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THE TWO WORLDS.

Registered at the G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY and PROGRESS of **SPIRITUALISM**, also to RELIGION IN GENERAL and to REFORM.

No. 1678—Vol. XXXIII. FRIDAY, JANUARY 9, 1920. PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,
Hold **SUNDAY EVENING MEETINGS** at 6-30 p.m. at
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SUNDAY, JAN. 18TH, MRS. M. H. WALLIS.
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At 6-30, DR. W. J. VANSTONE.
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THURSDAY, JAN. 15TH, at 4, Open Class for Inquirers.

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SUNDAY, JAN. 18TH, at 11, MR. & MRS. PULHAM. At 7,
MR. T. W. ELLA.
ANNUAL GENERAL MEETING on TUESDAY, JAN. 20TH,
at 8 prompt.

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SATURDAY, JAN. 17TH, at 7-30, SOCIAL AND DANCE in aid
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Established July 1st, 1919.
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ESTABLISHED JULY 1st, 1919.

(Affiliation with the Spiritualists' National Union applied for.)

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The International Home Circle Federation.

SECRETARY AND ACCOUNTANT: **Mr. THOMAS BLYTON, 10, Babington Road, London, N.W. 4.**

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(Please state whether Mr., Mrs., or Miss.)

Age.....

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Workers of any kind are welcomed for propaganda purposes.

Professional and private Mediums in London or provinces desiring connection with the above Federation are requested to communicate with the Secretary for further particulars.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,678—VOL. XXXIII.

FRIDAY, JANUARY 9, 1920

PRICE TWOPENCE.

The Religious Aspect of Spiritualism.

Alfred Kitson.

IN the issue of THE TWO WORLDS for July 4th, 1919, there appeared a letter headed "Spiritual Fellowship Service," urging (as a means of raising the tone of Spiritualism and dignifying our movement as being of a highly moral character, based on man's spiritual nature as demonstrated by phenomena and elucidated by its philosophy) that membership be made a solemn and impressive function, and not the easy, happy-go-lucky thing it is to-day in many Societies, open to all who are willing to pay membership fees, without having pointed out to them what the religion of Spiritualism stands for, and what kind of daily life a Spiritualist should endeavour to lead, so that each member's conduct should reflect creditably on the Society they are in membership with, and equally so on the movement.

I very briefly outlined the Induction Address by the President, so that those to whom the suggestion appealed could compile such for their service. As several of your readers have expressed a desire that I compile the said address, and submit it to the movement through THE TWO WORLDS for the service of all, I have decided so to do as follows:—

SPIRITUAL FELLOWSHIP SERVICE.

(New members should be accommodated with seats near the rostrum.)

Opening exercises: Hymn and invocation.

President: Dear Friends,—We are assembled here on this occasion to welcome lovingly and reverently aspirants to spiritual fellowship with us (here call by name each new member), who have become convinced of spirit communion, and the religious importance of the same.

Spiritualists may be divided into two classes, viz., (1) those who believe in a continued future existence, and that departed spirits can and do communicate with man; and (2) those who believing thus, strive to cultivate their noblest faculties, live true lives, and forever strive to improve in goodness and wisdom. The first section may be justly termed "Spiritists." The second section only are entitled to the name of Spiritualists in its highest and truest meaning, and so are worthy of Spiritual Fellowship.

Therefore, it is necessary that all applicants for membership should have resolved that henceforth they will correct all unworthy habits and language acquired while living a worldly life, for two reasons: (1) Because as you sow, so shall you reap; (2) because according to your daily actions and conversations, so will people you work and associate with judge the religion of Spiritualism to be; morally uplifting and reforming, or pandering to a morbid craving for mere phenomena. Its ethical teachings are expressed in the following

TEN LAWS OF RIGHT.

- 1.—Manifest temperance in all things, whether physical, mental, affectional, moral, or religious.
- 2.—Give justice to all creatures that be justice being the exercise of precisely the same rules of life, conduct, thought, or speech that we would desire to receive from others.
- 3.—Show gentleness in speech and act, never needlessly wounding the feelings of others by harsh words or deeds, never hurting or destroying aught that breathes, save for the purpose of sustenance or self-defence.
- 4.—Speak truth in every word or thought spoken or acted, but reserve harsh or displeasing truths where they would needlessly wound the feelings of others.
- 5.—Exercise charity in thought, striving to excuse the failings of others, and charity in speech, veiling the fail-

ings of others; charity in deeds wherever, whenever, and to whomsoever the opportunity offers.

6.—In almsgiving be generous, visiting the sick and comforting the afflicted in every shape that our circumstances admit of, and the necessities of our fellow creatures demand.

7.—Exhibit self-sacrifice at all times, wherever the interests of others are to be benefited by our endurance.

8.—Be temperate yet firm in defence of our views of right, and protest against wrong, whether for ourselves or others.

9.—Display industry in following any calling we may be engaged in, and in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

10.—Manifest love above and beyond all, seeking to cultivate in our families, kindred, friends, and among mankind generally the feeling of that true and tender love which can think, speak, and act no wrong to any creature living, remembering always that where love is, all the other principles of right are fulfilled beneath its influence, and embodied in its monitions. We shall ever hold these ten principles of right to be obligatory upon all men, as they are the deductions evolved from the laws of being, and therefore in strict harmony with the divine order of creation. Man's opinions concerning science and theology are subject to change according to surrounding circumstances, training or personal experience, but the religion of right, morality, and love, and the commandments duty originating from the principles inherent in life and being, can never change until man ceases to be, or the harmonies of the universe are themselves changed or annihilated.

Its spiritual teachings are set forth in the following:—

SPIRITUAL COMMANDMENTS.

1.—Thou shalt search for truth in every department of being. Test, prove, and try if what thou deemest is truth, and then accept it as the word of God.

2.—Thou shalt continue the search for truth all thy life, and never cease to test, prove, and try all that thou deemest to be truth.

3.—Thou shalt search by every attainable means for the laws that underlie all life and being; thou shalt strive to comprehend these laws, live in harmony with them, and make them the laws of thine own life, thy rule and guide in all thy actions.

4.—Thou shalt not follow the example of any man, or set of men, nor obey any teaching or accept any theory as thy rule of life that is not in strict accordance with thy highest sense of right.

5.—Thou shalt remember that a wrong done to the least of thy fellow creatures is a wrong done to all; and thou shalt never commit a wrong wilfully and consciously to any of thy fellow-men, nor connive at a wrong done by others, without striving to prevent it or protesting against it.

6.—Thou shalt acknowledge all men's rights to do, think, or speak to be exactly equal to thine own, and all rights whatsoever that thou doest demand thou shalt ever accord to others.

7.—Thou shalt not hold thyself bound to love or associate with those that are distasteful or repulsive to thee, but thou shalt be held bound to treat such objects of dislike with gentleness, courtesy, and justice, and never suffer thy antipathies to make thee ungente or unjust to any living creature.

8.—Thou shalt ever regard the rights, interest, and welfare of the many as superior to those of the one or the few, and in cases where thy welfare, or that of thy friend is to be balanced against that of society, thou shalt sacrifice thyself or friend to the welfare of the many.

9.—Thou shalt be obedient to the laws of the land in which thou dost reside, in all things which do not conflict with thy highest sense of right.

10.—Thy first and last duty upon earth and all through thy life shall be to seek for the principles of right, and to live them out to the utmost of thy power, and whatever creed, precept, or example conflicts with those principles, thou shalt shun and reject, ever remembering that the laws of right are: In morals, justice; in science, harmony; in religion, the Fatherhood of God, the Brotherhood of Man, the immortality of the soul, and compensation and retribution for the good or evil done on earth.

Its religious teachings are expressed in the following six PRINCIPLES.

- 1.—The Father-Motherhood of God.
- 2.—The Brother-Sisterhood of man.
- 3.—The immortality of the soul, and its personal characteristics.
- 4.—The proven facts of communion between the departed human spirits and mortals.
- 5.—Personal responsibility, with compensation and retribution hereafter for all the good or evil deeds done here.
- 6.—And a path of eternal progress open to every soul that wills to tread it by the path of eternal good.

It will be observed that the religion of Spiritualism does not seek to cultivate and enforce a joyless, mirthless, sanctimonious, and pious demeanour in daily life, which expresses itself in long, solemn faces. Religion was never intended to make people miserable. "All religion has relation to life, and the life of religion is to do good."

As President of this Society, I ask each one of you if you agree to what has been presented to you in the Ten Laws of Right, the Spiritual Commandments, and its Principles, and will endeavour by so ordering your daily lives, that you will ever strive to do right, be truthful, and refrain from doing anything that will bring disgrace or reflect unworthily on Spiritualism. Remember that as you sow in this life, so shall you reap in the spirit-world.

Answer: We promise to try to live good and worthy lives as members of your Society.

President: It now gives me pleasure to extend to each one of you the right hand of spiritual fellowship, and to call upon the friends here assembled, and the larger company of spirit friends who are gathered with us on this auspicious occasion, to witness your solemn promise. In bidding you welcome as members of this Society, I am unable to promise you that your past sins are forgiven you, as we each must reap as we have sown. But I wish you a rich spiritual harvest as a result of your sowing as a member in full spiritual fellowship with our Society.

(The President proceeds to shake hands with each one, and bid them welcome into spiritual fellowship of the Society. Each one in turn takes a seat on the rostrum. After the singing of a suitable hymn, congratulatory remarks by the members of the Society and clairvoyant descriptions of spirit-friends present, etc., may be given at the close, bringing the service to a close by a hymn and benediction.

N.B.—By holding these Spiritual Fellowship Services quarterly, to which the public are invited, it will do much to refute the charge that Spiritualism is mainly devoted to phenomena. Such practices would also determine, in the eyes of the law, which Societies were of a religious, moral, and ethical nature, and which were lacking in these essentials, whether conducted under a management committee or personal enterprise.

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.

Experiences: Serious and Humorous.

Horace Leaf.

THE question of prognostication is both interesting and important. If it can be satisfactorily demonstrated that future events lie already formed before us, philosophy and religion will be deeply involved, and will, to a large extent, become modified. The subject of "Freewill," essential to human responsibility, must be reconsidered in what at first sight appears to be an unpropitious light.

I am confident the future can be foreseen. The fact has been forced upon me over and over again through my own mediumistic powers and those of others. Indeed, at my first Spiritualist test I ever received bore directly on the matter, and went far towards convincing me of its reality. Mr. Ronald Brailey was the medium, and the place where it occurred, a Spiritualist Church in North London. Between two and three hundred people were present. I was not a Spiritualist then, and, indeed, believed it to be a mixture of fraud and credulity. My principal aim at the time was to expose the whole affair.

As evidence of my unbelief, I carefully placed in the tray sent round for the purpose of collecting articles for the medium to psychometrise. My objection being that as psychometry was impossible, Mr. Brailey would contradict himself if he "read" both articles. In picking one of them, he gave a most remarkably accurate description of my past and present condition. Then he foretold that although the owner of the article was opposed to Spiritualism, he would, nevertheless, one day become a great supporter of it, and that "four years from now he will stand upon this platform doing what I am doing." The possibility of this coming to pass was so remote, that my friends and I, after the meeting, made it a great source of merriment. But Mr. Brailey was correct in all but one detail, for exactly four years later I gave my first public demonstration for that Society, but in another building.

One of the most striking examples of correct prognostication that I know of concerns an acquaintance of mine who, in January was told that she would have a serious illness in the middle of the following July. On the fifteenth of July she was seated in her house, not feeling well, when suddenly there appeared before her three times the image of the foreteller. Feeling worse, she went upstairs to rest. On reaching her bedroom she broke a blood-vessel and for several weeks hovered between life and death.

Two cases, equally extraordinary, befell me personally, one of them being, I think, a remarkable demonstration of the power of spirits to accomplish a desired purpose.

In the early days of my psychic development I made the acquaintance of a spirit who claimed to be specially interested in me, and who adopted the nom-de-plume "Viceroy." To him I have ever since been indebted, more than I can express, or perhaps ever know, for guidance and help. This spirit became anxious for me to adopt a certain course for the purpose of accomplishing a particular end. The idea did not appeal very much to me, and I was loath to co-operate with him. My principal objection was that I feared my health would be affected by it, whereupon "Viceroy," assuring me it would not, promised that even if I suspected that my health had been injured, he would see that I should have a long holiday by the sea at no expense whatever to myself. The bargain was accordingly struck, and I commenced my allotted task.

At the end of three months I had grown fairly tired of the restrictions imposed upon me, especially as little progress seemed to have been made. In addition, I became fairly obsessed with the notion that I was not as well as I ought to be, which I attributed to the course I had been following. I, therefore, one morning informed my parents, who were keenly interested in the procedure, that I intended giving the matter up, and ended by saying with more temper than was justified, that my health had been affected, and "yet these spirits have not kept their promise to give me a holiday." The main thing that troubled me here was the absence of evidence of their power to fulfil a definite promise, difficult though it might be.

With this I practically flung myself out of the house. Now occurred a strange thing. I had hardly left the house

when a lady who had been on a few occasions at our home seances, met me, and with great eagerness informed me that, being sure I needed a good rest, she had made all arrangements for me to go to Brighton for four months. She would listen to no excuses; it was necessary, she felt sure, and as a final word, she informed me that the ticket was already purchased, and arrangements made for my complete entertainment. To show the perfection with which this promise was carried out, arrangements had been made by this good lady for me to be taken to various places of amusement, so that I should incur no expense. Even a large sum of money was offered me (with great delicacy), so that I might be adequately reimbursed for the time I should lose from attending to my ordinary business!

The second instance arose in a way out of the first. "Viceroy," being apparently satisfied with what had occurred in regard to my mediumship during the period just referred to, requested me to again co-operate with him in a certain way. "If you do," said he, "I promise you that in exactly two years from the time you commence, you will be ready for the Spiritualist platform, and you will receive, at the end of that period, your first invitation to speak for Spiritualism from a place in Bouverie-road, Stoke Newington." This also came to pass exactly.

There seems no reason to suppose that because events thus lie before us that we should be deprived of our independence of will. After all, what really counts in the development of character is the manner in which we conduct ourselves in the various circumstances that arise. We can act with a good motive or a bad one in any situation, and surely it is motive alone which counts.

John G. Whittier a Spiritualist.

