



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. 1680—VOL. XXXIII.

FRIDAY, JANUARY 23, 1920.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,680—Vol. XXXIII.

FRIDAY, JANUARY 23, 1920

PRICE TWOPENCE.

Original Poetry.

The Land of the Rustling Wings.

AH! my Land of the Rustling Wings,
Dear land that near me clings,
Whence the music of angels rings,
And the streams thereof and the springs
Heal Death of all its stings,
As the voice of my Loved One sings.

Yes, the song that the Loved One sings
In tune with the angel strings,
Heals Death of all its stings,
Revealing holy things
From the Land of the Rustling Wings!—E.C.

The Opinions of Eminent Spiritualists on the Proper Use of the Terms Soul and Spirit.

Alfred Kitson.

I.—“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.

II.—“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.”—SPIRITUAL COMMANDMENTS.

In this article I purpose placing before the reader the opinions of some of the eminent Spiritualists on the proper use—in the Spiritual philosophy—of the terms “Soul” and “Spirit,” and at the same time submit a definite proposition or formula whereby the reader may judge of the merits or demerits of the same;

For long ages the theologian has used the above terms in a loose manner, having no definite knowledge of the nature of the life after death of the physical body, and we have, unthinkingly, adopted them, under the impression that they would meet our case as they did the theologians', who looked forward for a resurrection of the physical body by the re-entering of the soul or spirit. The Spiritualist had discovered a factor to the problem of “If a man die shall he live again?” namely, that the resurrection which takes place is not of the physical body, but the super-body, which arises from the physical body at its death. This super body is to the Ego what the physical was to it during earth life, namely, the vehicle through which to express itself in other worlds or planes of being than the earth. Moreover, the name by which we, as a body, determine to call this super-body will also determine our “ism,” be it Spiritualism or Soulualism, as I shall show later on. This being so, I submit that the question at issue, “Is the Ego Soul or Spirit?” is of vital importance, and should be judged on its own merits, and not on any bias inherent from theological training or custom.

I will now proceed with my quotations:—

“The soul marshals its latent forces, assumes the responsible position of master . . . The soul knows no retrogression, neither maturity.”—DR. ANDREW JACKSON DAVIS.

“Some persons pass through life from birth to death in this beautiful world precisely as if the soul within is obscured . . . A person all unaware that he is a soul scarcely more than exists.”—PROF. EDGAR LUCIEN LARKIN (Loewe Astro. Ob., Cal.).

“The mind is the organ of the soul, the brain the organ of the mind, the body the organ of the brain. . . . This gives us the interpretation of the dual function of physical existence, outwardly an avenue of physical expression for the interior soul, inwardly a laboratory wherein is being distilled the essence of life which becomes permanently concentrated in the conscious Soul, or Me, myself.”—MR. J. J. MORSE.

“The Soul is the real man, the thinking man, the man who knows, and knows that he knows.”—HARRISON D. BARRETT.

“One thing is certain, and that is that we have a soul right here and now. . . . Why, the soul is man.”—JOHN O. ZEISER.

“But never can the spiritual body be correctly designated as the soul. Would that all good Spiritualists would become diligent students of the basic principles of our philosophy. . . . The soul is eternal, uncreate, while the spiritual body is constantly changing, casting off cruder elements, growing more and more ethereal as it passes on from sphere to sphere in the spirit-world, but is still visible to clairvoyant sight, as the soul is not.”—SUSIE E. CLARK.

“Hence the Soul, the Ego, must be a power in and behind it all, that governs every activity of the brain and the whole of the physical body.”—DR. S. E. HIGGINS.

“Each soul is a positive unit which is the natural master of the physical that serves it.”—FRED A. BAKER.

“The soul is the pilot guiding the frail barque . . . Spirit may be changed and modified, may wear bright hues of goodness or be marred by outward conflict, but the soul through all but burns more brightly in its assured perfection.”—CORA L. V. RICHMOND.

“By Soul we mean the vital, intelligent force which builds up and functions within our bodies, material and spiritual. By means of the physical sight we are enabled to see our material body, by means of our spiritual sight some of us can view the spiritual body, but no one has seen the soul.”—REV. A. L. WAREHAM.

“The soul is the ‘Self’ to which we reach behind all the wrappings of the body, mind, and conscience. It is the man within every man. It is ‘Me’—it is ‘You.’ . . . The Soul is the ever-wondrous ‘Ego’ which thinks and feels and acts.”—REV. P. WILSON.

“The soul of a thing is its underlying permanent reality—that which gives it its meaning and confers upon it its attributes.”—SIR OLIVER LODGE.

“The soul recognises no end, and refuses to be daunted. To the soul all events are subordinate. What the soul wills that must be. All things exist for the soul.”—LILY L. ALLEN.

“The soul, or life principle of man, is a part of that Supreme Intelligence or Over-Soul that is the author of all life manifested in the physical body.”—C. P. EVANS.

This list might be greatly extended, but consideration of space induces me to forbear, feeling assured that sufficient has been quoted to prove my contention, it only remains now for me to state my proposition by which the reader may decide whether he or she is a Spiritualist or Soulualist.

The following formula is based on man's spiritual nature as revealed by our Spiritual Philosophy.

(A) The Ego, or Divine Spark.

(B) The body through which the Ego functions on planes of being other than the physical. It is also the connecting link between the Ego and

(C) The physical body.

