man had blundered in his selfishness and greed, and had built a civilisation thereon which could only breed the like, selfishness and greed, with all their narrow restrictions of life. This blindness to the things of the spirit and to those vaster issues which flow therefrom could only have one result. Whether we face the demands of the spirit bravely, or whether we ignore them, makes all the difference in the end between peaceful development or revolution. And now like a mighty wind the "spirit bloweth where it listeth, we hear the sound thereof but know not from whence it cometh or whither it goeth."

The older civilisation is crumbling around us; on every hand there is a searching for something stable. Agreements are made to-day, but so swift is the urge of the spirit that to-morrow they are "scraps of paper." Nothing is stable, all is changing. Whereon then shall we build?

"The power that will reconstruct your whole nature and bring about the redemption of the world is within," writes the author of "Spiritual Reconstruction." Truer words were never spoken. But why does it lie within? Because man is of God, and He is the source of all power. That is the inward meaning of the phrase "the prominence of God," because it is ourselves in God which holds the power of reconstruction. But so long as our backs are to the light, so long will the projection of our shadows cause us to look upon the world with gloomy eyes.

If we look, not at one particular phase of unrest, but upon the whole, sweep our vision over the world, and see that the same phenomena are taking place, we shall understand something of the meaning of the shifting of the forces which have hitherto been in few hands, something of the economic factor in the sum of civilisation. For humanity is all of a piece, of one pattern, one warp and woof, and it matters not whether it be in far-away Japan, or Russia, or Germany, or Ireland, or our own country, it is one force operating, working towards freedom, and that force is the Divine Idea embodied in the spirit of man, the Idea which he sometimes catches gleams of, but which more often lies behind as the unknown force which works toward righteousness through an infinite number of channels. But if we turn inward to our spirit, and look into the well of our own consciousness we shall see it clearly enough, the Divine Idea of a perfected humanity, which must be realised in our souls before it can be expressed upon the outer plane of life. Because of this hidden power we fail to see that all this seething unrest is but the expression of the God Power in humanity, and our vision, fixed upon the volatile, changing phenomena of material existence, mistakes it for the reality, and misses the greater meaning beyond. Wherein is God prominent? In the facts of everyday life, there is no other.

"Closer is He than breathing,
Nearer than hands or feet."

He is ourselves.

Rest then, O heart, for the dawn of a new day has broken, and presently the birds will sing, and insects will hum, and the drone of the bee will be heard in the air, and over all shall come the morning breezes fresh and sweet, purifying the world, and the sons and daughters of men shall sing a new song, and Peace shall come in all its glory, and unfolding beneath its influence a new humanity shall arise, which shall be the veritable Son of God manifest in the flesh. Verily the prominence of God has blinded us; let it blind us no more, but give us vision.

Correspondence.

"AN OPEN LETTER TO THE ELITE OF MODERN SPIRITUALISM."

SIR,—The very excellent letter under above heading in your issue of the 24th ult. appears at a most opportune time, during a period of great unrest, when, as in days of old, the nations do "furiously rage together, and the people imagine a vain thing." The letter, to my thinking, is a veritable keynote and clarion call to action. Not only does it appeal to the elite of Spiritualism, it also appeals to the great democracy; in fact, to all who have at heart the welfare of the human race, and what is most devoutly to be wished, viz., a permanent peace upon earth and goodwill to all mankind. As a reader of Spiritualist literature during the last 40 years, I do not remember ever perusing a better letter, or one more unique and for the grand object preferred therein, a real multum in parvo. The various articles which have been appearing in your journal during the past month by V. C. Desertis, M. Macdonagh, James Lawrence, and others have been highly interesting, and prove that Spiritualism has still within its ranks very able speakers and writers.—Yours, etc., CHARLES W. GRENN.

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.

Unions and Councils.

UNION OF LONDON SPIRITUALISTS.

THE annual social and dance held on Feb. 1st, at Anderton's Hotel, was an unparalleled success. Nearly 300 assembled, including many prominent workers and mediums, amongst whom were noticed Miss Estelle Stead, Mr. John Lewis, Mr. Vango, and Mr. Horace Leaf. At the last moment we received notice of the sudden illness of three of the promised artistes, and the prospect of the programme became ominous, but Miss Edith Bolton nobly came to our assistance and rendered several extras. Miss Madge Rose was much appreciated in her novel, classical dance. Mr. Leonard Burr amused with his songs. We are also greatly indebted to Miss Louie Ensor for pianoforte solos. Our President (Mr. G. T. Gwinn) conducted the proceedings. Mr. Pittman, as M.C. for the dances, and Mr. Davies, as pianist, contributed ably. —[Crowded out last week.—Ed.]