THE good "Quaker Poet" was not only a disciple of the "Friends," but he was also a firm believer in spirit communion. Under the nom-de-plume "The Stranger in Sewell," he wrote, more than fifty years ago, as follows:

"A young girl of great purity of character, in a highly exalted state of what is called clairvoyance, or animal electricity, was willed by the Magnetizer to the future world. In the language of the narrator 'The vision' burst upon her. Her whole countenance and form indicated at once that a most surprising change had passed over her mind. A solemn, pleasing, but deeply impressive expression rested upon her features. She prophesied her own early death, and when one of her young friends wept, she said, 'Do not weep for me—death is desirable, beautiful! I have seen the future and myself there. O, it is beautiful, happy, and glorious—and myself so beautiful, happy and glorious!—And it is not dying, only changing places. states and conditions and feelings. O, how beautiful, how blessed!' She seemed to see her mother who was dead, and when asked to speak to her, she replied, 'She will not speak. I could not understand her. They converse by willing, thinking, feeling, without language.'

"All this may be in part accounted for on my friend's theory of cerebral excitement—the disturbed over-action of a portion of the brain, or, to speak phrenologically, of 'the religious organs.' Yet the mystery even then is but partially solved. Why in this state of exaltation and preternatural mental activity should similar images and thoughts present themselves to persons of widely varied temperaments and beliefs, from the cold materialist to the too ardent Spiritualist, from the credulous believer to the confirmed sceptic? How is it that the useful mesmeric clairvoyant, who has never heard of Swedenborg, confirms in her dreams of a future life the speculations of that remarkable writer? For myself, I am not willing to reject at once everything which cannot be explained in consistency with a strictly material philosophy. Our whole life is circled about with mystery. Who knows the laws of his own spiritual nature? Who can determine the precise conditions of the mysterious union of soul and body? It ill becomes us, in our ignorance and blindness, to decide, that whatever accords not with our five senses and our every day experience, is an impossibility. There is a credulity of doubt which is more to be deprecated than that of belief."—"LIFE."

A Baptist Minister Rejects a "Test" Message

"Enthusiast."

THE hall was crowded. The clairvoyant had described a lady and gentleman with him. "Do you recognise?" came the usual question.

The man addressed rose to his feet and said, "You have given me an accurate description of my father and mother, but they are not my parents—they are two devils personating them."

This extraordinary reply naturally created a sensation amongst the audience.

"I am sorry," replied the medium, "that you have such a poor opinion of your father and mother."

"I have studied Spiritualism for some time," answered the stranger, "and there is a great deal in it, but I have come to the conclusion that it is of the devil."

"We do not ask for your opinion," remarked the chairman, and the critic left during the singing.

He came the following Sunday, but this time he received no message and made no interruption.

At the close he advanced to the platform and loudly asked the President, "Why do you dare to read from the Bible? You don't believe that it is God's Word."

"Quite true, we do not, but we can read from any book we like," said the chairman.

"I dare say you put your Shakespeare on an equal level with the Bible?" queried the critic.

"Right again. We read from any good book that appeals to us."

"Then I say you have no right to read from the Bible."

"We have no idea of asking your permission, sir."

"The Bible is either all true, or it is false. You have no right to read extracts."

"It is a mixture of truth and error. We select the good and leave the false unquoted. Certain portions support the teachings and facts that we are interested in."

At this juncture I interpolated the question, "Have you a spare evening this week? If so, will you come to my house and we will discuss at length and in comfort your views, which are woefully behind the times."

I need not describe the conversation. He paraded all the narrow and foolish theories of an infallible Bible. He believed in Adam, that the sun and moon stood still, that God really commanded the slaughter of the Amalekites, etc., etc. That there is no hope for any man outside Jesus who "gave his life a ransom for many."

We tried to show him how such views were a grave libel upon a loving God, but he quoted texts by the dozen, saying "Is not that plain enough? God says so, and that's enough for me."

"But God did not say that. 'Jehovah' of Old Testament days was not the God of Christendom. Don't you know that he was their tribal deity?"

After three hours' talk, during which our position as Spiritualists was clearly placed before him, he said, "Do you know why I went to your hall? I will tell you. One of my church members recently lost her father suddenly. Something in connection with his affairs troubled her considerably. Someone suggested a visit to your meetings. The very first time she came she received a good description of her father, and a message from him which solved her problem too! Of course, the lady went home delighted, and began to tell all her friends about her wonderful experience, and she is now a believer in Spiritualism."

"Do you wonder? You could not help her. She has proved her father has survived the grave, and gives her valuable information which he only is able to give. This instance is one of the hundreds that are taking place every week throughout England."

As he rose to leave he said, "I have enjoyed our chat very much. You have not lost your temper (the winner in a game never does!) and I feel that I must not have many more talks with you, or I should be won over to Spiritualism!" He wishes to come to one of my circles. I have not decided yet whether he is quite ready for one.

ENJOYMENT belongs to the senses, and he who lives for enjoyment can never reach the higher life.

The S.N.U. Organisation Committee.

[At a recent meeting of the above, held at Huddersfield, many items of national importance were considered.

The recent campaign to secure legal recognition exposed certain weaknesses in our national organisation which need adjusting. With the object of securing greater unity of action and co-ordinating all our available strength, it was agreed that the Secretary write over 100 Societies, which, although affiliated to their respective District Unions, are not affiliated to the National body. Will the members of the Societies concerned give this their personal attention?

Two-fold Membership: The urgent need for all our churches to adopt this form of membership was emphasised. It was reported that many did not understand it correctly, so it was agreed that the Editor of THE TWO WORLDS be approached re the insertion of a brief article enumerating the principles involved.

S.N.U. membership application forms were revised, in view of the amended rules.

An uniform system of keeping accounts and books in our churches was favourably considered, and specimen systems examined.

It was agreed to recommend to the Publications Committee the compilation and publishing of a pamphlet or leaflet containing a summary of the aims and objects of the S.N.U.

Study Groups: Owing to the numerous inquiries to hand re the constitution and formation of S.N.U. Study Groups, the stock of explanatory leaflets was exhausted. The Secretary was authorised to obtain a further supply. A complete list of Groups already formed is desirable. Will Secretaries or leaders kindly help me in this matter? Also, if any platform or active district and local worker, willing to assist in the formation of Groups, will communicate with the undersigned, full particulars will be forwarded.

ROBERT A. OWEN, Hon. Sec.

119, Chatsworth Avenue, Aintree, Liverpool.

The Morse Memorial Fund.

PRIVATE SUBSCRIPTIONS.—Mr. and Mrs. Walter Appleyard, Sheffield, £25; Sir Arthur Conan Doyle, Crowborough, £21; A. W. Orr, Esq., Kingston-on-Thames, £10 10s.; R. A. Owen, Esq., Liverpool (collecting book), £7 6s. 6d.; E. B. F., £5 5s.; Coun. John Venables, J.P., Walsall, £5 5s.; John H. Robertson, Esq., Glasgow, £5; William Robertson, Esq., Glasgow, £5; L. S., £5; Messrs. Wadsworth & Co., Keighley, £5; X., £5; per Miss M. H. Robertson, Millhead, Glasgow: Mrs. Carpenter 10s., Mrs. Henden 10s., Mrs. Russell 10s., Miss Robertson 10s., Miss E. Robertson 10s., Mrs. Whiteford 10s., Mrs. Gibson 10s.; Albert Wilkinson, Esq., Blackpool, £3 3s.; R. A. Bush, Esq., Morden, £2 2s.; J. Fraser Hewes, Esq., Nottingham, £2 2s.; Rev. John Lamond, Edinburgh, £2 2s.; James Osman, Esq., Poole, Dorset, £2 2s.; H. E. Yerbury, Esq., Sheffield, £2 2s.; H. H. Broadbent, Esq., Castleford, subscribed by a few admirers, £1 15s.; Mrs. E. L. E. Henry, Liverpool, £1 11s. 6d.; Thomas Henry, Esq., Liverpool, £1 11s. 6d.; per W. H. Evans, Esq., Merthyr Tydfil: W. H. E. £1, Mr. W. T. Halestrap, Exeter, 2s. 6d., Mr. J. Davis, 2s. 6d., Mr. W. D. Evans, Merthyr, 2s., Mr. and Mrs. Griffiths, 2s., Mr. and Mrs. Pugsley, 2s., Mr. A. Rylatt, 2s., Mr. and Mrs. Bown, 1s. 6d., sums of 1s. and under, 6d.; S. M. S. Davies, Esq., £1 1s.; Mr. and Nurse Morgan, 5s.; Mr. and Mrs. J. Jackson, 5s. per J. Jackson (Treasurer), collecting book; F. A. R. Chiswell, Esq., Liverpool, £1 1s.; W. H. Grant, Esq., Coventry, £1 1s.; William Jeffrey, Esq., Glasgow, £1 1s.; Mrs. E. Case-Case, Leicester, £1 1s.; W. H. Robinson, Esq., Newcastle-on-Tyne, £1 1s.; Major H. W. Thatcher, Bournemouth, £1 1s.; Mrs. Kate Taylor-Robinson, Brooks's Bar, Manchester, £1 1s.; Mr. Maddocks, Sheffield, per J. Higginbottom, Esq., £1 1s.; T. Sowerby, Esq., Grimsby £1 1s.; J. Adams, Esq. Blackheath, London, £1 1s.; James Coates, Esq., Blackwaterfoot, Arran, £1 1s.; Mrs. W. Glendinning, Wallasey, £1; J. Higginbottom, Esq., Sheffield, £1; David Gow, Esq., London, £1; Dawson Rogers, Esq., London, £1; Mrs. Lowe, Nottingham, £1; Mrs. L. Payne, Palmerston North, New Zealand, £1; "Dart Vale," £1; R.

L., £1; total £143 10s. 6d. A further list of contributors will be published next week. All donations will be gratefully acknowledged by Mr. John Jackson (Treasurer), Buxton-road, New Mills, near Stockport.

Consistency.

THE following hints are directed to the terms or name spirit and soul, used by Spiritualists in general as one and the same. I myself have come into conflict with you over the right use and application of these terms. We expect a better understanding in regard to their proper use when we are faced with such flagrant abuse of name in question in the "Lyceum Manual," and the process gone so far as to tamper with the poem "Silver Chain" No. 1 by putting in place of soul the word "life," which, to my thinking, is unpardonable. Now, although I criticise such incongruities, I submit some opinions which may be from more able minds than mine a better agreement as to the use of the above terms. I venture to think that any one only slightly acquainted with the highly philosophical deductions of great minds say, from Anaxagoras 500 B.C. to that of Proclus, 411 A.D. will have very little haze obscure their mental outlook in regards to the reasonable application of spirit and soul. I mention the above period of thought because there can be found more unanimity of ideas in regard to the definitism in question than to the period since. Spirit is defined in our dictionary as Divine Being. Self-conscious life and soul, as the seat of reason and conscience, the intellectual principle of understanding. In Theogony, the Divine Being, the "one" incomprehensible permanent stability, the absolute. Soul as the medium between spirit and matter, between the ether and Nature, between the centre and the periphery, between the creator and the created—the soul-consciousness as the product of mind activity put into action by the will.

The universal trinity is defined as: 1. Spirit being knowing and unknowing, affirmative and negative, not that, not as this, but is and always was. 2. Soul as embracing all sentient life and beings. 3. Body as the material universe through which the One makes manifest. Matter the epitome of the universal trinity, though in quantity and quality is infinitesimal in comparison, must be of the same principle defined as spirit, soul and body.

In conclusion we may present the different phases of being as spirit to signify the superior and creative principle, the soul as the medium and animator; and body as a composite form, subject to change, which we cannot conceive as possible to spirit nor soul as being divine in their origin. I have put forward the foregoing matter in language as plain as my powers permit, without circumlocution or philosophical intricacies, and my hope in writing this is that no time will be lost in putting our terms of expression in sensible order and help our dialectics with reasonable consistency.—"ADSUM."

IF YOU feel that the reading of this copy of THE TWO WORLDS has done you good, ask your friends to purchase copies, that they also may be benefited.

WE WONDER!—Are there any Spiritualists in Rangoon who would care to meet others, with a view to all the spread of the cause. If so will they kindly communicate with the Editor?

SPIRITUALISTS' RENDEZVOUS.—This newly-organised Society had a good send-off on Friday last at Farnival Hall, Holborn, London, E.C. Miss E. Thomas (Circle Secretary) provided a good musical programme. Mr. H. J. Osborn, residing, gave a résumé of the re-organisation of the Society and tendered New Year greetings from the Editor of THE TWO WORLDS. Mrs. Jennie Walker gave an eloquent New Year message, and described some twenty spirit friends with messages that appealed to each individual associate. Mr. Seymour Evans and Mr. W. C. Munday gave pointed remarks, the Rev. George Ward detailing the month's arrangements, and tendering fraternal greetings from Mr. R. Bush, F.C.S., and Mr. W. Blyton and Miss Mildred Blyton. The London "Star" gave two columns description on Saturday, and THE TWO WORLDS was, as usual, sold out.

The Scientific Basis of Religion.

W. H. Evans.

"A religion, to command the respect of intelligent men, should rest on a foundation of established facts. It should appeal, not to passion, not to hope and fear, but to judgment. It should ask that all faculties of the mind, all the senses, should assemble and take counsel together, and that its claims be examined and tested without prejudice, without fear, and in the calm of perfect candour."—INGERSOLL.

THE above quotation from the great-hearted agnostic will appeal to all Spiritualists who are not tied to the leading-strings of any church. There are some who tell us that Spiritualism is not a religion, but a preamble to it. Evidently those who speak thus are only considering the phenomenal aspect of Spiritualism, and are not concerned very much with the logic of the facts and the tremendous inferences which are to be drawn from them. But in a consideration of the movement of Modern Spiritualism it is impossible to separate the phenomena from the vast body of teachings which are bound up with them. And it is these teachings which have raised the ire of the theologian, for they have breathed a catholicity which is foreign to his religious conceptions. There has been no "believe or be damned," but an insistence upon the use of reason, and the use of reason has been the last thing that the church has desired. The predominance of any priesthood cannot be upheld when there is an appeal to reason. True, a great change has come over the theological world of late years, but if the doctrines held in the past were true (and there are those who to-day hold that they are true), and these doctrines are the revelations of the Divine, then they must be true for all time. The church is between the devil and the deep sea. It believes in finality, and it wants to believe in evolution. It wants to eat its cake and have it at the same time. But I am not at all sure that it very much matters what the church wants or does not want. So far as the man in the street is concerned, the church is a back number. It has outlived its usefulness—if it ever had any use.