Suitable terms are desired by which (A) and (B) shall be known amongst Spiritualists. In arriving at suitable terms the reader should bear in mind that the term or name given

to (B) must also be given to what is now known as the spirit-world. Therefore, (1) if (A) be called "spirit," and (B) be called "soul," the world in which the spirit lives and functions after death will be known as the "soul-world," and we as a religious body will be called "Soulualists." (2) If (A) be called "soul" and (B) be called "spirit," the world in which the soul lives and functions after death will be known as the "spirit-world," and we, as a religious body, will be called "Spiritualists." Which do you prefer?

The Society for Psychical Research.

THE above Society has recently published vol. 30 of its "Proceedings," an account of sittings which Miss Radclyffe-Hall and Lady Troubridge together had with Mrs. Osborne Leonard throughout the year ending August, 1917. Appended to the contents table is the official note: "The responsibility for both the facts and the reasonings in papers published in the Proceedings rests entirely with their authors." The writers remark in almost their opening word: "We are well aware that many members of the Society look askance upon professional mediums, and that the attitude of the Society as a whole has always been largely sceptical of evidence received through paid mediumship." One is hopeful that a careful perusal of this account will lead to a modification of the tendency to avoid seeking evidence in the one direction where it is most copious and easily attainable! Certainly the authors have spared neither pains, time nor trouble in guarding against pitfalls, known and unknown. Their account reveals the high standard which they kept steadily before them touching accuracy of reporting, the refraining from giving away information, and the verification of communications received. With a diffidence almost excessive they leave readers to form conclusions from the evidence minutely set forth, yet they make perfectly plain that they themselves remain in no uncertainty as to the logical conclusion to be deducted. They describe how from the earliest sittings they have been in constant communication with a lady friend who passed on some months prior to the commencement of the sittings. From this communicator they received abundance of accurate information relating to personal description, places, events and pursuits; just such convincing combination of facts as in thousands of similar instances have enabled spirits in the beyond to establish their identity with certainty in the eyes of their friends on earth.

Having given a carefully-selected account of this matter—the story running to 105 pages—they proceed to show how their friend was able to prove to their satisfaction that she was frequently in close association with them and aware of their surroundings; and they add a short chapter upon the personal touches with which they were impressed both while the communications came through "Feda" (Mrs. Leonard's control) and on occasions when their friend spoke directly through the medium.

The joint authors of this account are evidently aware of the facile way in which some critics permit themselves to attribute all such evidence to telepathy from the sitters; so they have wisely added three explicit accounts of "Knowledge shown of matters entirely unknown to the sitters." These make a strong argument for the accuracy of their conclusion that they have been in actual communication with their friend, and that she has been able to recount matters known to her during earthly life although unknown to them. The instance relating to the fate of a pet dog, and the information secured on behalf of a lady friend, contain excellent evidential points.

It is just possible that the very thoroughness with which all this evidence is presented may deter the sceptic from giving the time necessary to master 200 pages. This would be a misfortune (to the sceptic) since the evidence is good and abundant, presenting problems which, in our opinion, will yield to no explanation other than that held by the authors. Yet we are well aware that there is no substitute for personal investigation, not even close study of the investigations of others; and to those who have never had the advantage of a prolonged series of sittings with trance mediums of first-class ability even such a faithful record as this will not be fully understood. It presents after all but signs and sym-

bols of that intercourse which the sitters actually enjoyed; and ability to understand second-hand testimony of this intricate character will always depend upon such insight, born of personal experience, as the reader can bring to its study.

This publication is the fifth opportunity which the present writer has had for studying series of sittings held by others with Mrs. Leonard. Comparing these with his own notes of over fifty sittings with the same medium, the outstanding feature at once apparent is the absolute difference of personality displayed by the communicating intelligences. Notwithstanding that all have passed their messages through the same channels, namely, "Feda" and the medium's brain, they are seen to be as dissimilar in character and as varied in choice of matter as would be five writers of personal letters in correspondence with their respective friends.

It is interesting to know that that the S.P.R. has taken steps to collate and compare numerous reports of the sittings of selected persons with Mrs. Leonard. We await with interest its report on this investigation. Meanwhile it is good to know that the Society is so far relaxing its original custom as to commence the exploration of so promising a field of research as mediumship which, after having proved its ability in private life, places its services at the disposal of the public.—C. DRAYTON THOMAS.

"Proceedings of the Society for Psychical Research," vol. 30, December, 1919. Price 7s. Obtainable at the Rooms of the Society, 20, Hanover Square, London, W.

Psychology of the Flu.

ACCORDING to the Continental Edition of the London "Times," the public is almost inclined to wonder whether the medical profession knows anything at all about influenza. The great ones of the medical profession are busy discussing it, and have agreed to disagree regarding treatment and prevention. But the ordinary practitioner can treat the patient, if he cannot treat the disease. Says the "Times": "Either he makes the patient laugh or he makes him very cross. In either case the patient is provided with something fresh to think about. Then he goes to sleep and wakes refreshed." Regarding a "scientific exposition of what happens," the "Thunderer" points out: "There are certain germs waiting about with their tails up, seeking victims. No. 1 germ provides the headache and the pains all over. No. 2 germ hands out the pneumonia which kills. Neither germ has much chance with the person who is not prepared to welcome him. If you are fit, the germ (he has a nice long name) will drop his tail and let you pass by unscathed, but if you are not fit (and particularly if you let the germ know you are afraid of him) he will go for you." This frank and refreshing statement of psychology of the much discussed influenza indeed goes to the root of the matter. Hence the absolute necessity for making yourself fit, and for making yourself fearless—physically, mentally and spiritually. Make your mind a magnet which naturally attracts the good, wholesome and desirable things of life and repels the bad, unhealthy, and undesirable things. Always have something fresh to think about, and sleep over the day's work honestly done with the suggestion of happiness or satisfaction in your heart. And waking refreshed early in the morning, go through some regular course of exercises for building the body and mind.—"KALPAKA."