SOUTH - WEST LANCASHIRE AND CHESHIRE UNION.

THE annual meeting was held at Earlestown. Societies represented were Wigan, Warrington, Pemberton, St. Helens Progressive, Sutton, St. Helens, Brook-street, Daulby, Earlestown, Platt Bridge, Runcorn, Chester, and Hindley. The President called the meeting to order and offered the invocation, and a very hearty welcome to all present. Minutes read and considerable amount of correspondence, and adopted. Two new Societies were accepted. The various reports were accepted en bloc. Treasurer showing a balance in hand of £6 9s. Literature sales have been £5 16s. during the year. Election of officers were: Mr. R. A. Owen, president; Mrs. Davies, vice-president; Mr. F. H. Crowdsen, secretary; Mr. Collin, treasurer; Mr. Mack and Mrs. Peers, E.C. members; Mr. Rosseter, literature sec.; Mrs. Smyth L. L. delegate; Mr. Mack and Mr. Rosseter, S.N.U. representatives. A vote of thanks to the retiring officers and local friends brought the meeting to a close. The Sunday services were conducted by Miss Rhoades and Mr. R. A. Owen.—C. E. SMYTH, Hon. Sec.

Special Reports.

100 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 members' tea was held on Wednesday, Feb. 5th, about 50 members sitting down to tea, which was followed by a social evening. A fine programme had

been arranged by our Social Committee. Thanks are due to the members of the McGuire family and Miss Hapgood for the musical part of the programme, also to Captain Williamson for his recitations. A very successful evening terminated with the singing of Auld Lang Syne.

BURTON-ON-TRENT.

THE Star of Progress Spiritual Society, 12, Horninglow-street, held their opening tea and concert. The Ladies' Committee presented a beautiful tea, laid on prettily-decorated tables at 4 and 6 p.m., there being four sittings. Mrs. Corns pleased a large number of people in the afternoon with clairvoyance. Mr. Wootten Harvey gave psychic readings from 6 to 7 p.m. A grand programme was presented to a large audience. Miss D. Brookes and various friends presided at the piano. The following artistes contributed to the programme: Mr. F. Pickering, Miss F. Birkin, Mr. Stenson, Mrs. Corns, Miss Fuller, and Mr. Brookes. Mr. Castle presided. A whist drive took place for the Soldiers' Tobacco Fund.

RUNCORN.

THE services were conducted by members of the Liverpool L.D.C. Mrs. Stephenson, of Chester, conducted the afternoon service, which consisted of songs, recitations, marching, calisthenics, and clairvoyance. In the evening Miss Mather and Mr. E. A. Keeling addressed the congregation. Mr. Keeling pleaded the children's cause in a delightful manner, and gave the parents present food for thought for all times. Mr. Foster excelled in his voluntary on the organ. Mrs. Stephenson presided at the evening service.

MEETINGS HELD ON SUNDAY, FEBRUARY 9th, 1919.

ABERDEEN, Bon Accord. — Morning, address on "The inner meaning of Spiritualism" by Mr. Duncan. Evening, address on "Time spirit and holy spirit" by Mrs. Murray, also clairvoyance. Solo rendered by Mr. Reid. Mr. J. W. Crowcroft presided.

BARNSELEY. — All our services taken by Mrs. Thickett, her subject in the evening being "Spiritualism and reconstruction." She also gave clairvoyance.

BEDFORTH. — Mr. Frost gave addresses on "The allied forces of opposition against Nature" and "The secret chamber." Clairvoyance by Mr. Frost and Mr. Jacques. Mr. Holland presided over good audiences.

BIRKENHEAD, Hamilton. — Mrs. Mossop gave addresses and clairvoyance at both meetings. Mr. S. Williams presided.

BIRMINGHAM, Spiritualist Church. — Mrs. O'Keef gave addresses and clairvoyance to crowded audiences.