What is our position as Spiritualists? Where do we stand? Are we clear and definite in our outlook concerning the things that matter? Do we realise the great influence that Spiritualism has upon the world? Or are we content to go on saying that it proves that man survives death, and to stop at that? Just at the threshold of the New Year I would like every Spiritualist to ask himself whether he really grasps all that a religion with a scientific basis implies. For it is not alone in the religious world that it has an influence, but also in the social world. We are in the midst of great changes, the old order is tottering to its fall, and the new order is slowly emerging therefrom. And the religion of the future will have to be one that not only appeals to man's æsthetic instincts, but also to his practical nature. In a word, he will want to know does it work? Is it a source of inspiration in our daily lives? Does it ennoble man, does it round out his character, and fit him to take his place among his fellows with instincts alive to their needs? If it does this it works, it is practical, and alive.

I claim that in the world to-day the only religion that fulfils the test which Robert Ingersoll asked of religion is Spiritualism. It does demand investigation, and appeal to the judgment. It has the facts, others only have doctrines and traditions. It is scientific, and condemns credulity, but places faith in its right place. It gives "the substance of things hoped for," and supplies "the evidence of things not seen." And a Church Congress wails because the common people have been before them, and have been carrying out a series of scientific investigations which they ought to have fostered and not condemned. Does the church realise that in opposing Spiritualism it has been signing its own death warrant? An organisation claiming to be religious, and not having any real contact with the spirit-world, is already dead.

Now, it is clear that the Spiritualist movement will have to define its position. It will have to speak with clearness and definiteness regarding its position in the world of religions. It must not be afraid of any anathemas which any church may think to hurl at it. Anathemas do not kill

in these days, and we can smile at them. But we must be in a position to state well and clearly what we have discovered to be true. And for this purpose we must have a statement of principles that will be a guide, but not a final expression of authority. And the first principle that must be insisted upon is absolute toleration. We may be called upon to fight, not because we desire to, but because we are compelled to. But we must lay it down that a man's thoughts are his own, and whether he agrees with us or no, we must accord to him the same liberty that we claim for ourselves.

Here is the first great difference between ourselves and the church. The history of the church has been one of intolerance and bloodshed, which has naturally flowed from it. Spiritualism strikes the humanitarian note, and its nobleness may be seen in the conceptions of God which it enunciates. "An honest God is the noblest work of man," says Ingersoll. The conceptions of God which we have been taught to believe in show that the religion which has evolved such has been anything but noble.

Whatever statement of principles we may lay down must be periodically reviewed, discussed, and brought into line with the world's advanced thought. All ideas which savour of exclusiveness must be killed. The world has suffered enough from doctrines of exclusiveness. Religion must be directed into channels of usefulness and service. It must be clear to those who think that Spiritualism can never be final. Open as it is to the vivifying influences of the spirit-world, it will always be revealing new aspects of truth to its devotees. Its inspiration must be a continually rising one, and will be commensurate with the advance of the race. In this respect it will influence all social life, and tend to destroy many of the barriers which now exist between men.

Religion is based upon the idea that man is a spiritual being, having spiritual needs and a necessity to contact a spiritual world. This contact necessarily implies phenomena which, however material they may be in appearance, have a spiritual origin, and are directed by intelligences "beyond these voices." And we find that every form of religion has, attending its origin, singular and peculiar happenings which have not been properly understood, and which have been placed outside the realm of law, and considered miraculous interventions of the Divine. It is a fact of profound import that the traditions and records of every religion, from the lowest to the highest, speak of psychic phenomena, and it is difficult to suppose that any religion could have persisted for ages without some form of contact with a spiritual world. The fact that man has spiritual needs presupposes the existence of a spiritual world, and contact with it. Now we are closely examining the various means whereby the existence of a spirit-world can be proven. All psychic phenomena are a starting point for a clearer effort at spiritual development. They form the scientific basis of religion, and there arises from them inferences and implications of such wide-reaching significance that we must be prepared for changes in the thought of the theological world as profound as any that will take place in the social sphere of life. It is here that the real work of the Spiritualist movement begins; its organisation must be directed to killing ancient errors and putting forth nobler conceptions of God and man. It must co-ordinate the vast body of teaching which has come through to us from the "other side," and correlate it to the facts of science, so that we may have a complete whole. It must present a synopsis of this teaching in a compact form, and seek to promote some measure of agreement, yet at the same time preserve an open mind to new aspects. If this can be done the future is ours, and all opposition will die a natural death.

The phenomena of the seance room not only point to the spiritual nature of man, but also to the spiritual nature of the universe. And some of the physical phenomena, such as the production of spirit-lights and materialisations, have a distinct bearing upon physical science. Here we are introduced to new forms and new aspects of matter. Whatever ideas we may have hitherto held relative to the substantiality of matter receive new light from these particular phenomena, and we are led from the seen to the unseen, and begin to perceive that underlyin the material

universe there is a universal substance in which consciousness is inherent. That this consciousness, which is so vast that we cannot comprehend it, is continually emerging in varying material forms, some of which we regard as dead, and some as alive; but both sets of forms are reducible to the primal fire from which they emerged. We also perceive from the particular phenomena of spirit-lights and materialisations that there is a constant inter-play and inter-action of forces from the unseen to the seen, and from this to the unseen again. But this descent of substance to a form which we cognise as matter implies that there is something gained, some definiteness of form acquired, some enrichment of the primal substance. In a word, it "stoops to conquer," and by so doing follows from involution to evolution, and is lifted to a higher scale of unfoldment, which again implies that the evolution of the material universe is not finished with that which we can cognise by our five senses, but is carried forward to what we call the unseen, or, as we speak of it, spiritual universe. Here we have not only the intromission of unseen beings from higher levels of life to this, but a whole body of religious philosophy resting upon that fact. Thus the whole body of Spiritualistic phenomena form the scientific basis of religion, because they indicate (1) that man is a spiritual being, (2) that there is a spiritual universe which he can contact, (3) that there is a definite form of communication between man incarnate and ex-carnate, (4) that there are higher forms of spiritual communion whereby man incarnate and discarnate can telepathically get into communion with the Divine Spirit of All, and thereby gain an all-round enrichment of life. It will be seen, then, that Spiritualism is not a religion, but is religion. That its phenomena lead irresistibly to the inner side of life, and open avenues of thought which lead to the deeper reaches of the Divine Life. Thus the phenomena cannot be divorced from the higher aspects, though for intellectual clarity they may be considered in a purely scientific light; but unless they are linked up to the deeper issues their meaning is lost. Spiritualism is thus seen to be the unifier of the varying world religions because it holds the key to all, but it is not definitely Christian, nor Buddhist, nor Mohammedan, nor any other form of religion, but the essential spirit of them all. And it is this wonderful fact which escapes the notice of many of those who enter into a study of Spiritualism. True, you may speak of Christian Spiritualism, or even Buddhist or Mohammedan Spiritualism, but they are all limited forms of Spiritualism. Spiritualism is too broad, too universal, to be compressed into the form of any particular world religion, though many are attempting to do so, not realising that they are trying to narrow its message and make it applicable to only a few minds, trained to think in particular grooves. The effort will fail, because you cannot compress it; it will only cause intellectual discomfort, burst the bonds of any narrow sectarianism, and demand an intellectual formula that will be applicable to all men. Thus it again emphasises the roots of religion, the Fatherhood of God, the Brotherhood of Man, Universal Salvation, communion between differing states of being, unending progress, and the rigid operation of the law of consequences. Thus we have in Spiritualism the unification of Science, Philosophy, and Religion.

Another King Canute.

A WELL-KNOWN author enters the lists against the Spiritualists. Under the title "Modern Spiritism, its Science and Religion," Dr. A. T. Schofield explains the origin, history, course and doom of this movement. The book not only exposes a satanic danger of the utmost subtlety, but it also shows clearly what Christianity and true Spirituality really are. Messrs. J. and A. Churchill hope to publish in about three weeks' time. Their profits from the sale of this book will be handed over to the British and Foreign Bible Society. It will be interesting to peruse another's critic "History" of Spiritualism. We have not met one yet that is even approximately accurate in its relation of the historical facts, Podmore and Mann being probably the worst offenders.

OPEN your soul and give God a chance.

Bilson Chats About Spirit Photographs

John G. Wood.

"WELL, you are down, I see," said Bilson. "Yes," said I, "I got up in order to come down." "Yes, I suppose so. Well, I have heard some bad reports about you. No doubt, but please don't be so explosive about the reports; speak a little quietly, old chap, will you?" "Well, I'll try, but I must say, after hearing you were on the point of passing on, I—" "Oh, yes, I know who said that. I sent him word that dying was the last thing I should do, but you have not called to speak about myself, have you?" "No, I called to ask if you had read what Maskelyne has been saying about spirit photography?" "Yes, I saw that." "Well, don't you think he makes out a good case against the claims of those who profess to have obtained those photographs?" "No, I don't think so; in fact Maskelyne is to-day what he has always been—amusing but not convincing; the man, however, has done, and is doing, good service to the cause of Spiritualism." "No, really, I cannot understand the force of such a statement, that." "Perhaps not, Bilson, my friend, but it is a fact, and there may be reason in a statement or in a fact, though you may not be aware of it. A friend of mine tells me he had a father. Having no proof to the contrary, I accepted his statement. He went on to say that his father was a boot and shoe maker, and used to do the old style of hand-sewn work, sitting down all day. After a time he got work a few hours daily as morning postman. People wonder why, as you might wonder; they could not understand the why and wherefore, as you cannot see the force of what I have just said about Maskelyne. Well, my friend's father told the inquirers the reason why he took on the job of postman was because he could not stand sitting. There is a good reason for my remarks re Maskelyne. His attitude has helped many Spiritualists who might otherwise have taken things too much for granted, to value their Spiritualism and to take a part in defending it when attacked. Maskelyne has also helped to make men and women Spiritualists. He has advertised Spiritualism, and people have been led to inquire and search for themselves, with the usual result when the inquirer is earnest and honest. "But now, with regard to spirit photos, or what are claimed to be such—he says they are faked, are always faked, as he can show how it is done." "Yes, I know he says so, Bilson, but look here, who is better able to judge, the people who are there, or Maskelyne, who was not present? If I were to question your veracity as regards the happening at a certain place where you were present, and at which I was not present, which of us would you consider was the better qualified to speak?" "Well, of course—" "You need not hesitate, Bilson, my boy, your views would be the same as those of any self-respecting man or woman, and further consider the actual facts. People attending the circles at Crewe and at other places have bought their own plates. Those plates have been taken by themselves direct to the circle, have all the time been under their own observation, put in the camera by their own hands, developed by themselves, and never surrendered by them to the hands of others. In what way, then, could fraud be better guarded against? Besides, let Maskelyne explain this: Photos have been obtained of those who never had a photo taken whilst they were in the body. How could a photo be copied when no such photo existed from which to copy? Here are two photos, showing forms of spirit-people. These photos were obtained at a circle held in the house of a friend of mine—Mr. C. Dove, of Sutton-in-Ashfield—one is that of the late Secretary of the Sutton Society of Spiritualists, one of the most hard-working Spiritualists who ever held an office in any Spiritualist Church—it is W. J. Carr, plain and clear and unmistakeable. The second photo has been recognised as the uncle of my friend, of whom no photo was ever taken while he was in the body. Can Maskelyne explain where the fraud comes in here?" "But there is another point that puzzles me." "Well, Bilson, and what is that point?" "Why, Maskelyne declares that he has for years been seeking for reliable proofs of the truths of Spiritualism without success. He would willingly acknowledge

t if he found truth, but so far fraud, and fraud only, is all he has found.. Look here, my friend, the fact is, Maskelyne has been so long associated with trickery and deception that he apparently regards everyone as in some sort a conjuror, and that fraud is the only reality. Still, he has received many a knock from Spiritualists during his career, and may yet live to receive a few other knocks. I have here a copy of a publication, 'The Spiritual Record,' in which Maskelyne and Cook were challenged by a Spiritualist to produce in a private drawing-room any one of eight manifestations of spirit-power that had occurred when a certain medium was present. If they could produce one such manifestation under the same conditions as obtained when they had been obtained in the presence of that medium, the sum of £50 should be given to any charity named by the conjuror. The challenge was not accepted. Maskelyne can do things, no doubt, on the stage, surrounded by apparatus intended to deceive; but off the stage and under the same conditions as a Spiritualist medium works, what is he, and what can he do? And as regards seeking for truth, that reminds me of a certain perfectly true incident. A young fellow was regarded as being very unfortunate—had been out of work for months—every day he went out seeking for employment, always without success. 'I do feel sorry for him,' said someone. 'Why?' said another. 'I know him better and more intimately than you, and I don't feel sorry for him. True, he goes out every morning seeking for work, but all the time he is earnestly praying to the Lord that he won't find it.' And, Bilson, my friend, I very much fear that our friend Maskelyne, while professing to desire truth is all the time praying he won't find it, else why should he shirk tests and challenges under equal and fair conditions?" It was rather a subdued and thoughtful Bilson who finally bade me good-night. The copy of "The Spiritual Record" referred to was for June, 1883; on page 13 appears the challenge issued by Mr. S. C. Hall. That gentleman was for many years Editor of "The Art Journal."

There Are No Failures.