THE pioneer of truth gains strength in opposition and abuse.

WHEN thou knowest thyself thou wilt not only know God but thou wilt know all men and all thing.

THE SLACK FUND.—Mr. A. E. Beety, of 17, Thomas street, Shipley, writes acknowledging receipt of the following sums: Mrs. Green, Hunslet, 1s.; Middlesbrough Society, £1 15s.; Leeds, Cookridge-street, 2nd donation, 4s. 6d.; Mr. Allerton, 2s. 6d.; Mr. G. E. Davies, 5s. Total, £10 12s. 7d. The Committee cordially thank all who have so generously contributed, but hope for still further support towards the desired £50.

Man's Power for Good or Evil Greater.

Sir Oliver Lodge.

IN his most recent book, "The Undying Fire," H. G. Wells throws the old problem into a modernised dramatic form. His book appears to be the result of a conversation which he has been holding with himself; it is a discussion among permanent types of mankind, a discussion modelled upon that wonderful old poem, the Book of Job.

In Mr. Wells' hands the discussion, save in a few passages, is reduced to prose, and the setting is comparatively commonplace; but this is done on purpose, for it has the effect of bringing the debate down to the present generation and setting it in the midst of modern problems. The setting is worked out with conspicuous ability, and the personal controversy is conducted with great skill.

A BENEFICENT SHADOW.

The evil power which both in the great original and in the modern version has been allowed a temporary triumph, or at least has been given a free hand to torment and to test, is represented not as something wholly and hopelessly and finally evil, but as something of real intrinsic value; virulent and uncompromising, truly, but yet an asset enhancing the value of existence; a shadow, but a beneficent shadow, a real stimulus, a gain to the world of realities. The evil power is depicted as conscious of its own merits, it hails itself as a producer of the unexpected, a breath of discord in a harmonious symphony. So it is represented as a veil over the face of the Deity—"A translucent veil before an infinite and lasting radiance"—like a cloud over the face of the sun, which on its withdrawal makes the genial light and warmth still more conspicuous and at all hazards relieves the monotony of existence.

"So life goes on forever. And in no other way could it go on. In no other way could there be such a thing as life. For how can you struggle if the end is assured? How can you rise if there is no depth into which you can fall. The blacknesses and the evils about you are the warrants of reality."

"Without me," says the evil power, "time and space would freeze into crystalline perfection. . . . It is I who trouble the waters, I trouble all things. I am the spirit of life."

"When the first atoms jarred I was there, and so conflict was there—and progress."

So speaks this enlightened spirit of evil, against whom man bitterly complains.

MAN'S CONTROL.

But are man's complaints justified? How much of the evil is of his own making? How little of evil do we find in unadulterated nature? As one of Mr. Wells' characters virtually says: "Sunsets are not ugly and oppressive, mountains do not disgust, nor distant hills repel."

"Is there any evil or cruelty or suffering that is beyond the possibility of human control?"

Who knows what development humanity may be capable of. The human race is in its infancy, a late comer upon the earth, but already he has secured much mastery over material things.

"It is in man's power to rule all things."

"In the end he will rule over the stars," said the voice that was above Satan. "My spirit is in him."

So speaks the Deity of eternal hope. This is "The Undying Fire" in the heart of man. And how much of good there is in life even now:

"Has not your life had laughter in it? Has the freshness of the Summer morning never poured joy through your being?"

"Do you know nothing of the task well done, nor of sleep after a day of toil?"

"Your illness has coloured the world; a little season of misfortune has hidden the light from your eyes." So may a diseased mind be urged back to sanity again.

This book is a sequel to "God, the Invisible King," and it represents a stage in the author's study of theology. The lesson he is at present trying to teach in all his books is that the universe is no easy achievement, that the creative power is strained to the uttermost, that the beauty and perfection

so far attained, in natural objects of every kind, is the result of untold ages of struggle and effort, and that there is an element of danger and risk attending the process of evolution. We may surely hope that, regarded from a sufficiently lofty point of view, the ultimate aim, though hidden and obscure, is so high that all the pain and difficulty attending the process will by higher vision be seen to be abundantly justified.

At any rate, the present writer heartily agrees that the struggle is no artificial one, contrived as a stage-play for the training of man, but that there is a real problem, a real effort, a real difficulty in which conscious mind may take his little share and may co-operate to the best of his ability.

OUR POWER OF CHOICE.

In the recent war we were given an opportunity, and we rose to the occasion. In the peace now upon us we are still given an opportunity. Conditions seem easier, but are they really so? Man is still and always will be on trial, and the future of the planet is largely upon his shoulders. He has risen to a sense of his responsibilities, the reins are being put into his hands, he has a real power of guidance, he is one of God's agents for good or evil; he can help or he can hinder in the age-long fight.—BOSTON SUNDAY ADVERTISER.

Raised from the Tomb.