ASTON: First visit of Mrs. Price, who spoke on "Faith and facts," also giving clairvoyant descriptions and messages. Mr. J. G. Wood presided. 26 copies of THE TWO WORLDS sold.

ERDINGTON: Mr. Albert Cooke spoke on "The soul's progression after death," also giving clairvoyance to a good audience. Mrs. Harlow presided.

SATLEY: Mr. J. H. Robinson addressed us on "Through much tribulation we shall enter the kingdom." Miss Wooding gave clairvoyance. Mrs. Phillips presided.

BRIGHTON, Windsor-street. — Morning, open circle. In the evening Miss Scatterd addressed an interested audience at the Athenæum Hall, North-street, where our Sunday evening services will continue until further notice.

BRISTOL, Thomas-street. — Morning, Study Circle conducted by the President. Evening, address and clairvoyance by Miss Mary Mills on "Priest versus prophet." Mr. J. M. Eddy presided over a good audience.

BURTON-ON-TRENT, Star of Progress. Miss Nicholson gave addresses and clairvoyance to good audiences.

CARDIFF, Central. — Mr. and Mrs. Alexander gave addresses and clairvoyance to crowded audiences.

CHESTER, Brook-street. — Mr. Powell spoke on "Do we live again?" Meetings well attended.

CHESTERFIELD, Low Pavement. — Mr. Aaron Wilkinson gave addresses and clairvoyance to large audiences in the Market Hall. Solo by Mrs. Tattersall. Mr. E. Cowell presided.

COVENTRY, Foleshill. — Mr. Cooke spoke on "What is Modern Spiritualism?" Good congregation.

DERBY, Central. — Afternoon, locals gave addresses and clairvoyance. Evening, Mr. Porter gave an address and clairvoyance to a good audience.

LONDON. — Battersea: Good morning circle. Evening, Mr. G. Prior gave an address on "Pictures."

Brixton: Mr. R. Boddington gave an address on "Primitive Christianity in the light of Modern Spiritualism."

Camberwell: Morning service conducted by the members. Evening, good address and clairvoyance by Mrs. Cannock.

Clapham: Trance address on "Advantages and dangers of spirit communion" given by Mrs. Clempson. Mr. Eagle presided.

Croydon: Address by Mr. R. King on "Words of power." — Pros.: Sunday next, at 11, Service and Circle. At 6-30, Mr. H. Leaf.

Ealing: Mrs. Graddon Kent gave an address and clairvoyance. Musical item by Miss and Master Ensor. Mr. Holloway presided.

Fulham: Morning, open circle. Evening, Mrs. Neville gave an address and clairvoyance. — Pros.: Sunday, Feb. 16th, at 7, Mr. Flood.

Hackney: Mrs. S. Fielder gave an address and descriptions.

Kingston-on-Thames: Mr. Kirby gave an address and Miss M. Welbelove clairvoyance. — Pros.: Sunday next, at 6-30, Mrs. Cannock will give an address and clairvoyance.

Little Ilford: Evening, address to full hall by Mr. G. T. Gwinn. — Pros.: 16th, at 6-30, Mr. R. Boddington. 17th, at 3, Ladies Mrs. Podmore. 19th, at 7-30, Mrs. Jamrach. 20th, Whist Drive. Wounded soldiers free.

London Spiritual Mission: Morning, Mr. Ernest Meads spoke on "Hope." Evening, Mr. Percy Beard spoke on various spiritual questions of interest.

Manor Park: Evening, Mr. P. Smythe gave an address on "Out of harmony comes good." — Pros.: Sunday next, at 7, Mr. and Mrs. Smith. Thursday, at 8, Mr. Wills.

Marylebone: Mr. Horace Leaf gave an address on "Spiritualism and Jesus, of Nazareth," and also gave clairvoyance. Soloist, Miss Sallow. Excellent audience.

N.L.S.A.: Morning, Mr. T. O. Todd gave an address on "Charles Dickens." Evening, Mrs. A. Boddington spoke to a large audience on "Spiritualism, the golden key."

S.L.S.M.: Morning circle conducted by Mr. H. Cowlam. Evening, Mrs. Mary Gordon gave an address and clairvoyance. Questions were also answered.

Plaistow: Mrs. Podmore gave an address on "Kindness," followed by clairvoyance. Good audience.

Stratford: Mr. H. Boddington occupied the platform, giving an address.