GIVEN the world for a field of action and humanity as the agency for evolutionary triumphs, do you think the Manu of the race will fail? Do you think history has been written in terms of failure? Oh, you of little vision! The race has progressed from merest animation to high realisation of the goal of life to goodness. There have been stumblings—only triumphs of humanity. To the near of vision these trippings have seemed failures instead of the victories which in reality they have been. Does the plant fail when its lovely floescence withers and gives way to the dried seed pods wherein lie the germs of the plants to be? Why, then, weep when a civilisation withered and outworn gives place to a New Age? Be not afraid of this world winter. Even materialism did not fail. Its element was needed—its lesson good for humanity. But do not try to live on its dried leaves, where there is springing up in the quiet centres of a New World the tender shoots of the New Race development. Live for the New Day. Those in hill-top points of vantage should vision alike the valleys from which we have emerged and the heights just beyond. Be sure that only those of purified spirit shall tread those New World heights. Beyond the next range lies the plateau of a brighter land where there shines the clear light of brotherhood. There is no failure. There is only experience—and all experience is good because it has come in response to individual and social karmic laws. Volunteers are needed for the reconstruction of a devastated world—a bankrupt and ruined earth. You must reckon with the World of Spirit, for there are untold thousands of the finest souls that ever trod this earth who are still vitally interested in earth development. They are fighting valiantly from the spirit side of life, and need the conscious co-operation of those in the flesh for the highest efficiency. Cultivate spirit friendships; you will not progress in the world winter and the coming world spring without them. You of hill-top vision must, furthermore, cultivate the higher spiritual forces of the inner realms, as well as the discarnate spirits. The time for action grows closer and closer. The unseen and the visible forces are gathering strength on opposing

sides. The earth is in deathly travail pains of the birth of the New Race. The old must recede. The dead and withered flowers have no place except to make richer the soil in which grows the tender stems of the new humanism.

Are Church Prayers Answered?

Harvey Metcalf.

AS SPIRITUALISTS, we understand and realise that prayer is efficacious actually, as well as subjectively beneficial. In other words, prayer is answered, besides elevating the spirit itself. Therefore, I do not wish the above question to appear as if the First Great Cause favoured any particular religious denomination.

But there is quite another sense to this question, and even a logical answer. How many million times has the church prayed for light, by its invocation, "Lighten our darkness, we beseech Thee, O Lord"? and they who have prayed have not yet understood the answer to their prayer. It has been answered in a manner that did not appeal to them, and darkness still hangs over the church. The gloom that followed the crucifixion seems to hang over the dead formalism that has been uttered from time to time to serve as a religion for the living—and the dead. And through theological spectacles they have surveyed the advent of a new and yet old dispensation, and even a revelation, called Spiritualism. Instead of taking off their theological spectacles, and putting on their spiritual sight, they still repeat "Lighten our darkness," until it seems as though the church is practically lifeless, excepting for a truth-loving soul just here and there. Many have appealed for help during the past war, and many in frantic despair have cried, "If there be a God, why does He permit the war?" Responsibility and brotherhood had not been taught, questions went unanswered, and it seemed as though God had severed communication with the universe.

But prayer has been answered, and light has been given. They who were ushered into eternity have returned in the self same spirit as they endured the hardships of the trenches, and whether they passed to the great beyond with a muttered curse or a half-uttered prayer, it matters not. Whether the church has in ignorance called it necromancy, or put the subject to ridicule, it cannot prevent the ultimate future of the answer to its prayer—Modern Spiritualism.

I well remember a case some five years ago of absolute blind formality. I was only a boy then, but it lives in my memory. Some reverend gentlemen discussed the question if they could bury the body of a baby which had not been baptised in consecrated ground. And yet, if we accept as true their account of the creation of the universe, we are told that "God looked down upon the world, and He saw that it was good." Surely they are cursing God's handiwork by making one portion of God's earth holier than another? Is not the earth the Lord's, and the fullness thereof? Lighten their darkness, we beseech Thee, O Lord, and by Thy great mercy defend them from all perils and dangers of misunderstanding. You who have so courageously endured their sneering sarcasm, ridicule and abuse, and have ministered to the spiritual needs of the people, pray for them. "Lord, open the eyes of these, Thy people." Remember that Spiritualism comes not to crush religion, but to reconstruct it. The church is with us now; we have been given power to build again that spiritual church, "part of which have crossed the flood, and part are crossing now." And by that higher force we shall be given power to construct again a living church. Robes, ritual, and all formalism are already falling under a burden of truth. Man is beginning to think. We realise that it would be better that no such heaven existed than a heaven or haven of rest where the most degraded soul is barred from entrance forever. That hell (in the Greek sense meaning to be walled off) is contrary to the laws of love. To our faith we have added knowledge. The multitude are in a receptive state of mind; the masses are asking "What is this Spiritualism?" The future looks bright and glorious; the chain between the two worlds is growing stronger, and as we are all links in that chain, it is our bounden duty (as a machine is as strong as its weakest part) to strengthen that chain by individual effort, and so push Spiritualism.

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FRIDAY, JANUARY 9, 1920.

The Standard of Truth.

THE Rev. F. Fielding-Ould has republished his little pamphlet, "Is Spiritualism of the Devil?" in an amplified form, making a very readable book. He tells us that he uses the term "Devil" as "a convenient one for undeveloped or malicious spirits with evil intent," thus showing himself to be one of those advanced souls who have ridded themselves of the ancient concept of the "roaring gentleman" of the "bogey man" type. As may be expected, he approaches the matter from the standpoint of the clergyman, and sets up a standard which is peculiarly churchianic.

He deplores the tendency of Spiritualists generally—and particularly in the North—to hold Unitarian concepts of Jesus of Nazareth, and tells us that the "one thing which would convince him that the movement is of the devil would be that it worked for the dethronement among foolish men of the King of kings." In contrast with this, we have Dr. Abraham Wallace, in his pamphlet, "Jesus of Nazareth and Modern Scientific Investigation," distinctly holding an Unitarian view, with an extension, viz.: that the man Jesus was a man, but that at some time in his early development the eternal and mystic Christ—not Jesus—descended upon him, and thereafter used him as its instrument. The extension here is a most important one. If it be true, it explains much, and incidentally gives lustre to the character of Jesus in that he was considered fit—in development and character—to house such an exalted guest.

The idea that to hold an Unitarian view of Jesus is "devilish" or evil is too absurd for words. The Unitarian body has produced in the last few generations men as saintly, self-sacrificing and devoted to the service of God and man as the Trinitarians, and we hold to the standard that quality of life and excellence of character must be the test, not the holding of any particular theory. We do not quarrel with Mr. Ould if he takes it upon himself to say that his trinitarian opinion gives point and and purpose to his life, but this very thing may be a stumbling block to others.

Our critic condemns the Romish Church for their deification of the Virgin Mary, and characterises such an attitude as being due "to the impertinent working of man's presumptive imagination," but it does not appear to strike him that the deification of Jesus by Christians generally (a doctrine not tenaciously held in the first two centuries) is based upon the same type of argument, and the "man in the street," in increasing numbers, tends to regard both these doctrines, not as a vital matter of truth or error, but as a mere doctrine of churchianity.

Mr. Ould tells us himself that "to interpret the Bible aright, an immense learning is required . . . some knowledge of the science of comparative religion," etc. We agree that to the man who does not understand history

* "Is Spiritualism of the Devil?" By Rev. F. Fielding-Ould. Cr. 8vo., 84 pp., paper. 1s. 6d. net.

and the vicissitudes through which the text has passed, book is an ocean of troubled waters. The root of the matter turns upon the ancient doctrine of "the fall" from grace and the need of redemption to satisfy the law.

Something more than man was necessary to bridge the gulf, and we hold that the doctrine of Deity himself making the sacrifice was the necessary result of the simple theology of man's infancy. Surely it must be agreed that this was the reason for the doctrine of the Incarnation. With the pricking of the bubble of "the fall," it appears to us that the whole question changes, and the matter has to be viewed *a posteriori*, rather than *a priori*. If the matter is to be viewed from the mystic and occult standpoint, then let the fact be frankly stated and we shall have a platform upon which we can stand together, but if Mr. O. desires to literally insist upon the immaculate conception and virgin birth, as the means of the Almighty Himself walking this earth for thirty years, then we honestly believe that half our author's fellow clergymen are not with him.

We are in hearty agreement with the adoration of a beautiful and lustrous life, and maintain that the acceptance or rejection of the Deity of Jesus need make no difference to the admiration with which one looks upon so wonderful a character. We will go further, and suggest that it makes no difference to the power which so great a soul pours into one's life, which, after all, is the thing that matters. As we said above, we have no desire to charge Mr. Ould with opinions if they help him, but we respectfully suggest that it is unwise to make his opinions the test and standard of truth. There is no external authority for truth—truth is its own authority, and what is true is never in any real danger.

"For ever the truth comes uppermost
And ever is justice done."

A New Zealand Greeting.

WE have received the enclosed letter from the National Association of New Zealand, and have pleasure in publicly acknowledging same, and thanking our New Zealand brethren for their kindly interest. Though we lost our case we obtained such a valuable declaration from the High Court of Appeal that we think any future cases will be decided in our favour.

ERNEST W. OATEN, President, S.N.U.

DEAR SIR AND BROTHER,—At a meeting of the Board of Management of the National Association of Spiritualist Churches recently held in Wellington, a resolution was passed conveying the sympathy of the Association to you over the unjust treatment that has been meted out to you during the recent trials in the law courts, and we hope that the time is not far distant when those who have the management and control of Spiritualist churches and platforms will receive the proper recognition as servants of God. Allow me to congratulate you on your recent appointment. With all kind thoughts, fraternally yours,

CHAS. E. SIMSON (late of Queen-st. Society, Leicester).

IT is not worth while working life away to learn the truth which is not true.

MR. HORACE LEAF is following Sir A. Conan Doyle's lead in his lantern lecture on "Materialisations," and will shortly visit Southport, Blackpool, Preston, Morecambe, and Liverpool. Watch our advertising columns for particulars.

THE Cardiff First Spiritualist Society have had to leave their hall at 26, Castle-street, and will for a time be located at 82, Queen-street. They hope, however, in a little time to be comfortably and securely housed permanently, and they have our best wishes in their efforts.

THE S.N.U. WITCHCRAFT FUND.—I have pleasure in forwarding the quarterly list of subscriptions:—Brought forward, £1,266 17s. 8d.; New Zealand Association of Spiritualists, per Mrs. E. Birdwell, £24; Mr. G. Wall, Hants., £1; Northern Counties Union, £19; Manchester and District Union of Spiritualists, per Mr. W. H. Wolstenholme, £100; Bank interest, £11 2s. 3d. Total, £1,421 19s. 11d.—THOS. H. WRIGHT, Hon. Treasurer.

CURRENT TOPICS.

An Apology.

WE regret that owing to the holiday season we found it necessary to go to press a day earlier with our last week's issue in order to ensure satisfactory distribution. As a result it became necessary to omit all reports and a number of late advertisements. Will our friends accept our regrets.

Forthcoming Debates.

FOR some years debates have been out of favour, but, judging from news to hand, there is to be a revival. We hope we are not to suffer from "gas poisoning" in peace times, but, judging from the calibre of the various disputants, there is a likelihood of dignified and rational argument. Sir A. Conan Doyle is to debate with the champion of Rationalism, Mr. Jos. McCabe, in London during March. Mr. Horace Leaf is to carry our banner against Mr. Chapman Cohen, Editor of the "Free-thinker," in St. Andrew's Halls, Glasgow, on the 26th February; whilst Mr. Robert Yates, Assistant Secretary of the S.N.U., is to meet the Vicar of Hook at Gooles in the near future.

What is the Good of it?

DEBATES seldom get anywhere, for too often they are attempts to make points, rather than to discover truth; but from our standpoint they are useful, in that they attract attention and lead men to the seance-room: hence they are for us a means of publicity—they settle nothing, but they put men in a position to investigate personally and settle the matter for themselves. When a man begins patiently and persistently to investigate Spiritualism, it needs no gift of prophecy to foretell results.

Facts are Stubborn Things.

WE wish the disputants good audiences, cool tempers, and the open-mindedness which allow arguments their full weight. Spiritualists have everything to gain and nothing to lose from a critical examination of their claims. Our various advocates need only stick to facts and keep out of the region of speculation, and they are certain to win men to our flag.

Strange Bedfellows!

'Tis said "adversity sees strange strange bedfellows." Who would have thought that a Rationalist, a Secularist, and a Christian clergyman would have thus united to oppose us? We had almost offered the suggestion that they collaborate—but there ARE limits.

Yet Another One!

WE hear that there is also a possibility of a debate in Sheffield between a Baptist minister and one of our representatives. Well, "let 'em all come." The daily press of "Steelopolis" has been full of the subject, and several public meetings have helped to ventilate the matter, to the discomfiture of one venerable Archdeacon. Further, the matter is to be discussed at the Sheffield University Debating Society shortly. With our old friend W. G. Hibbins, Esq., B.Sc., leading for us, our case is in good hands.

Interest at Worcester.

AS the result of Sir A. Conan Doyle's visit to Worcester a long discussion has been taking place in the "Worcester Advertiser" in which Sir Arthur, Mr. G. F. Berry (Vice-President of the S.N.U.), and others have replied to the dignified criticisms of Canon Wilson. We hear that the Church parties are likely to reprint the arguments used. We trust that the letters of our advocates will not be too heavily censored. The formation of a Society in the sleepy old city is quite a possibility. Many of its leading citizens are deeply interested.

Sir Arthur's Work!

REPORTS to hand show that Sir Arthur's visit to South Wales last month has done a great amount of good. Interest was awakened and is being sustained. West Lancashire is looking forward to his visit to them, and crowds are certain at the meetings at Southport,

Blackpool, Preston, and Morecambe. The New Year starts well, and shows excellent promise. It will be the greatest year in our history! Watch THE TWO WORLDS!

Peace!

WE ARE pleased to note that the difference of opinion which existed in the Birmingham district over the "Groom Memorial" has been satisfactorily adjusted, and all parties are now working to the common end. It is the triumph of reason over suspicion. The work of Mrs. Caroline Groom was such that all who knew her will be anxious to perpetuate her memory, and we hope that the Memorial Church will soon materialise. All misunderstandings which arise between Spiritualists can easily be adjusted if the disputants use a little reason and seek the aid of those whose work we are doing.

William Ross Mackenzie.**A Wonderful Northern Scottish Seer.**

James Lawrence.