HAVE any been raised from the grave, i.e., has any life been brought back to live in the body, when once the life principle has left it? Some supposed examples are often quoted from the Old and New Testaments, and paraded as facts of history that such miracles have occurred by and through Divine power. The purpose of this article is to submit some findings that will throw no little light on the subject, and by considering Lazarus as a point of inquiry that will be likely to cover all the ground of explanation. We shall take a survey into a part of the system of mummy-making so much in vogue in Ancient Egypt. Gerald Massey has amassed much information in regard to the subject, and he claims that Lazarus was purely Egyptian in origin, that "Laz" means to be raised; "aru" is the mummy, and by the addition of the Greek terminal "s," renders the name Lazarus.

In the "Gnosis" doctrine the soul of Horus was represented as rising from the dead and ascending into heaven. Herodotus, who lived in the 5th century B.C. records that the image or mummy was the preserved one, the saved and the saviour, as a type of immortality. Such was the figure of a man's dead body, which he tells us was carried round at a banquet, when the guests were invited to eat, drink, and be happy, for when they died they would become what the image symbolised, Immortality. The form was termed the Karest, i.e., the Egyptian Christ. The image of the Karest was bound round with woof (Hebrew, Ketu), without seam, which in some cases was 1,000 yards in length, and furthermore we learn that no bone must be broken. Here we see a close resemblance to the Biblical narrative of the execution of Jesus, and the seamless grave-covering on his body. A great deal may easily be added that would confirm the opinion that the Bible story is a let-down copy of the original Egyptian Karest, that was in vogue thousands of years prior to the Christian era. In the Gospel account Jesus rises from the sepulchre to demonstrate the physical resurrection of the body, but the deceased Egyptian on rising would say, "I am a soul, I am spiritualised, I rise as a god," indicating the transformation into the spiritual body, which has been left out of the Gospel story. The Egyptian Karest, or Karust, in its ancient belief and practice, was instituted as a parading of form in spiritual perfection and immortal future state for all humanity.—ADSUM.

"SPIRITUALISM is in its nature the ally, and not the enemy of Christianity; that it has passed beyond the stage of ridicule or negligence; and that the Church of Christ must seriously ask herself what truth lies in Spiritualism, and what is the bearing of that truth upon Christian doctrine and practice?"—DEAN WELLDON in "Nash's Magazine" for February.

The Lifting of the Latch.

W. H. Evans.

CHAPTER XV.—CHILDREN IN SPIRIT-LIFE.

"Now, Professor, since we are upon this branch of the subject, tell me about the children in spirit-life. We are all anxious to know what becomes of them."

"One of the saddest features of earthly life," he replied, "is the slaughter of the innocents. The fact that so many children are sent into spirit-life is one of the most damning indictments of modern civilisation. Strictly speaking, every child that passes to this side is robbed of the opportunities for self-realisation which earth afford. True, there are compensations for this; but the barbarism of modern life is such that few realise that it would be better for fewer and healthier children to be born, than that so many mothers should go down into the valley of the shadow of death to no good purpose. Every child that dies is cheated of its birthright, the right to grow and develop on earth. Much of this is due to an unregulated sex life, as well as to the wretched lack of system which is the distinguishing mark of what is erroneously called modern civilisation."

"However, I have no desire to launch out upon questions of neo-Malthusianism, important though they are, but I must insist on this aspect of the question at the beginning."

"When the child is ushered into spirit-life, everything is done to prepare for its arrival. It is taken to its home, where everything essential to its well-being is provided. It is placed in the care of those who have made the training and psychology of the child their special study. The life of the child is one of freedom. I will not say that we have no unruly children here. It is a strange child that does not have its little periods of naughtiness. But the causes of these things are better understood here than on the earth. Hereditary tendencies are understood; temperamental differences are noted; and the sole object of education is to develop the child harmoniously. All training takes place in the open. There are certain beauty spots set aside for the children, where they assemble and listen to what their teachers and guardians have to tell them. They are trained mentally by being encouraged to ask questions. Instead of cramming them with facts, every effort is made to draw out the mental powers of the child, that it may learn to grapple with its own difficulties. There are only six children in a class, and they live with their teacher, unless the parents are in spirit-life. The teacher usually takes them right through the various grades from infancy to adolescence. Thus continuity of development is preserved. There is no fixed system of teaching, but everything is done to preserve the natural order of the child's mental unfoldment. Each child has its plot of land, its pets if it wishes to keep them, and when old enough goes to the workshops and learns some craft, which, as I have already pointed out, is one of the means by which the inner man is developed. In a word, the child's life here is natural, and I do not think the first stages of spirit-life would be half so cheery if one did not come across children grubbing in the soil, and indulging in all the delights of children in playing together, even as they do on earth."

"There is about the children in spirit-life a fineness of temperament which is absent from those of earth life. Especially is this noticeable amongst those whom you call stillborn. The completion of the body is evidence of the completeness of the individuality of the spirit, and its natural right to immortal life. This quality of temperament makes the children more responsive to their surroundings, and more readily receptive of higher influences. Strange as it may seem, they are eminently fitted for missionary work amongst the undeveloped. They are not kept from visiting these unfortunate people. Their radiant purity is too positive to be affected by the atmosphere of these communities, and acts as a stimulant to the undeveloped ones; brings vividly before their minds their own childhood's days, and stirs memories long buried beneath the crust of sin and vice."