Tottenham: Alderman D. J. Davis gave an address on "A new world for everybody." — Pros.: Sunday next, at 7, the Rev. Susanna Harris, the famous trumpet medium, will give an address. Silver collection.

Woolwich and Plumstead: Mr. Miller gave an address to a good audience.

LOUGHBORO, Swan-street. — Mrs. Hallam gave addresses on "God is love" and "Love for another," followed by clairvoyance. Crowded meetings.

MEXBRO. — Mr. S. Liddett spoke on "Spiritualism the need of the age," and also answered questions. Mrs. Liddett gave clairvoyance. Mr. C. Haywood presided.

NORTHAMPTON. — Mrs. Johnson gave addresses and clairvoyance to good audi-

ences. Mrs. Bull read the lessons and Mr. Bull presided.

NEWPORT, Harry-street. — Mr. Austin gave an address on "Resurrection," also clairvoyance. Mr. Drake presided.

Commercial-street: Address on "The philosophy of life" by Mr. Wigglesworth. Clairvoyance by Miss Trapp and Mrs. Williams.

NOTTINGHAM, Progressive. — Miss E. Swadden gave addresses and clairvoyances Mrs. Pepper presided.

PAIGNTON, Public Hall. — An address was delivered by Mr. Phillips. Mr. Marshall presided.

PETERBOROUGH. — Addresses by Miss Bartlam, also clairvoyance, to crowded audiences. Mrs. Last sang a solo. Mr. F. W. Rickett presided.

PLYMOUTH, Morley Hall. — Miss Small presided and gave the invocation. The address was given by Pte. Eardley on "War and spirit." Mrs. Trueman followed with clairvoyance.

Stonehouse: Meeting conducted by Mr. Pearce. Address by Mr. Ireland on "I say unto thee, Arise." Clairvoyance by Mr. J. Dennis. Soloist, Mrs. H. Pearce. Full hall.

PORTSMOUTH, Temple. — Mr. F. T. Blake conducted our services, giving addresses and clairvoyance.

PRESTON, Lawson-street. — Mrs. Green was our speaker, also giving clairvoyance to fair congregations. Mr. Crank presided. TWO WORLDS sold out.

ROTHERHAM. — Mr. A. J. Chappel, B.Sc., gave a discourse on "Brotherhood and religion," and also answered questions. Mrs. Vernon rendered a solo and Mr. Metcalfe presided over a good audience.

SHEFFIELD, Attercliffe. — Mrs. Charnley gave a trance address on "Spiritualism and science" to a large audience. She also gave clairvoyance.

Centre: Mr. T. Hossell gave addresses and clairvoyance. Mrs. Dawson occupied the chair.

Heeley: Mrs. Marcroft gave addresses and clairvoyance. Her evening subject being "Our conception of truth."

SOUTHPORT, Hawkshead Hall. — Mrs. Beardsworth deputised owing to the indisposition of our planned speaker, Miss Agnes Farrar. Mr. Rowlandson presided.

SUTTON-IN-ASHFIELD. — Mrs. Farnsworth gave an address and clairvoyance. One of the Lyceumists rendered a solo.

SWADLINCOTE. — Addresses and clairvoyance by local workers. Subjects, "Why do you wish to become a medium?" and "Lessons that investigators teach us."

TREDEGAR. — Mr. Brown gave an address on "Conditions," and Mrs. Halestrap described spirit friends.

WIGAN, Millgate. — Mrs. Reynolds, of Bolton, gave an address on "Involved in clouds invisible" to a good audience.

WISBECH. — Address by Mr. Hugh Racey on "Clairvoyance, what is it?" Mrs. Wm. Taylor gave descriptions and messages.

**** Owing to the reduced space at our disposal we are not able at present to insert reports of Lyceum work, unless events are advertised in our advertising columns. Please, in future, send such reports to the Editor of "The Lyceum Banner," 17, Bromley-rd., Hanging Heaton, Dewsbury.**

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information

ROYTON, NEW CENTRAL SPIRITUAL CHURCH, SPRING GARDENS STREET. — Mr. Arthur Lord, 223, Garforth-street, Chaderton.

MARLEY PROGRESSIVE MOVEMENT. — Mr. G. A. Morley Wright will give one of his popular and instructive Lectures in the Co-operative Hall, on Sunday, Feb. 23rd, at 6 p.m. All are welcome.