NINETY years ago to-day—I am writing on Nov. 20th—was born one whose psychic experiences, if set down fully, would fill a mighty volume. It was a man-child, and it lived to become one of the most gifted and privileged of the nineteenth century mediums, although comparatively unknown. Honoured with his friendship and occasional correspondence, I have several times of late years essayed to sketch a brief outline of his remarkable career, but the task loomed so gigantic, and beyond my humble powers, that somehow I could make little headway. The matter to select from, consisting principally of letters to myself, a couple of pamphlets of his own, and the verbal communications of two friends who knew him, constitute quite a great store. To compress it into the compass of an article for a weekly journal requires more discrimination and acquaintance with essentials than I am endowed with. However, as I believe I am about the only one who is in a position to attempt such a record, I have decided to do all that in me lies to keep green even a few blades of the products of so full a life. Broadly, the persons and the events of the past determine the future, hence anything outstanding concerning a cult, profession, etc., should not, if it be possible at all to preserve it, be allowed to sink to oblivion unrecorded. The ignorance prevailing concerning him may be due partly to the locality of his birth, and all-life dwelling-place, and to a natural sensitiveness and dislike to publicity. Besides, although reared amid often-referred-to mystic surroundings and favourable conditions, the people of his day knew little of the higher aspirations and faculties existent amongst them, taking all as a matter of ordinary concern only. The Highland gift of "second sight" was possessed by many, from chieftain to humble cateran, but was seldom advertised or put to definite use, thus much that was valuable would be overlooked and lost. If collected, tales current orally in the Northern and Western counties of Caledonia would add a valuable quota to our literature, and if the tangle of common "ghost" stories and real psychic happenings were judiciously winnowed much would emerge to interest and assist the serious student of such phenomena. There is a rich store in the small district of Buchan in Aberdeenshire even, how much greater should we expect it to be in the Mearns, in Argyllshire and Ross-shire, where the majestic "Bens" and the gloomy yet impressive glens are so fittingly parts of a psychic education and development.

"PSYCHIC SURROUNDINGS."

Need we wonder, then, that Elgin—a cathedral city—with the "fret" of the Moray Firth falling upon it, the mist-capped mountains setting a limit to physical vision, and the thousands of acres of rich unfailing harvest-land telling of progress and expansion, should give birth to one so happily qualified to reach out to those unseen but recognised things? Rather may we wonder that a multitude of Ossians was not bred in that spiritual atmosphere, but it may be that many bards and mediums have lived and passed unknown and unsung. Of Mackenzie's early days perhaps his own words will give the most understandable summary. He says:—
"Although a peace-maker all my days, I was born amidst the storm and strife of the Auld Feeing Friday, Nov.

20th, 1819—a year memorable of great floods in the north east of Scotland. My natal domicile was at the Auld Mill of Mellas, Moray, and my father was John Mackenzie, son of Robert Mackenzie, weaver in Elgin, but a native of the Black Isles, Ross-shire, son of Robert Mackenzie, woodman at Leslie of Rathene, Cromarty, all seers, and descended from a race of seers, of which Dun Kenneth and the Man of Tarbet was chief. My mother was Margaret Ross, daughter of John Ross, son of Daniel Ross, farmer, Dallas, a native of Nigg, Ross-shire, a seer of great repute. All claimed the right (power) to bless and ban, and often did they exercise the faculty. Old Daniel of Nigg, and his wife, Margaret Phearn, crossed the ferry to Dallas about 1760. She was an heiress of that ilk, and her tombstone remains until this day (1902) in the churchyard, dated 1774. The old-time Biblical lore and supersensual eruditions of the Rosses rendered them famous throughout the Morayland for a century. One by one they have crossed the bar encompassing humanity. Peace to their ashes, and eternal light, love, and progress to their souls, well beloved by angels and men. One of them said to me, with the premonitory vision before him, 'It will be a great day, Willie, when we a' meet.'

SPIRITUAL RE-UNION.

"The eternal reunion of friends, families, and classes in the Islands of the Blest" was an old Highland as well as a Christian belief. What is all the show and vanity of earthly pride and fantasy to the golden reunions of saints and seers in the olden times, when heaven and earth kept tryst of ecstasy to unfold their everlasting treasures of untold beauty. The 'cloud of witnesses' was there, great and glorious, for the air was filled with the hum and murmur of discarnate hosts, marching and counter-marching, while the continuous flashing of angels' wings lighted up the shrine with the tremulous, lambent flame of the weird, glancing astral lights.

"Although not common to this materialistic age, celestial lights were well known to almost all ancient nations. According to Taliesin, 'radiant fronts' or 'illuminated heads' was the title of ancient British bards in Wallia.

"My youthful days were spent during the merry decades of primitive Scotland, when the gabarlunnie had free course and quarters. And well did he repay the donors with auld farrant wit, song, and story during the long winter fore-nights of auld lang syne. Many a ghost story, love song, and ballad were retailed by these wandering beggars—many of them seers—of Scotland, until the advent of the Poor Law and the new policeman changed it all. My education was meagre in the extreme. An old sodger dominie taught me my letters and a smattering of other necessities, which, with two months with a parish schoolmaster, constituted my educational course. My Biblical and religious instruction was equally deficient, but I happily possessed teachers, the best in Christendom, men and women filled with the light and learning of other days, and who, like Job, not only knew the Great Preserver by the hearing of the ear, but saw Him as manifested to men, such being the life and dogmas of the auld Highlandmen. I have endeavoured to follow in their footsteps, and the net result of my 60 years' observations is the certain existence of an intelligent, forewarning, manifesting Power or Divinity superior to and entirely beneficial to man. Absolute evidence came to my senses, so doubt was no longer possible. The manifestations of the Lord Jehovah of the Bible are therefore still with us, differing only in degree. 'Prove me now,' saith the Lord, 'if I will not open the windows of Heaven.' And He has always done so. Whilst the earth rolls round and the sun gives light, that is my unqualified experience for the last 60 years. The Power of Powers is truthful, merciful, and unchangeable."

These paragraphs will give the reader a fair idea of this advanced man, his parentage, ancestry, and geographical associations, together with his thoughts, ideals and hopes. I have a portrait of him, depicting a full, broad forehead, deep mystical eyes, and the shoulders of an apparently well-built man. He entered the Summerland a few years ago, something over eighty years old, and mayhap he now directs some responsive organism to further those truths which his own opportunities while on earth failed to find scope to unfold. Many a time as I have traversed these Scottish haunts have I felt that unseen wayfarers shared the path with me. Through glen and copse, over mountain and

moorland, by river and tarn and lake of that seeming "uncanny" land, one feels a throbbing and a sizzling, as the denizens on the other side just awaited an opportunity to "burst through," and the interest and enthusiasm displayed when Sir A. Conan Doyle visited Aberdeen recently almost justifies the idea. Mr. Mackenzie lived, and "saw" and "heard," and "felt" long before the Fox Sisters startled the world, or Andrew Jackson Davis had given proof of spirit abilities, for, as he told me, it was in 1837 that he was introduced to the facts of clairvoyance, or, as he called it, and as many to-day call it, "second-sight." "Cloud premonition" was another designation he gave to his early vision. Thus are we linked up with the first Victorian year and the chain has lengthened and strengthened since his first psychic experience at Kellas-Menay.

PSYCHIC EXPERIENCES.

John Clark, an old soldier, and his sister Betty kept a small shop in this fertile vale. John was an obtuse, stiff-necked man, derisive toward things spiritual. In those days certain lights, or "corpse candles," were common visitations, and our medium's father was one day discussing them with Betty, when John said sarcastically: "Awa' yer havers, man, I won'd'er ye wad pay attention to the superstecious maiters; the ither mornin' I heeard my name ca't three times, bit thocht naething about it."

But there was something about it, for next morning his sister found him dead in bed. On the previous night Mr. Mackenzie, then only eight years old, had occasion to visit the old warrior's shop, when a terrible vision met his gaze. John came staggering towards him, with a "ghastly" corpse-like countenance, and making no noise or motion. This, note, was several hours before death took place, and was the first of a series of other equally interesting boyhood visions. He says: "This constituted my first presentation to the veritable Second Sight of the Highlands, the Pale Horse Rider of the Lowlands, and the Death Shadow Job, who was simply an Oriental seer."

One Sunday evening in 1845 he had a wonderful vision. Coming home, "between sun and sky," past the Druid Stone of Kellas, he met two coffins full abreast, one blue and small, the other black and large. Both were clear and well defined, the materialisation being complete. They moved with a rising and falling motion, "exactly like that of a coffin carried on handspikes." Continuing, he tells us: "My eyes at once failed, and in the greatest possible terror I ran for my life, and rushing into the nearest house, occupied by Jamie Brown, an old seer, I said, 'Jamie, have just met two coffins at Chapel Hillock.' 'Poof!' Jamie said, 'I have seen the road full o' them at two o'clock at night.' In the morning I had complete confirmation of the meaning of my vision, for an old woman named French and a young boy named Robertson died over night."

Mr. Mackenzie gave much attention to mediumship, not so far as to develop them according to some original plan, but as to the various faculties and where they might most likely be looked for. He held strong views on the psychological susceptibility of women, and stated: "I have often remarked that it is out of the female population that the mediums are chosen, and this is not at all wonderful, for they are 45 degrees nearer heaven than the males, the educated portion of whom are given up to the worship of a false, off, intangible, cosmic Deity, and a bald, blind indifference to any religion whatever. Then why deprive woman of her natural rights? Give her votes for and membership in every Board, Council, and Parliament in the empire (the success of Lady Astor should please him), when a great and beneficent revolution would at once be effected for righteousness. With the advent of women to political power we should at least get humanity in our public institutions. The advent of women and the angels can alone bring truth, justice and happiness to man, here and hereafter."

SPIRIT LIGHTS, ETC.

He posed as an authority on spirit-lights, stating that "There are five supersensual lights still dominant in Scotland to those having eyes to see (1) the corpse-candle, universal premonitory of death and coffins; (2) glancing lights, which are the ancient British races, called the "Glancing Kings," Pryddian, or Fiery Urim, also foreshadows death; (3) signs of fire, premonitory of fires, change, or convulsions, which is the true signification of a dream-vision of fire;

the Burning Bush or bone, same sign as the 'tongues of fire' witnessed by the Apostles; (5) the Aura, or lambent flame, confirmatory of angelic agency. All faithful and true witnesses have eyes of flame."

In support of No. 5 he tells us of having heard the great Celtic preacher, John McNeil, speaking in the City Hall, Elgin, when he perceived, athwart his face and eyebrows, a 'lambent yellow flame.' He invited three men to the evening service, and all saw the same phenomenon "This," he states, "disproves the statement of that misleading book, 'The Two Babylons,' wherein it is recorded that the circlet of light depicted round the heads of holy persons is a Popish figment." Materialisations and other modern Spiritualistic phenomena came under the observation of this vigorous delver into so-called hidden things, and the pity of it is that unaided he worked in his far-away home, ignorant of the help obtainable in cities.

The Lifting of the Latch.

W. H. Evans.

CHAPTER XIII.—HELL.

"THAT is all very reasonable, Professor. But other things are involved in your statement that we enter the next life with developed characteristics. The good are, of course, still good; the wicked are still wicked. What happens to these latter? You say hell is a grotesque conception, yet you say 'Whatsoever a man soweth, that shall he also reap.' It seems to me that, to be logical, hell, or some place of purgation or reformation, is a necessity."

"So it is, my son. What I said was that the grotesque conception of hell was relegated to the limbo of forgotten things. But heaven and hell are states of consciousness, and not localities. Beautiful surroundings do not make the wicked man happy; often they increase his misery by awakening within him a perception of the contrast between the misery of his own state and the beauty of his outward surroundings. True, the wicked man, or, as I prefer to call him, the undeveloped man, is undeveloped still when he passes to this side. And he naturally gravitates to those in affinity with him. You will find when you come here that there are conditions which correspond to the idea of hell. But these conditions are self-created. You will look in vain for gloomy caverns in which spirits are immured. The idea that there are portions of the spirit-world assigned expressly for the reception of wicked people is one born of earth. There is no special region assigned to these people, though you will find them congregated together in communities, but their surroundings are as beautiful as any other part of this beautiful world. Their suffering, which comes upon an awakening of the moral nature, is purely mental. And there is no pain equal to that felt by those in whom gnaws the tooth of remorse. You must sweep away all ideas of a place of darkness. The only darkness which can exist here is mental and spiritual darkness. The only hell is ignorance. Thus the wicked, as you call them, live amid beautiful surroundings, and mingling ever with them are other spirits who have awakened to a perception of the moral law, and these strive with missionary zeal to lift their fellows.

"These are the communities where people feel out of harmony with their environment. There is, in the mental atmosphere of these communities, a sense of unrest. They are not at peace. They hold their revels, indulge in their old pastimes, but with an inner feeling of the hollowness of it all. Sometimes they go back to earth, but they are speedily brought back again. To use a figure which you will understand, the moral police are watchful that they shall not do any harm to the inhabitants of earth. Belief in obsessions by evil spirits is a barbarous idea, and you will find upon investigation that what those who are said to be obsessed are suffering from is really a disturbance of their psychic life, often brought on by unwise dabbling in things they do not understand.

"If you really grasp the significance of sowing and reaping, you will realise something of the intensity of suffering which those who have infringed the moral law undergo. But there are certain aspects which are often left out of

account. Many of the evils of earth pertain only to the earth. I do not mean that the effects are not felt here. Everything which affects man in the shaping of conduct and character must be felt here in some degree; the evils which spring from earthly conditions have no perpetuating cause here. Thus you have to bear in mind that evils arise as a result of ignorance, which cause infringements of law. Most physical ills arise from ignorance, not from set purposes. Many idiosyncrasies arise from some malformation of the physical brain and nervous system. It is needless to point out that all evils which arise from this source cease upon the entry into spirit-life of the individual. There is a vital differentiation between evils which are the result of ignorance, and the sin which is the wilful infringement of a moral law. The man whose physical organism is such that he is subject to nerve storms of furious anger, who in one of them murders a fellow human being, suffers for his deed. But in such a case there are certain compensations which mitigate that suffering. It is not in the same category as that of the man who callously calculates the murder of a fellow-being for purposes of gain or revenge. Both are evils, but with enormous difference in degree as violations of the moral law.* Now, when these arrive here their relative standards of development are not the same. Because one is really unmoral, the other immoral. One is a babe, the other a man who has wilfully infringed the greatest of all laws. An ignorant public opinion consigns them to equal punishment and conditions in this life. It is not so. The one is more amenable to spiritualising influences than the other, and makes more rapid progress. But all ultimately advance out of the stage of spiritual darkness to one of enlightenment. The law is perfect; its operation just, and none suffer more than necessary. But although there are no places specially prepared to receive the undeveloped who are constantly arriving from earth, the mental atmosphere which I have mentioned is one which frequently retards spiritual progress. Although surroundings are beautiful one can always tell when he is in one of these communities by the mental atmosphere. There is a certain earthiness in the air, the whole place is charged with unrestrained passions and desires which attract the weak and hinder the growth of the higher spiritual aspirations. These people do what they can to stimulate the baser part of their being. You will find much in these communities to encourage the activity of the lower man. If I say there is pleasure but no happiness amongst them, you will perhaps understand their condition. It is the absence of joy which causes the restlessness you sense in the atmosphere. But the unfailing lack of satisfaction at last prompts them to ask whether there may not be something better than mere pleasure in life, and then their helpers are at hand. In the midst of these conditions, voluntarily dwelling there, are the angels of light and goodness, doing all they can to awaken the higher nature of those who are sunk in trespasses and sin.