"Of course, what I have said implies that children grow in spirit-life, come to maturity, and enter upon the higher stages of development when ready for it. They often become attached to someone upon the earth, not as guides,

for they are not fitted for such work, spirit-guides being those who have passed through the vicissitudes of earth life and know its many temptations. But they become associates or companions of people on earth, and enter sympathetically into the difficulties and trials of their earthly companions. In this way they gain something of that which they missed through early birth into spirit-life. To you who do not understand this, it may appear strange. But it is astonishing how much they learn from such association. Seeing that earth life has a definite purpose in the scheme of things, it is only right that some opportunity should be afforded those who have, as it were, been deprived of it through adverse circumstances. This association is based upon the law of spiritual fitness. There is a bond of union between the one in spirit-life and the one still in the 'house of clay.' At night when sleep releases the spirit from its physical tenement, they commingle and study together many things. Such association is helpful to both parties, bringing with it an enrichment of the spiritual life."

"But, Professor," I interrupted, "seeing that earth life is so important, would it not be best to give the children another chance by incarnation in another body? All you have told me emphasises the importance of this life as a means of development. That the earth affords certain facilities for such which the spirit-world does not. I am glad that you lay stress upon the importance of earth-life, and to me it appears that the most reasonable method of giving the children their chance would be by their reincarnation."

"That would appear so, but such an argument supposes that the spirit as an individual exists prior to incarnation at all. But life and its individuality is not an incarnation but an emergence. Your question takes us a long way back, and goes to the root of many philosophies. Let me again say that life is a flowing and ever-reaching forward to loftier realisations. Every form of life is a channel through which it streams in creative development. But all the channels are connected on the spiritual side and contribute to the main stream, which is the human kingdom. All the sub-streams flow into this, bringing with them the enrichment they have gained by emergence in other forms. The human river, if I may use the simile, is made up of potential individualities, and the emergence in human form fixes them and opens the avenue for further development. It also stamps the individuality with an identity of its own, and the recurrence of birth, or, as you put it, the reincarnating of the child, would mean the creating of a new identity which would be superimposed upon the older, and result in confusion. The child can gain by association as much as is necessary for its development, and so your contention is unnecessary. Still, the passing of young spirits to this side is an interruption of the cosmic scheme."

"Has man the power of regulating how many spirits shall come into manifested being?" I asked.

"Certainly he has. Common experience proves it. But he has to grow into a knowledge of how to regulate the flow of the life stream. Not, as he does now, by artificial means, but by a growth of spiritual power and intellectual discernment. So that by reaching the God-point of development, that is perfect control of the physical machine, he may be able to regulate the functions of sex. But we are forgetting the child in spirit-life, though what I have told you practically covers the ground. When I say that the life of the child is a natural one, it implies everything that you know by that term, and very much more that it is impossible to convey to your mind. The association which takes place in the sleep state is one where the family circle is complete. There are no gaps. The brothers and sisters of spirit-life mingle with those of earth life, and parents tread the fields of asphodel surrounded by their children, who romp in childish glee. Believe me, the earth hides very much more than it reveals to man of these things. But in due season the eyes of man shall be opened."

[TO BE CONCLUDED.]

WE regret to hear that Mr. W. T. Cooper, President of the Marylebone Society, London, passed away on Monday evening. A memorial service will be held at Steinway Hall on Sunday next. Our friend will be sorely missed.

A Pantheistic Conception of the Evolution of the Universe and Man.

D. H. Eade.

THE following must not be regarded as anything more than a crude sketch of very incompletely expressed ideas, and it must be understood that many of the outlines need filling in more elaborately in order to make a logical conception of the evolutionary scheme. It is purely an outline, and as such, essentially patchy and incomplete. Further, in order to make myself clear, it has been necessary to express myself dogmatically in many places, and where this is the case the reader must realise that I do not regard any statement I have made as final, but merely as an attempt to formulate a scheme of the evolution of the universe, which will be continuous, will leave no unbridged gaps, and satisfy the scientific mind.

MATTER AND SPIRIT.

I will not attempt to give a philosophical definition of matter and spirit, but will confine myself to one which will convey at least a practical meaning to our minds.

By matter, we understand that form of substance which appears to us to have objective existence—which occupies space—that which we term solid, liquid or gaseous; and we must also include the luminiferous ether as a form of matter, although it is generally assumed to be imponderable. Solid, liquid, or gaseous matter is, on the basis of Dalton's Atomic Theory, assumed to have an "atomic" form; that is, to be composed of ultra-microscopic particles separated from each other by a continuous fluid which we call "ether." Modern physical science goes further than the atom, and has shown that it may itself be split up into still more minute particles which have received the name of "electrons," which appear to be nothing more than particles of negative electricity. Ether, on the other hand, is assumed to be a continuous imponderable elastic fluid, not atomic, which occupies the interspaces between the atoms of ponderable matter and also between the cosmic masses. We know very little about ether, and its very existence cannot be directly proved. It seems, however, that we cannot avoid the assumption of its existence in order to explain the medium by which bodies act on one another at a distance.

By many scientists the ether is regarded as the primordial element from which ponderable matter has been formed, and this theory seems highly probable.