Society Advertisements.

South Manchester Spiritualist Church PRINCESS HALL, MOSS SIDE.

SUNDAY, FEB. 16TH, at 6-30,
Mr. GILLING. At 8-15, **Mrs. HOPE.**
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, FEB. 20TH, at 3 and 8-15,
Mrs. LANGFORD.

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, DEANSGATE.

FEB. 16TH.—Circle for Members only.
" 23RD.—Miss **BARTON.**
MAR. 2.—Circle for Members only.
" 9.—Mr. J. J. **MORSE.**

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, FEB. 16TH, at 3, 6-30 and 8,
Mr. J. KAY.
Lyceum at 10-30.
MONDAY, at 3 and 8, **Mrs. HOLDEN.**
WEDNESDAY, at 8, **OPEN CIRCLE.**
SUNDAY, FEB. 23RD, **Mrs. E. NOBBS.**

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, FEB. 16TH, at 6-30 and 8,
Mrs. A. E. BENTLEY.
Lyceum Sessions at 10-30 and 2-15.
WEDNESDAY, FEB. 19TH, at 3, Ladies'
Meeting, **Mrs. VERITY.**
THURSDAY, FEB. 20TH, at 8, **Mrs. Robinson**
SUNDAY, FEB. 23RD, **Mr. G. F. Knott.**

Longsight Spiritualist Society, SHEPLEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, FEB. 16TH, at 6-45 and 8-15,
Mrs. KNOTT.
TUESDAY, FEB. 18TH, at 8-15, Meeting.
THURSDAY, FEB. 20TH, at 8-15, Meeting.

Moston Spiritualist Lyceum Church, 48, ASHLEY LANE. Three minutes from Conran St. Car Terminus.

SUNDAY, FEB. 16TH, **Mr. OWEN,**
WEDNESDAY, at 8-15, **OPEN CIRCLE.**
SUNDAY, FEB. 23RD, **Mrs. LYNCH.**

MOSTON SPIRITUALIST LYCEUM CHURCH.

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MOSTON,
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NOTE RE PROSPECTIVES.—Will secretaries please note that only 24 words are allowed for a Prospective Notice? See Instruction 2. Count the words exactly as if you were sending a telegram.

Society Advertisements.

Hyde Spiritualist Church, CLARENDON STREET.

SUNDAY, FEB. 16TH, at 2-45 and 6-30

Mr. T. TYRRELL,
The Renowned Clairvoyant.

Soloist: **Madame McEwen.**

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Hot Water provided for those friends coming a distance.

Brighton Spiritualist Church, WINDSOR HALL, WINDSOR STREET. Affiliated to the S.N.U.

SUNDAY, FEB. 16TH, **Mr. F. T. BLAKE,**
Addresses and Descriptions.
At 11-15, WINDSOR HALL. At 7, ATHEN-
ÆUM HALL, NORTH STREET.
WEDNESDAY, at 8, **Public Meeting.**

Brighton Spiritualist Brotherhood, OLD STEINE HALL, 52A, OLD STEINE. Affiliated to the S.N.U.

SUNDAY NEXT, at 11-30 and 7, Trance
Addresses and Clairvoyance by **Miss G.
BUTCHER.**

Lyceum every Sunday at 3.
MONDAY, at 7-45, Brief Address and Psych-
ic Readings by **Miss BUTCHER.**
TUESDAY, at 7-45, Lecture on "Astrology"
by **Miss SAMSON.**
THURSDAY, at 7-45, Questions and Clair-
voyance.
FRIDAY, **Guild Whist Drive.**

FORWARD MOVEMENT.

SUNDAY, FEB. 23RD, in the **ATHENÆUM
HALL, North Street,** at 3 p.m.,
Lecture by **Mr. A. VOUT PETERS** on
"Heaven: Where is It?" followed by
Clairvoyance.
Chair: **Rev. STANLEY COWEN.**

Battersea Spiritualist Society, 45, ST. JOHN'S HILL, CLAPHAM JUNCTION.