"This is no fancy picture. I am aware it does not paint hell very black. But no words of mine can convey the horror and repugnance which the awakened spirit feels toward this state. No pen can picture the mental anguish which its people there undergo. None but those who have passed through this state can realise its terrible lure and the hold it has upon those who are endeavouring to climb out of it after their eyes have been opened. All the elemental passions of the race, in all their unrestrained fury, surge through one's being, and seem to sweep away in an irresistible tide all those lofty ideals which beckon us on. These powers have to be transmuted, and by slow and painful steps each one will ultimately climb to higher things. Then their hell will cease to be, and they will realise only the health and peace of heaven. But man must unmake, even as he has made, his hell."

* The Professor seems to have overlooked the fact that even in the latter case the avarice which prompts to murder may be due to the same cause as the former. The whole argument here tends to make man a puppet of circumstances, but it illustrates a principle overlooked.—W. H. E.

[TO BE CONTINUED.]

We don't miss the right until we go wrong.

BOOKS WORTH READING.

"THE GUARDS CAME THROUGH," and other poems. By Arthur Conan Doyle. 78pp., small 8vo., paper. 2s. 6d. net. John Murray, London.

Conan Doyle's poetry, like his prose, is full of life, vigour and movement, and we have perused this little volume with real pleasure. Many of the poems recall the tragedy of the Flanders front. "Ypres," "Haig is Moving," "Grouching," and "The Night Patrol" are tributes to the men who cheerfully faced grim duties in times of great stress. The author's last poem will strike a note of appreciation in the breast of those who have followed his public life during the last twelve months. It appeals to us as a biographical note from a great soul. We like especially a little ripple called

"A PARABLE."

"Highbrow House was furnished well
With many a goblet fair,
So when they brought the Holy Grail
There was never a space to spare,
Simple cottage was clear and clean,
With room to store at will;
So there they laid the Holy Grail—
And there you'll find it still."

A poem—aye! and a sermon. Many of the poems lend themselves excellently to recitation, and lovers of poesy will find herein the rhythm of euphonious language clothing a true insight into human nature, whilst the "Wreck on Lock McGarry" is a fine bit of Gilbertian humour.

"IS SPIRITUALISM OF THE DEVIL?" By the Rev. F. Fielding-Ould, MA., with an introduction by Sir A. Conan Doyle. 8vo., 84pp., paper. 1s. 6d. net. Rider & Sons. This booklet is an amplification of a small pamphlet issued under the same title some few years ago, which speedily ran through a large edition. Mr. Fielding-Ould bears his testimony to the fact of communication with the spirit-world, and discusses from the standpoint of the church the whole question of the spiritual value of such communications. He finds that the teachings are valuable, and that they have thrown a great light upon the question of what awaits us in the beyond, and urges the church to seriously take the matter up. "If Spiritualism fails to rise above the level of a mere branch of science it will have fallen short of its true mission and glory," he says, and we quite agree with him. Of course, as a clergyman, he writes with the bias of a devout churchman, and complains that many Spiritualists adopt an Unitarian attitude towards Jesus Christ, and says, "If there is one thing which could convince me that the movement is of the devil, it would be that it worked for the dethronement among foolish men of the King of Kings." Mr. Ould regards this as a vital matter, and proceeds to quote many spirit-messages which support his contention. The booklet is a useful and well-written one to those just emerging from creedal bondage into the freedom of thinking for oneself, and should have a large sale.

"POEMS OF CONSOLATION." By Margaret O. Lancaster. 48pp., 16mo., paper. S. W. Partridge, Ltd., London.

A small booklet of short poems, comforting and cheerful in tone, which will be helpful to the sorrowing and mournful, embracing such subjects as "Life—not Death," "Spirit Friends," "The Empty Chair," "Daddy," etc., most of them being Spiritualistic in their suggestions.

POEMS. By W. Greenwood, M.D. 32pp., 8vo., fancy paper. 2s. net. Arthur Stockwell.

Twenty-six short poems written in agreeable style, dealing in the main with the charm and promise of childhood. A few, however, are nature studies, and bear such titles as "Spring" and "Sunset." The poem entitled "Life" is especially good, as is also "A Poor Child's Plight" and "Why?"

"HOPE REBORN," and other poems. By Robert Moor. 8vo., stiff boards. 1s. 6d. net. Arthur H. Stockwell, London.

This little booklet strikes us as the striving of a truly poetic soul after an interpretation which he hardly reaches. The vision is there, but there is something forced about many of his lines. None the less, the lover of poetry will find herein many pleasing ideas nicely phrased.

POEMS. By John Shane. 8vo., 20pp., paper wrapper. 2s. net. Arthur Stockwell.

Another booklet of short poems breathing the spirit of true poesy. Mr. Shane is easy and natural in his use of language, and sings his nature songs in pleasing cadences which make us long for more.

"AMONG THE LILIES." A book of poems. By Emmeline Treen Banbury. 8vo., 24 pp., fancy paper. Arthur H. Stockwell.

Two dozen short poems, religious in substance and elegant in language. In her devotional flights the author is pleasing if not always convincing. "Afterglow" and "Unattained" embody many sweet word-pictures, and reveal a deep religious fervour and poetic insight.

"WAYFLOWERS." By Marie Rose Livesey. 8vo., 40pp., stiff boards. 2s. net. Arthur H. Stockwell.

To books of poems there seems no end, but in Miss Livesey's muse we have something which is always welcome. Her easy and natural style, euphonious language, and wide range of subject are ever-opening doors to new thoughts. In this little collection it is difficult to single out the snatches which please us most where all attain a high standard, but "The End of the Day," "I Ask No More," "The Last Key," and "Little Man" are poems sweetly built, whilst her humorous numbers are quaint and fascinating.

"THE GHOST WORLD: ITS REALITIES, APPARITIONS AND SPOOKS." By J. W. Wickwar. 8vo., 168pp., cloth. 2s. 6d. Jarrold's, London.

We have here a collection of legends of the old ghost story type, collected by an associate of the London Folklore Society. The stories are entertaining and amusing, being written in anecdote form, without regard to exact dates or places, many of them being culled from mere newspaper reports. The book, therefore, is of no evidential value from a scientific standpoint. The author, however, has much to say on the nature of illusion, hallucination, rumour, and exaggeration which will repay the reader who peruses the book, and we know many psychic students who would benefit by taking to heart the lessons the author teaches against hasty generalisation on insufficient data. Mr. Wickwar, however, leaves us to guess whether he does, or does not accept psychic phenomena as the basis of reality behind ghostly appearances—whether objective or subjective.

"THE PARSON AND THE ATHEIST." A friendly discussion of religion and life between Rev. the Hon. Edward Lyttleton, D.D. (late Headmaster of Eton) and Chapman Cohen (Editor of The Freethinker). 8vo., paper, 14 pp. The Pioneer Press, London.

The matter contained within this volume was originally printed in the columns of "The Freethinker" some months ago, and makes entertaining reading. It affords an excellent example of the invalidity of mere words. Each of the debaters is at pains to assure the other that he understands his opponent's mental position, whilst the course of the argument leaves the inference that in many cases a given word or expression means something totally different to each of them. We should not hesitate to say that Mr. Cohen is the more lucid, and would certainly satisfy most Freethinkers as to his presentation of their case, whilst Dr. Lyttleton is the more cautious, and we very much fear if any but a small proportion of Christians would accept his advocacy of satisfactorily stating their views. The good Doctor is always the cultured gentleman, kindly and benevolent, and not without wit, but it seems to us that in presenting his case he whittles it down to a mere Universalism, with the idealised Jesus as a point. It is clear, however, that the two debaters live in different mental worlds, and certain terms mean totally different things to either of them. While the book is a useful addition to controversial matters, it is another illustration of the fact that debates generally prove nothing and convince nobody. No faithful Christian or intelligent Freethinker will have his opinions shattered or even weakened by the perusal of the book. It is a dignified and passionless presentation of two views, and to those of a reflective mind will make admirable reading.

IF YOU would win another's love, give them liberty—
Rob them of liberty and love dies.

REPORTS OF SOCIETARY WORK.

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

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

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

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

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

Special Reports.

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

CLAPHAM.

At the close of the evening service on Dec. 21st the Secretary, on behalf of the members, presented Mrs. Clempson with a nice fur wrap as a token of esteem and appreciation, and he gratefully acknowledged a gift by the Lyceum of £4, being proceeds of "shilling talents." The contribution was devoted to the Building Fund.

HOUNSLOW.

Two more propaganda meetings have been held in the Adult School, Whifton Road. On Dec. 15th, Mr. R. Boddington gave an address and Mrs. Brown clairvoyance, and on Dec. 22nd Mrs. Jennie Walker was the speaker. The audience on each occasion was small, but we feel seed was sown which will produce good results. We need capable workers to assist us. Mr. Kirby, 17, Oak-lane, Twickenham, would be pleased to hear from them.

NORTHAMPTON.

The annual business meeting was held on Dec. 18th, and was fairly well attended. The reports read showed considerable progress had been made during the year; eleven new paying members had joined, and the financial balance had been more than doubled. A vote of thanks was passed to the officers for their work. Mr. Bull was re-elected president; vice-presidents, Mrs. Scott, Mrs. Bull, and Mrs. Emery; treasurer, Mr. Fox; secretary, Mrs. Judge; assistant secretary, Mrs. Short; literature secretary, Miss Freeman; assistant, Mrs. Adams; committee, Mr. Law, Mr. Snedker, Mr. Edgeley, Mr. Allen, Mr. Crowther. The meeting ended pleasantly at ten o'clock.

WOLVERHAMPTON.

On Dec. 27th the Society at 72, Temple-street, held their annual reunion tea meeting. The church was artistically decorated, and the tables were well stocked. After tea Santa Claus made his appearance with free lips and oranges for the children, who immediately flocked around with jubilant faces to greet him. Later on the young folks and elders played games, the winners receiving prizes. The result was a financial success.

WOLVERHAMPTON.

ON Sunday, Jan. 4th, the Spiritual Mission, Princess-street, were favoured with a visit from Mr. E. W. Oaten. In the afternoon he addressed the members and friends at our own hall, and in the evening in the Co-operative Hall, Stafford-street, he addressed a large gathering on "Some aspects of Spiritualism." The choir led the singing. Mr. Johnson ably presided at the piano and gave a reading, the President being in the chair. During the service Miss E. Dallard rendered a solo.

WARRINGTON.

IN order to increase the Building Fund, about twenty of our young people were formed into a choir, and met for practice at the house of Mr. Llewellyn, and were trained by Mr. Bert Foster. For several nights before Christmas they sang in various parts of the town, and met with a generous response. They also sang at the homes of several friends who are sick, refusing any reward. They finished up early on Christmas morning at the house of the President. On Sunday evening the carol party repeated the whole of their songs, which were interspersed with readings from the Lyceum Manual by Miss Lily Llewellyn. Unfortunately the heavy rain interfered with the attendance. The total financial result was an addition of over £20 to the fund. Several of the carols had been contributed by spirit friends through Mr. Llewellyn.

A NEW PAMPHLET.

Is Spiritualism a Religion?

By WALTER JONES, J.P. M.I.M.E.

A STRAIGHTFORWARD STATEMENT FOR THE RELIGIONIST.

COPIOUS BIBLE REFERENCES.

Price 4d. Post Free 5d.

Special Reduction for Quantities.

Proceeds of the first 2,000 will be devoted to the Morse Memorial Fund.

BRIXTON.

THE seventeenth annual general meeting of the above Society took place in their hall on Saturday, Jan. 3rd. After a substantial tea, Mr. Payn occupied the chair, and Mrs. Maunder opened the meeting with prayer. The Chairman, in his remarks, referred to the consistent and gratifying growth of the Society, and called upon the Secretary (Mr. Nuthall) to make his report and submit the balance sheet to the meeting. Mr. Nuthall, in a few words, reviewed the position past and present, and congratulated the members on the fact that by united effort they had in a few years not only been able to buy the building that they now occupied, but also had a useful nucleus towards still larger premises. The balance sheet, which showed complete freedom from debt, and also a sum of approximately £50 in hand, was adopted with applause. At the ensuing election most of the old officers were re-elected. Among the few changes was the post of Lyceum conductor, Mrs. Staton securing the position by ballot. Miss V. Appleby did not seek re-election. A resolution was passed empowering the new Executive Committee to vest the property under the National Union Trustee Scheme, it being felt that the time had arrived for the co-operation of the National Union, so that the church should be secured for Spiritualism for all time. It was also resolved that the after-circle on Sun-

day evenings should, as an experiment, be confined for the present to members and associates only. Mr. Nuthall read the letter "As Others See Us" from THE TWO WORLDS, and expressed pain that a newspaper report written expressly to ridicule, and published by a paper with a well-known bias against the cause, should be used by a Spiritualist to wound and insult those who have laboured long and gratuitously to benefit their kind. To prevent these misrepresentations, it was decided to close the circle to the general public for the present. The proceedings, which were animated, and showed marked interest, terminated in perfect harmony at a somewhat late hour.—H. W. NUTHALL, Hon. Sec.

MIDDLETON.

SUNDAY, Jan. 4th, was a red letter day for Middletonians. According to a very generous promise made, Mr. R. Wolstenholme, of Blackburn, spoke in the Gilmour-street Spiritualist Church. His subject, "Are the dead alive?" was listened to with profound interest by good audiences. Every available seat was occupied; all the standing space was taken up, and a great many were listening in the church porch. His address in the evening was only a short one, his time being taken up with a recital of phenomena witnessed during his 40 years' investigation of Spiritualism. Spirit photographs and messages written on slates were shown. Many people expressed their delight at the meetings. To Mr. Wolstenholme we tender our grateful thanks. Long may he live to continue the good work is our sincere wish. Our thanks, too, to Mr. W. H. Wolstenholme for occupying the chair.