A definition of spirit cannot be given so easily as that of matter, but for our present purpose we may say that spirit is that all-pervading, omnipresent essence which manifests itself to us in varying forms as the controlling principle of matter—from its lowest manifestations as physical and chemical energy to its highest as intelligence. From all our knowledge of the manifestations of spirit, it seems that it is not homogeneous, but that there are grades of refinement in it, from the grosser forms which manifest as mechanical energy or motion to the higher forms which manifest as life, sensation and intelligence. Further, all research leads to the conclusion that spirit is inseparably bound up with matter: we know of no form of spirit existing independently of matter in some form. Even the discarnate human spirit has a material body, albeit composed of extremely refined matter—possibly far more refined than the ether.

Hence, we must regard matter and spirit as the two fundamental forms of being. It matters not what they really are in their essence: indeed, it is highly probable that we can never know what is the ultimate real constitution of either, but it is sufficient for all practical purposes to assume them as realities in the forms in which they appear to us.

A beginning or point of coming into existence of matter and spirit cannot be conceived by us. If a beginning to all things is postulated, the mind instinctively and inevitably asks, "What was the state of affairs before that time?" We are therefore driven to the conclusion that matter and spirit are self-existing and eternal; that they have existed from eternity and will persist to eternity, although in a state of continuous change. It is, of course, quite a legitimate idea that matter in its ultimate origin is derived from spirit; indeed, the latest discoveries in physics seem to point that

way, but whether this is the case or not, the arguments which follow will not be affected.

GOD.

We arrive, therefore, at a conception of matter and spirit existing eternally, undergoing continual change, and, since we cannot conceive empty space, we must further regard them as together filling all space to infinity. These, then, are the only forms of being of which we can form a conception, and there is no room in the Cosmos for a purely personal Deity in the sense usually understood.

If we accept the ideas of reality outlined above, the only logical conception of Deity is pantheistic. We must regard the material side of the Cosmos as the body of God and the indwelling spirit as the Spirit of God. In adopting this view, it follows that all things, including ourselves, are a part of God; that our spirits are a portion of the all-pervading eternal Spirit of God; and hence, without danger of adopting anthropomorphic conceptions of Deity, we can regard God as the Father of all.

From this view of spirit and Deity, since our own spirits are simply portions of the Universal Spirit, it naturally follows that all the attributes and faculties of our own spirits must be present in the higher grades of the Universal Spirit—that what is contained in the part must necessarily be also in the whole. Hence, we must attribute sensation, life, feeling, intelligence, love, etc., to the Universal Spirit, which we may call the Spirit of God. Further, since our spirits are only parts of a much greater whole, it may be that there exist higher grades of spirit than those manifesting through our bodily forms—modes of consciousness and other attributes far transcending any of which we can form a conception now, and to which we may attain as our spirits evolve and progress in the course of their upward path.

The higher grades of spirit are, however, only evolved and manifested as their material instrument is evolved. In the lowest states of matter which we call "inanimate," only the grosser form of spirit—the various kinds of physical energy—can manifest, although it is certain that all manifestations take place in due regard to the intentions and purpose of the Universal Spirit considered as a whole.

ORIGIN AND EVOLUTION OF OUR UNIVERSE.

Although it is not possible to conceive a beginning to matter and spirit in themselves, we can and must conceive a beginning to that conglomeration of matter and spirit which we call "the universe." By the term "universe" I mean the whole group of suns, stars, planets, nebulae, comets, etc., with which we are familiar, and of which our own solar system forms a rather insignificant part. This is not a correct use of the word, but it will serve.

It seems very probable that our universe is not infinite, and that therefore beyond the confines of the furthest stars there are huge regions of space unoccupied by any stellar body, while further still at unimaginable distances there is perhaps an infinite number of other universes, of the existence of which we are quite unaware, each separated from others by immense regions of space. This view is put forward by Alfred Russel Wallace in his "Man's Place in the Universe," where he has adduced a considerable body of evidence in support of it. These universes are in all probability evolving on lines similar to our own; life will no doubt have made its appearance in some form or other in each one, and be pursuing its progressive course in somewhat similar directions.

It is probable, therefore, that at one time, aeons and aeons ago, the portion of space now occupied by our universe was an "unoccupied" region consisting merely of undifferentiated matter and spirit; the matter taking the form of ether and spirit manifesting through it as some form of mechanical energy peculiar to ether, with which we are not as yet familiar.

Then, whether as a consequence of some impulse from without, or by virtue of the inherent potentialities existing in matter and spirit, or most likely as a natural result of the impulses set in motion at the dissolution of previous universes which had existed, differentiation of matter and spirit commenced to occur.

Under the guidance of the indwelling spirit, which, as matter became more highly evolved, began to manifest in higher and higher forms of energy, stable centres were

formed in the ether, ultimately becoming electrons, which in turn united to form the various chemical elements, the simpler elements being formed first and the more complex and heavier ones later. It is, of course, to be understood that these processes were very gradual and occupied aeons of time.

As the material side of the universe became more highly evolved, and the spiritual side was able to manifest externally in higher forms of energy, so together they gathered into more definite centres and formed "nebulae."

From these nebulae, many of which still exist to-day in their primitive state, so large are they, suns and stars were born—our own sun among them.

At this point we have the confirmation of orthodox astronomical science, which now unreservedly accepts the Nebular Theory as an explanation of the origin of the material universe. We need not here go into the detailed constitution of the original nebula—whether it consisted of intensely heated diffused matter (as assumed by Laplace in his theory) or was simply a collection of meteoritic bodies (the modern planetismal hypothesis). Whichever theory we adopt, it is certain that sooner or later nebulae tend to concentrate into larger and smaller centres, and these more concentrated centres eventually form definite stars and attendant planets. Further, during these processes, a motion of revolution commences, probably as a result of unequal concentration. Thus, each star, with its planets, has its origin in a nebula. This is a very crude statement of the Nebular Theory, but it must suffice for the present. It may be noted in passing that although this explanation of the origin of solar systems is called a theory, because owing to the nature of the facts it cannot be directly proved, it has the support of so many classes of evidence that it must be regarded as indisputable.