SUNDAY, FEB. 16TH.
At 11-15, **Circle Service.** At 3, **Lyceum.**
At 6-30, **Address and Clairvoyance.**
FEB. 20TH, at 8-15, **Mrs. NEVILLE.**

Brixton Spiritual Brotherhood Church STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, FEB. 16TH, at 3, **Lyceum.** At 7,
Mrs. PODMORE, Address & Clairvoyance.
FEB. 23RD, **Mrs. MAUNDER.**
CIRCLES: Monday, 7-30, Ladies only.
Tuesday, 8, Members. Thursday, 8-15,
Public Circle.

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SUNDAY, FEB. 16TH, at 11, **Public Circle**
At 3, **Lyceum.** All are welcome. At 7, **Mr.
G. R. SYMONS.**
WEDNESDAY, at 8, **Members' Circle.**
FRIDAY, at 6-30, **Lyceum Drill.** At 8,
Public Meeting for Inquirers.
SUNDAY, FEB. 23RD, **Mrs. A. Jamrach.**

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The above Church has arranged (under the S.N.U.) a **PUBLIC SERVICE**, to be Addressed by

Dr. ELLIS T. POWELL, LL.D. (of London),

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Speakers: **Mr. HORACE LEAF** and **Miss ESTELLE STEAD.** Soloist: **Miss Maskell.** **SILVER COLLECTION.**

HUDDERSFIELD AND HALIFAX DISTRICT COMMITTEE.

MONTHLY CONFERENCE, SUNDAY, Feb. 23rd, SPIRITUALIST CHURCH, RAVEN STREET, HALIFAX.

Business Meeting at 10-30. Afternoon, at 2-45, a Paper will be read by **Mr. S. ACKROYD** on "A New Heaven and a New Earth." Questions and Discussion invited.

Evening, at 8, Selected Speakers from all parts. A Hearty Invitation to all Inquirers and Friends.

Society Advertisements.

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No. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (Pass through Main Building, and to Second Room on Left).

SUNDAY, FEB. 16TH, at 6-30, Mr. G. T. GWINN.

SUNDAY, FEB. 23RD, at 6-30, Mrs. E. MARRIOTT.

Harrow & Wealdstone Spiritualist Society.

GAYTON ROOMS, STATION RD., HARROW.

FEB. 16TH, Mrs. ALICE JAMRACH will give an Address and Clairvoyance.

ADMISSION FREE. COLLECTION.

Woolwich & Plumstead Spiritualist Church,

PERSEVERANCE HALL, VILLAS ROAD.

SUNDAY, FEB. 16TH, at 7, Mr. R. G. JONES, Address and Clairvoyance

WEDNESDAY, FEB. 19TH, at 8, Mr. MAT- TESON gives the Address.

Stratford Spiritual Church,

EDMISTON ROAD, SIXTH TURNING DOWN FOREST LANE, GOING FROM MARYLAND POINT STATION

SUNDAY, FEB. 16TH, at 6-30, Mrs. GREENWOOD.

WEDNESDAY, FEB. 19TH, at 3, 'LADIES' MEETING'—Miss GEORGE.

THURSDAY, FEB. 20TH, at 8, PUBLIC CIRCLE.

SUNDAY, FEB. 23RD, at 6-30, Mr. A. TRINDER.

LYCEUM EVERY SUNDAY AT 3.

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Society Advertisements.

Rotherham Spiritual Society.

The above Society has arranged, under the auspices of the S.N.U., a

PROPAGANDA MEETING

to take place

On **SUNDAY, Feb. 23rd, 1919,**

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MR. J. GRATTON, of Nottingham, is reluctantly compelled to cancel all dates up to the end of March, owing to sickness.

SPEAKERS' OPEN DATES, Etc.

HERBERT MARLOW (Discharged Naval Seaman), Speaker, Clairvoyant and Psychometrist, is booking dates for 1919.—Write 195, Town-street, Rodley, Leeds. State Societies' terms.

Mrs. COOKE, Speaker and Clairvoyant, has a few open dates for 1919.—60, Bayswater Row, Roundhay-road, Leeds.

WILL Societies kindly note that **Mr. F. Rimmer**, speaker and clairvoyant, is now discharged from H.M. Forces, and is booking dates for 1919? Open to book full week-ends.—48, Mulgrave-street, Prince's Park, Liverpool.

WILL Secretaries note the new address of **Mrs. Mary Crowder** (late of Sheffield) is now "Beaumont," 13, Chelmsford-road, Leytonstone, E. 11. Speaker and clairvoyant. Some open dates for 1919.

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