CAERAU.

HAVING purchased the building in which we have held our services for the last four years, we are glad to report a very good opening for 1920 in our own home. On Sunday, Jan. 4th, Mr. Connolly, our energetic and revered pastor, delivered a most inspiring address on "The purpose of life" to a crowded audience. The usual lesson was substituted by a naming ceremony, when Raymond Bailey, and Selwyn Walters (children of one of our budding mediums and organist respectively) were given their names in earth and spirit life. Five of our young Lyceumists were also accepted into full membership, publicly accepting the seven principles and philosophy of Spiritualism as their rule of conduct, as they received the right hand of fellowship. This part of the service was very touching and pathetic. Mr. W. Bale presided.

N. L. S. A.

A grand social and dance was held on Wednesday evening, Dec. 31st. The hall was absolutely packed, so much so that dancing was almost impossible. The evening was enjoyably spent by a continuous stream of artistes giving vocal and instrumental items. Two special recitals by Mr. W. W. Drinkwater and Mr. E. J. Pulham were well rendered and much appreciated. The event of the evening was the presentation of an attache case to our Secretary and a handsome bag to Mrs. Ellis, in recognition of services willingly rendered to the Society. This came as such a surprise that words almost failed them to reply. The Secretary thanked them for the handsome gifts, stating that they sought no reward. It was real love that compelled them to work. Mr. Frank Perry (Hon. Treasurer) made the presentation on behalf of those who so willingly subscribed. At twelve o'clock we spent two minutes in

silent prayer, when Mr. Pulham offered up prayer, after which the whole assembly joined hands and sang Auld Lang Syne, which brought to a close a most enjoyable social.

BATTERSEA.

ON New Year's Eve we had a most successful gathering of old friends and new. We regretted the absence of our late President (Mr. Smyth). Many songs and recitations were given by members and friends, after which refreshments were served, and then some fifty people took part in a circle to see the old year out and the new year in. It was an inspiring and impressive time, and concluded with the singing of Auld Lang Syne and good wishes for the New Year. Our church is progressing. We are making many new members of an intellectual type, and our meetings are characterised by harmony and devotion. We are seeking larger premises.

MEETINGS HELD ON SUNDAY, JANUARY 4th, 1920.

ABERDEEN, Bon Accord. — Morning and evening, address by Mr. A. Duncan and clairvoyance by Mrs. Murray. Appreciative audiences. Solo by Miss Murray. Mrs. Murray presided.

BARRY, Atlantic Hall. — Mr. Stark gave an able address on "Spiritualism, the light of the world." Good audience.

BIRMINGHAM, Aston. — Mr. J. G. Wood gave an address on "Opportunities" in the morning, and in the evening Mr. Wootton Harvey paid his first visit to Aston, and gave a telling and inspiring address on "What is this Spiritualism?" Good congregation.

Small Heath: Mr. Wm. Bailey gave an address on "Let the dead bury its dead," also clairvoyance. Miss Gibson gave a solo in an able manner. Full hall. Mr. Wm. Sharpe presided.

BRIGHTON, Windsor Hall. — Mr. H. J. Osborne gave addresses morning and evening.

BRISTOL, Bishop-street. — Alderman Whitefield addressed an appreciative and attentive audience on "Man invisible to the human eye." Mrs. Miles Ord presided.

BULWELL, Hazel-street. — Mr. F. Revil, of Sutton, gave two very appropriate addresses and clairvoyance to good audiences.

CARDIFF, Central. — Address and clairvoyance by Mr. Drake. Good attendance.

Queen-street: Our first meetings here were well attended. Mr. J. Woodland was the speaker. Mr. W. E. Jones presided.

DUNFERMLINE. — Mrs. McConnell, of Glasgow, gave an address and clairvoyance at each service. Good audiences. We also held a successful social and dance on Dec. 31st, Mr. Burgoyne presiding. Messrs. Campbell, McLaren, Kirk and Mrs. Don took part in the programme.

EASTBOURNE. — Mrs. Heath gave a trance address and messages, which were all understood. Appreciative congregation.

HRIST. — Mr. J. Bell, of Bedlington, took as his subject "What is death?" He described it as similar to going to sleep and awaking to a larger and more real life, and if we wished to live happy and progressive lives we must obey the highest moral law. The same law applies in every stage of life. Duty fearlessly done brings joy, neglect brings suffering and misery.

LONDON. — Battersea: Morning, well-attended circle. Evening, Mr. H. J. Adams, B.A., gave an address on "Modernism," and Mrs. Bloodworth gave clairvoyance.

Brixton: Mr. Payn, Mrs. Maunder, Mr. Morris, and Mr. Nuthall each addressed the congregation on their reelection to office. Mrs. Maunder also followed with clairvoyance.

Clapham: Mr. A. J. Maskell gave a controlled address, followed by several clairvoyant descriptions.

Camberwell: Morning, Mr. and Mrs. Alcock-Rush gave an address and messages. Evening, Mr. John Osborne gave an address.

Croydon: Address and clairvoyance by Mr. P. Scholey. — Pros.: Sunday next, at 11, Mr. P. Scholey. At 6-30, Rev. Susanna Harris.

E.L.S.A.: Mr. G. Tayler Gwinn gave us an uplifting address and New Year's message, followed by convincing clairvoyant descriptions by Mrs. Longman.

Ealing: Address by Mr. Harry Bodington. — Pros.: Sunday next, Mr. Prior. 14th, at 7-30, Mrs. Neville. 18th, Mr. Maskell.

Hackney: Mr. North gave an earnest address and Mrs. Mary Gordon descriptions.

Kingston-on-Thames: Mr. E. Meads gave an excellent address on "Faith." Pros.: Sunday next, at 6-30, Address and clairvoyance by Mrs. Cannock.

London Spiritual Mission: Morning, Mr. E. W. Beard spoke on "Some talks with my guides, and what they teach," and in the evening Mr. Percy Beard discoursed on "The riddle of the present."

Marylebone: Address and clairvoyance by Mrs. Mary Inkpen. Soloist, Miss Coulter.

Manor Park: Evening, Alderman D. J. Davis gave a splendid discourse on "Some of the oppositions to Spiritualism." — Pros.: Thursday, 15th, at 8, Mrs. Jamrach. Sunday, 18th, at 6-30, Mr. George Prior.

N.L.S.A.: Morning, Mr. A. W. Jones gave an interesting and instructive address and answered questions. Evening, inspirational address by Mr. G. R. Symons on "A New Year's message." Clairvoyance by Mrs. Fielder. Well packed hall. Many strangers. Good conditions.

Tottenham: Mr. and Mrs. Pulham delighted a large audience by an instructive address on "Auras" and most convincing clairvoyant descriptions. It was our Building Fund Collection Sunday. We are greatly handicapped by lack of funds. Will friends please note?

Woolwich and Plumstead: Mrs. Neville gave a trance address on "Brotherhood" to a packed church. Descriptions of arisen friends were recognised.

LOUGHBORO'. — Mr. Rudman gave addresses on "What is Spiritualism?" and "Is Spiritualism true?" Good audiences.

MANCHESTER, Salford, West High-street. — We had a visit from Mr. W. Edwards, who gave an interesting address on "The Church Congress and Spiritualism."

MEXBORO'. — Mrs. Longcake gave an inspiring address on "Spiritism and Spiritualism" to a good audience.

NEW DELAVAL. — Mr. Gills, of Whitely Bay, gave an address on "Spiritualism: its part in religion," also clairvoyant descriptions.

PAIGNTON. — Mrs. Christie, of Torquay, gave an inspiring address, followed by clairvoyance, to a large audience. A solo, "The Voice of the Father," was feelingly rendered by Mr. Leslie Stone.

PLYMOUTH, Morley-street. — Mrs. Trueman presided and gave the invocation. The address was given by Mr. Johns. Mrs. Pearce was the soloist.

Stonehouse: Meeting conducted by Mr. Arnold. Soloist, Miss Sobey. Address by Mr. W. H. Watkins on "Spiritualism and man past and present." Clairvoyance by Mrs. Joachim Dennis. The large hall was crowded, many having to stand.

PORTSMOUTH, Temple. — Mr. Walter Howell conducted both services, and educated large audiences with his masterly addresses.

SHEFFIELD, Centre. — Services conducted by Mr. and Mrs. Tozer. Address on "God's love to man" by Mrs. Tozer, which was very ably delivered. Clairvoyance by Mr. Tozer.

Heeley: Mr. B. Lake gave address on "Direct action" and "The anatomy of man," afterwards giving clairvoyant descriptions.

Meersbrook: Afternoon, Mr. W. Barwell gave a short address on experiences, and Mr. Sutton clairvoyance. Evening, Mr. Barwell gave address on "Claude's Book." Mr. Sutton gave clairvoyance.

TREDEGAR. — Morning, Mr. Bro conducted the meeting. Evening, Halestrap gave an address on "The pilot," and Mrs. Halestrap clairvoyant descriptions.

TREHERBERT, Upper Rhondda. — M. J. Williams gave addresses on "Lethy neighbour" and "The truth of Spiritualism." Mr. T. Thomas presided.

Births, Marriages, and Transitions.

Ordinary intimations when printed under the heading, will be inserted as follows: Six lines. Above six lines, 2d. per line. Payment must be with the intimation. Poetry not accepted.

TRANSITION.

CARTER. — Passed to the Higher Life on Dec. 24th, at 17, West View, Boring, Bradford, Albert Edward, beloved husband of Annie Carter. His physical remains were laid to rest Monday, Dec. 29th, Mr. H. Clough of Shipley, conducting the services the house and at the Bowling Cemetery. A large number of friends and workers were present, also representatives from Bowling Spiritualist Club and Lyceum, where he was conducted Ripley-street, Boynton-street, Whithill, Heber-street, Keighley, Saltaire and a number of platform workers from various parts. The beautiful tributes expressed the love of a number of friends.

MOLINEAU. — Passed to the Higher Life on Dec. 24th Mrs. Annie Molineau, a life-long Spiritualist, sincere worker and Secretary of the Higher Openings (Lyceum) Spiritualist Society. The sympathies of all Spiritualists will go out to the orphan children who left to mourn her loss. The interment took place on Dec. 29th at St. George's Church, Hyde, and a very impressive service was ably conducted by Mr. Peterson.

NEW SECRETARIES.

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

CARDIFF FIRST SPIRITUALIST SOCIETY, 82, QUEEN STREET (LATE CASTLE-STREET). — OWEN EVANS, Ladysmith-road, Penylan, Cardiff.

HEYWOOD, WILLIAM-STREET. — E. SHIPLEY, 63, Aspinall-st., Heywood.

MILTON SPIRITUALIST CLUB, ECCLES CROSS, ECCLES. — MR. D. B. TERWORTH, 183, Worsley-road, Patricroft, near Manchester.

PLEASE NOTE. — At the election officers for the Ethical Church, Laws street, Preston, Mr. A. Clough, 28, Lister-road, Preston, was elected Secretary, to whom all future correspondence should be addressed.

MRS. JENNIE WALKER'S ensuing engagements for January and February are—Jan. 3, 4, 5, 6, Brighton; 7, London (Hampton Hill); 8, 9, London; 11-16, Hanley; 18, Hackney; Lewisham; 20, London; 21, Kingston; 22, 23, London; 24, 25, 26, Birmingham; 27, Walsall; 28, Tottenham; 31 to Feb. 27, Tour, Southern Counties Union; Feb. 1-6, Portsmouth; 7-13, Bournemouth; 14-18, Exeter; 21-26, Bristol.—Address, Oakley Square, London, N.W. 1.

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

SUNDAY, JAN. 11TH, at 6-30 and 8-15,
MR. FRANK HEPWORTH.
MONDAY, 8-15, MRS. EASTWOOD.
TUESDAY, 8, MRS. FORREST.
THURSDAY, 3 and 8-15, MRS. APPELBY.

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.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JAN. 11TH, at 6-30 and 8,
MISS WALLWORK.
MONDAY, 3 and 8, MISS BARTON.
WEDNESDAY, at 8, MISS COTTERILL.
SUNDAY, JAN. 18TH, MR. MASSEY.

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

SUNDAY, JAN. 11TH, at 6-45 and 8-15,
MISS COTTERILL.
TUESDAY, at 8-15, MRS. SPENCER.
THURSDAY, at 8-15, MRS. OLIVER.

Newton Heath Spiritual Church,

MANOR HALL, 2, ALLEN STREET (one
min. from Newton Heath car terminus).

LYCEUM at 2-30, at which the Naming
of a Baby will take place.

At 6-30 and 8,

Mr. ARTHUR CRAVEN, Speaker.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JAN. 11TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
WEDNESDAY, at 3, MRS. H. ELLIS.
THURSDAY, at 8, MRS. ROBINSON.
SUNDAY, JAN. 18TH, MRS. BENTLEY.

On MONDAY, JAN. 12TH, at 8 p.m.,
the British Medium's Union will hold
A PROPAGANDA SERVICE.
The Speakers and Clairvoyants will be
Mrs. IRONS and Mrs. CHARNLEY.
Chair to be taken by Mr. W. E.
BENTLEY.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, JAN. 10TH, OPEN CIRCLE.
SUNDAY, JAN. 11TH, at 3, 6-30 & 7-45,
MRS. CHARNLEY.
MONDAY, 3, 7-45, MISS SANDIFORD.
WEDNESDAY, at 8.
THURSDAY, at 8, Developing Class.
Will mediums who have Monday
dates open please write the Secretary,
with a view to engagement, as we have
a large number of Mondays vacant.

Coventry,

ARCADIA HALL, WHITE STREET.

OPENING SERVICES on SUNDAY,
JAN. 18TH, at 6-30 and 8.
Speaker and Clairvoyant: MRS.
BAILEY, of Wolverhampton.
Circles every Monday at 3, conducted
by MRS. AYRISS.

SPIRITUAL CHURCH, CAERAU.—The
winning number for the Gold Watch is
2164.—W. GRIFFITHS, Hon. Sec.