ORIGIN AND EVOLUTION OF THE SOLAR SYSTEM.

I am taking our own system as the example, as it most nearly concerns us personally, but it must be remembered that in their broad outlines the processes in all systems are essentially similar.

Our Sun, which is really a star, had its origin, like all other stars, in a nebula, which reached out far beyond the orbit of Neptune, the farthest planet. In the course of its cooling and contraction, this nebula has consolidated into a large central mass which we call the Sun, and eight smaller masses which we call planets, besides many other minor bodies (satellites, planetoids, etc.). Owing to the fact that our system is a comparatively small one, the process of consolidation has gone further than it has probably reached in the majority of the stellar systems of our universe. The Sun itself is in a semi-fluid state, while of the planets, Mercury, Venus, Earth and Mars are completely solidified on the surface, and Jupiter, Saturn, Uranus and Neptune are in a more or less fluid state.

We cannot regard these processes of evolution as purely mechanical, for they are determined and sustained throughout by the intelligent principle of the indwelling spirit, which has always in view the ultimate destiny of its individual units.

To resume. As soon as each planet reached a stage of solidification and chemical complexity which was suitable, the physical basis of living beings—"protoplasm"—was formed by the natural chemical combination of certain elements into a complex organic compound. This compound was the first suitable instrument which was capable of being the vehicle of individualised spirit. In it spirit ceased to be merely an undifferentiated portion of the universal spirit, but became a definitely separate unit. Just as the physical organism consists of an unstable compound, so the spiritual organism is to some extent unstable, inasmuch as it is more or less readily separable into a higher portion which manifests as life, sensation and intelligence, and a lower portion which manifests as physical and chemical energy. The higher portion itself is capable of being separated into a "life" principle and an "intelligent" principle. The highest portion manifests itself through the most refined elements of the physical body—the ether—and thus we get the first idea of what we may term "the etheric body" as the vehicle of the highest principles of spirit. At the death of the physical organism the highest principles of the spirit, in the etheric body, leave the organism, and lead a separate life

in the state known as "the spirit world." In the case of animals and plants, the highest principle, "intelligence," is not evolved, and therefore the individualisation of the spirit has not in these cases proceeded to a sufficient point to enable it to exist apart from the physical body. At the death of an animal or plant, therefore, the higher principles—"life and sensation"—become dissolved and disintegrated into lower forms of energy.

Thus it will be seen that the difference between "inanimate" and "animate" matter is that in the latter the higher attributes of spirit are able to manifest, while in the former only the grosser forms of physical and chemical energy can manifest. In animals and plants, in addition to purely physical energy, the principles of life and sensation are developed, while in man, in addition to all these, the intelligent principle is developed, which enables the spirit to live a life independent of the physical organism.

The first protoplasm was probably formed in minute specks at the bottom of the sea or on the sea shores. The theory of organic evolution now teaches us that step by step living beings have evolved from the primitive protoplasmic specks of living matter to the wonderful complex organisms of man and the higher plants. On this planet the theory of evolution traces man's ancestry from the earliest protoplasmic slime, through worm-like organisms, fish, amphibians, reptiles, marsupials, and finally through either the lemurian or higher primate group of mammals, and there is little doubt that this ancestry is in the main correct.

Thus there is an unbroken chain from the primitive protoplasm on the material side, but it must not be forgotten that concurrently with the evolution of the gross bodily organism, the spiritual organism has also been evolving. The evolution of the spiritual organism consists in the progressive individualisation of the spirit, and the opening up and manifestation of its higher attributes—culminating in the production of a completely individualised spirit in man, capable of existing permanently independently of the physical body, and capable of manifesting itself as an intelligent principle.

Throughout this mighty scheme of evolution the processes are governed and sustained by the intelligent directive principle of the Universal Spirit, regarded as a great whole, thus is God; which is continually aiming at the ultimate end to which evolution is tending. This end is the production of individualised spirits which will be capable of progressing through matter and gaining experience from contact and relation with the material world.

So we see that all through the evolution of the universe, from the original undifferentiated state, matter and spirit act and re-act harmoniously together, both progressing together to a definite end, matter always forming a more and more perfect instrument for the outward manifestation of spirit, until they culminate in the formation of man as he is to-day.

Nor must we assume that the present condition of man is final and unimprovable. It is certain that in the course of the millions of years that still lie before this planet, under the guidance of his own spirit, man will be evolved into a being as far above his present state as he is now above the primitive protoplasmic organisms.

Now as to man's future. The facts of Modern Spiritualism conclusively show that the view put forward above as to the persistence of man's spirit after the death of the physical organism is a true one, and that the spirit of each man retains its individuality and personal memories after the change called death; and, further, that his spirit, in those higher states of existence which we call the spirit-world, continues the progress it commenced on earth.

It is difficult to conceive that this upward progress can go on indefinitely if man remains an individualised and personal spirit, although it is certain that it must continue in that form for aeons. The time must come when all the individual spirits of all beings who have existed on all systems of our universe will have passed on to the higher states, and their old planetary homes will be cold, dead, and in process of dissolution. The present universe will then have served its purpose as an individualising agency, and by means of radioaction will be again resolved into its primitive state of etheric matter.