Society Advertisements.**Moston Spiritualist Lyceum Church,**
ASHLEY LANE (nr. Conran Street
Car Terminus).**IN AID OF THE BUILDING FUND.**

Special Engagement of
MR. ROBERT DAVIES, the Renowned
Clairvoyant and Psychometrist, of
Manchester.
On MONDAY, JAN. 19TH, at 7-30 p.m.,
who will give Clairvoyant, Psycho-
metrical, and Psychographical
Demonstrations from articles, photos,
etc. Old and new friends invited.
Silver Collection at the door in aid of the
above fund. Donations thankfully
received.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, JAN. 11TH, at 3, 6 and 7-30,
MISS ELKIN.
WEDNESDAY, 3 and 7-45, MRS. LYNCH.
THURSDAY, at 7-30, Members' Circle.

Liverpool Spiritualist Institute No. 1.
BOYD'S CAFE, 22, WHITECHAPEL.

OPENING LECTURE for Second Ses-
sion, 1919-20, THURSDAY, JAN. 15TH,
at 7-45 p.m., when
MRS. E. S. G. MAYO will Lecture on
"The Evolution of Mind."

All Spiritualists and earnest in-
quirers are cordially invited to attend.

SILVER COLLECTION.

Lecture every Thursday evening, Jan.
to April. Fee for this term, 3s. For fur-
ther particulars apply Hon. Sec.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.
Affiliated to the S.N.U.

SUNDAY, JAN. 11TH, at 11-15 and 7,
MR. BODDINGTON.
Lyceum at 3.
WEDNESDAY, at 8, Public Meeting, MR.
CRAMP.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.**Services:**

Sundays, 11-30 and 7. Lyceum, 3.
Mondays and Thursdays, 7-15.
Tuesdays, 3, Public Circle.
Visitors and inquirers welcomed at all
meetings.
SUNDAY, JAN. 11TH, Miss VIOLET
BURTON and Rev. J. T. DAVIS.

W.T.S. Progressive Thought Centre,
114, SOUTH ST. (Room 2), EASTBOURNE.

SUNDAY, JAN. 11TH, at 11-15 and 6-30,
MR. A. FRISE & MRS. BOELETTE.
WEDNESDAY, at 3, Private Interviews.
WEDNESDAY, at 7, Public Circle.
SATURDAY, 6-30, MRS. BOELETTE.

British Mediums' Union.**THE MUTUAL IMPROVEMENT
CLASS**

will be Re-opened on FRIDAY, JAN. 9,
at 7-30, in the ANTE-ROOM, MASKELL
STREET, MANCHESTER.

All Members are cordially invited.

Leaders for the month:

JAN. 9.—MRS. A. E. BENTLEY.
JAN. 16.—MISS F. MORSE.
JAN. 23.—MR. F. HEPWORTH.
JAN. 30.—MR. E. W. OATEN.
W. E. BENTLEY, Hon. Sec.

Society Advertisements.**Battersea Spiritualist Society,**
45, ST. JOHN'S HILL, CLAPHAM JUNC.

SUNDAY, JAN. 11TH.
At 11-15, CIRCLE SERVICE. At 3, LY-
CEUM. At 6-30, MRS. PODMORE.
THURSDAY, at 8-15, Address and Clair-
voyance.

SATURDAY, LYCEUM NEW YEAR TEA.**Brixton Spiritual Brotherhood Church**
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JAN. 11TH.
At 3, LYCEUM. At 7, MR. J. W. HUM-
PHRIES.
THURSDAY, at 8, MR. T. ELLA.
SUNDAY, JAN. 18TH, MR. H. BODDING-
TON.

Circles: Monday, 7-30, Ladies. Tues-
day, 8, Members.

Clapham Spiritualists' Church,
ADJOINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JAN. 11TH.
At 11, Public Circle. At 3, Lyceum.
At 7, Address by MR. DIMMICK and
Clairvoyance by MRS. KINGSTONE.
FRIDAY, at 7, LYCEUM TEA PARTY.
WEDNESDAY, 21ST, ANNUAL GENERAL
MEETING at 7-30.

Church of the Spirit, Camberwell,
THE PEOPLE'S CHURCH, WINDSOR RD.,
DENMARK HILL STATION.

SUNDAY, JAN. 11TH.
At 11, CHURCH SERVICE. At 6-30, Mr.
T. W. ELLA.
SUNDAY, JAN. 18TH, 34TH ANNIVER-
SARY SERVICES.
At 6-30, MRS. A. DE BEAUREPAIRE.
Public Service every Wednesday, 7-30.

East London Spiritualist Association,
NO. 13 ROOM, EARLHAM HALL, EARL
HAM GROVE, FOREST GATE (pass thro'
Main Building to Last Room on Right)

SUNDAYS, JAN. 18TH AND 25TH,
MR. J. MACBETH BAIN.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, JAN. 11TH, at 7, MRS. GRAD-
DON KENT.
SUNDAY, JAN. 18TH, at 7, MRS. JENNIE
WALKER.

Hampton Hill Spiritualist Society,
3, HIGH ST. (close to Uxbridge Road
Tram Stop).

SUNDAY, JAN. 11TH, at 7,
MRS. BROWNJOHN.

Plaistow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

JAN. 11TH, at 6-30, MR. G. GWINN.
JAN. 12TH, at 8, MR. H. WRIGHT.
JAN. 14TH, at 3, MISS N. MOYE.
JAN. 15TH, at 8, MR. A. W. WHITE.

Richmond Spiritualist Society,
THE HOWITT ROOMS, OPP. TOWN HALL,
RICHMOND.

SUNDAY, JAN. 11TH, at 3-30 and 7,
MR. H. LEAF.
WEDNESDAY, JAN. 14TH, at 7-30,
SOCIAL.

**Woolwich & Plumstead Spiritualist
Church,**
PERSEVERANCE HALL, VILLAS ROAD.

SUNDAY, JAN. 11TH, at 7, MR. JOHN
OSBOURNE.
WEDNESDAY, at 8, MR. ELLA.
Lyceum at 3.

Society Advertisements.

Ilford Psychic Research Society,
ASSEMBLY ROOM, BROADWAY, CHAMPS

Patron: SIR ARTHUR CONAN DOYLE

FRIDAY, JAN. 9TH, at 8, MRS. MARY GORDON, Address and Clairvoyance.

SUNDAY, JAN. 11TH, at 7, MISS ELLEN CONROY, M.A.

THURSDAY, at 3, Ladies' Meeting, MRS. JAMRACH, Address and Clairvoyance.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN FOREST LANE, GO NG FROM MARYLAND POINT STATION.

SUNDAY, JAN. 11TH, at 6-30, MRS. IMISON (NURSE GRAHAM).

MONDAY, JAN. 12TH, at 8, COMMITTEE MEETING.

WEDNESDAY, JAN. 14TH, at 3,

LADIES' MEETING — MRS. GEORGE. THURSDAY, JAN. 15TH, at 8, MRS. EDEY.

SUNDAY, JAN. 18TH, at 6-30, MR. G. R. SYMONS.

LYCEUM EVERY SUNDAY AT 3.

Spiritualists' Rendezvous,
FOOD REFORM RESTAURANT, 3, FURNIVAL ST. (OPP. PRUDENTIAL BUILDINGS), HOLBORN, LONDON, E.C.

FRIDAY, JAN. 9TH, 7 to 9 p.m., MISS VIOLET BURTON.

FRIDAY, JAN. 16TH, MRS. A. E. CANNOCK.

SPIRITUALISM.

At the TEMPERANCE HALL, TEMPLE STREET, BIRMINGHAM,

On TUESDAY, JAN. 20TH, 1920,

MASTER ARTHUR CLAYTON, the Blind Boy Medium, of Nottingham, will give Clairvoyance.

Tickets (free of tax): Floor, 1s.; Gallery, 1s. 6d.

Doors open at 7-30. Service at 8. Ticket-holders only admitted 7-30 to 7-45.

Any tickets unsold may then be purchased at the door.

Tickets from MR. JOHN G. WOOD, 49, Gerrard-street, Lozells.

After payment of expenses, one-half of the proceeds of this meeting will be devoted to the Caroline Groom Memorial Fund.

The British Magnetic Healers' Association
21, MANOR STREET, ARDWICK GREEN, MANCHESTER,

will hold **Public Healing Meetings**

On SATURDAY and TUESDAY EVENINGS at 7-30.

A Hearty Invitation to all.

MR. VERNON will Diagnose Disease and give Herbal Recipe for same (donations voluntary), from 7-30 to 8-30 every Saturday.

SEED CORN

2.—THE CHARTER OF OUR CAUSE. By J. J. Morse. Explains the foundations and objects of Spiritualism. 250, 1s. 9d.; 500, 3s.; 1,000, 5s. 6d., postage extra.

3.—HOW TO FORM SPIRIT CIRCLES for holding communication with spirits. By J. J. Morse. 100 copies, post free, 6d.

Miscellaneous Advertisements.

To Let, Wanted, For Sale, Prospective Announcements, Speakers' Dates, Mediums Wanted: 20 words 1s.; 30 words, 1s. 3d. per insertion. For every additional 10 words or less, 9d.

ROYTON (LATE UNION STREET). — Will Mediums, Speakers, and Friends please note that we have changed our address to 38, Sandy Lane, Royton.

"SMALL MANUFACTURER'S GUIDE." Contains miscellaneous collection of little businesses easily started with few shillings capital. Large profits easily made in spare or whole time. Valuable printed instructions, 1s. P.O., stamped addressed envelope enclosed. — ALBERT FEATHER, Publisher, 93, White Abbey-Road, Manningham, Bradford, Yorks.

SPEAKERS' OPEN DATES, Etc.

OWING to ill-health, Mrs. Abbotts, 13, Mary-street, Hurstead, Rochdale, is compelled to cancel all dates for 1920.

MRS. ALICE HARPER, from America, Australia, and New Zealand, lecturer on Spiritualism and kindred subjects, healer and psychic, will accept engagements from Societies, churches, and others for single or course lectures in any part of Great Britain. — Address for dates, 72, Agamemnon-road, West Hampstead, London, N. W.

WANTED.

A LADY (non-professional healer) wishes to meet another Lady Healer, Clairvoyant and Clairaudient, if possible, to help her salary. — "DEVONSHIRE," TWO WORLDS Office.

YOUNG LADY seeks Berth as house-keeper or companion-help: domesticated, reliable, trustworthy, business or private. — "H.," TWO WORLDS Office.

C. P. L.

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Issued by The Two Worlds Publishing Co. Ltd., 18, Corporation Street, Manchester.

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2.—THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND. By Jas. Robertson. Price 6d., post free 7d.

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6.—A SPIRIT MEDIUM'S REMARKABLE EXPERIENCES. By Mrs. M. A. Keeves-Record. Price 3d., post free 3½d.

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11.—WHAT DOES SPIRITUALISM TEACH By John Cox. Price 1d., post free 1½d.

13.—SPIRIT LIFE AND LABOUR. By J. J. Morse. Price 3d., post free 3½d.

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16.—HINTS TO INQUIRERS INTO SPIRITUALISM. By J. J. Morse. Price 3d., post free 3½d.

19.—THREE ASPECTS OF THE GREAT WAR. Through J. J. Morse. Price 1d., post free 1½d.

21.—SAMUEL, SAUL AND THE WOMAN OF ENDOR. By J. F. Steckenreiter. Eight pages. Single copies, post free, 1½d. In quantities: 25 copies, 1s. 5d.; 50 copies, 2s. 5d., all post free.

Omitted numbers are out of print.

APARTMENTS.

BLACKPOOL.

MRS. CARTER, 138, LYTHAM Apartments with or without board. Trams pass the door. Home comforts. Piano. Phone 553.

SOUTHPORT.

MRS. JOHN PEMBERTON, HYNDLEY VILLE, 4, IRVING STREET. Home apartments. Sea view.

SCARBOROUGH.

MRS. LAYCOCK, NORTHLEIGH, BLENHEIM STREET. Comfortable apartments.

The Gipsy's Amazing Discoveries

FALLING HAIR STOPPED WITHIN 28 DAYS.

Premature Greyness restored within months.

Scurf and Dandruff stopped within days.

Doubles the Thickness and Growth of the Hair within 3 months.

Cleanses a Child's Hair in one night.

This remarkable preparation is composed entirely of herbs, and is now under the name of **RESTORINE HERBAL HAIR FOOD**, and is prepared by the Inventor, **Gipsy Zeila**, who is a Well-known Hair Specialist in Lancashire and Cheshire.

In Lancashire alone, at Manchester Market (Scholes Street, Shudehill), also at Blackpool (The Cliffs), **RESTORINE HERBAL HAIR FOOD** has been very successful in its results, over 10,000 cases having been sold, and Testimonials received by **Gipsy Zeila** have run into thousands, showing considerable percentage of results.

Gipsy Zeila is so confident of the remarkable benefits of his preparation that every case is sold

UNDER A GUARANTEE OF 21 DAYS.

Owing to the remarkable success of **RESTORINE HERBAL HAIR FOOD** the Proprietor, **Gipsy Zeila**, is opening a newspaper advertising campaign, enable all classes of the public to obtain this remarkable preparation.

RESTORINE HERBAL HAIR FOOD is made entirely of herbs, roots, and other natural ingredients, which nourish the hair roots, thus producing a **Thick Healthy Growth of Beautiful Wavy Hair**. If your hair is **Dull, Lifeless and Brittle**, we heartily recommend a course of **RESTORINE HERBAL HAIR FOOD**.

If you are a sufferer from **Scurf, Dandruff, Falling Hair, Premature Greyness**, don't delay, but get a **Trial Sample** of **RESTORINE HERBAL HAIR FOOD**.

As a Hair Dressing, for a man to keep the hair in position, **RESTORINE** is invaluable. It is cheaper than hair oil, and it tones up the hair, giving **Life, Vigour and Vitality** into the roots.

DON'T BE BALD. DON'T BE GRAY.

RESTORINE HERBAL HAIR FOOD is sold in three sizes, 1/3, 2/9 and 5s. per jar, from all Branches of Boots Cash Chemists (555 Branches), or be sent post free in plain wrapper, from observation, direct from the proprietor, on receipt of P.O. or stamp.

GIPSY ZEILA, Hair Specialist,
Restol Laboratories, Domesne Street, Seacombe, Cheshire.

Palmistry Simply Explained. With numerous Diagrams. By James Ward. 10s.

On the Threshold of the Unseen. examination of the Phenomena of Spiritualism and of the evidence for survival after death. By Sir William Barrett, F.R.S. Cloth, 336 pages. 8s. post free.