All spirits will be continuing their progress in the spirit world, and in due course will become pure and uncontaminated with any material taint or desire. When that stage is reached, it seems to me most likely that all desire and wish for the continuation of personal identity will have faded from us, and the whole aspiration of each will be for absorption into the universal ocean of spirit from whence it was originally formed. This, I think then, is the ultimate fate of the spirit of each one of us—to rejoin the Universal and Eternal Spirit of God, enriching that Spirit by all that we have gained in spirituality in our progress through the material universe. To use a homely analogy, we come into being from the mighty Ocean of Spirit as a person may take a glass of water from the sea, and we are finally outpoured again into that Ocean, as the person may again outpour the water from his glass into the sea.

Hence we arrive at a time when all individual spirits will have returned to the universal ocean of spirit, and all matter have returned to its primitive state; that is, to a state similar to that from whence it originated. They will, however, contain within themselves impulses which will in due time set in motion the formation of another and more perfect universe. And so the mighty process rolls on.

CONCLUSION.

Thus the manifestation of matter and spirit goes on from universe to universe, and the ever-recurring cycle of being rolls on through all eternity. We insignificant units in the Great Cosmos dimly stretch upwards to the Great Immensity, and try to grasp in our puny way the meaning of it all. Possibly in some higher state we may have some inkling of the true inner nature of the Divine All-pervading Spirit and of its purposes, but meanwhile we see as in a glass darkly, and are as blind men groping our way onwards and upwards.

Heard in the Train.

"CONAN DOYLE has done a lot of harm to Spiritualism by his reference to the 'material conditions' of the spirit-world."

"But suppose he is right in all he says?"

"How can he be? Matter is matter and spirit is spirit. They must ever be separate. I cannot conceive of a spirit retaining physical appetites and cravings."

"I admit many things are difficult to understand respecting spirit-life. But suppose your father returned to you (as mine did to me), and said 'I am alive; just the same, only I haven't got my pipe, which I missed very much at first,' would not his testimony be more valuable to the world than a sceptic's mere disbelief? Didn't the rich man ask that Lazarus should help relieve him when tormented in the flame of fleshly desire?"

"But how can a spiritual body retain material desire? That's the puzzle."

"Wait a minute. What is the spiritual body composed of? Strictly speaking, it is a material body, composed of rarefied matter; different naturally from the coarser and tangible body we call physical, but its elements are refined matter, after all. This will explain why it retains for a time the desires and passions of this earth plane. It is a body fitted for the astral (or desire) plane."

"Is that really true? If so, Conan Doyle's statements are not so impossible after all."

"Conan Doyle, after 30 years' study of the subject, knows more about it than you or I, but the best argument, to my mind, is this: Our friends continually return to us and say they do experience these desires for a time—the drunkard, the miser, the selfish 'animal,' all are punished in similar manner to that referred to in the parable. Hence we are urged from the spirit-side to keep the body under, to enjoy the good things of this life in strict moderation; to see that life for us means the gradual development of the highest and best of the mental and spiritual powers with which we are endowed."

"Do you say that is the advice of the spirits?"

"I do."

"All I can say, then, is that it is advice well worth taking by everybody."

So on this point, at any rate, we are both agreed.—ENTHUSIAST.

Dr. Abraham Wallace in America.

DR. ABRAHAM WALLACE, of London, England, who has been engaged in psychic research experiments with Sir Oliver Lodge and Sir Arthur Conan Doyle, and a member of a small English society which is making scientific experiments that have attracted wide attention, is a visitor in Colorado Springs. He says that recently he has given much attention to the so-called spirit-pictures, and that he has come to America to see what is being done in that way here. "I have heard," he says, "that there are some in this country who have had experience in that way, and I want to learn what I can about these pictures. I call them supernatural photographs. I shall not call them spirit-pictures till I have proved that they are." Dr. Wallace presided at the first lecture in London delivered by Sir A. Conan Doyle on the subject, and he says that he himself has one of these supernatural pictures of the author's son who died during the war. He has worked with many scientists on the subject of psychic research for years, giving much of his time to it, though he is a practising physician in London, and formerly was a member of the faculty at Edinburgh University. "The trouble with much of this psychic research work," says Dr. Wallace, "is that it is related to money in some way. Little can be accomplished under these conditions. It must be investigated from a purely scientific point of view. But interest in it already has become widespread, and this is especially so in England, and I have been surprised to observe to what an extent the same is true over here. There has been so much death with the war that people are inquiring, and the churches are not offering them all they seek. Publications which formerly avoided the subject are now giving much space to it, and recently at a large meeting of the Episcopal Church in England half of the time was devoted to the subject, and the Archbishop of Canterbury asked that an investigation be made of it."—COLORADO SPRINGS GAZETTE.

A Spirit Message,

NOTHING escapes the eye of God. I opened my eyes on the spiritual plane on October 23rd, 1918. The wonder of it all filled me with joy. When on the earth I was not conscious of the presence of God or the need of Him. Love filled my days, and love seemed to be enough. My love for my mother was one of the holiest things I knew, and I tried to live as good a life as I possibly could to show my reverence and love. Now I plainly see that God was working through the love and tenderness that my sainted mother showed me in every word and action. I can never be grateful enough to her, for when I reached this side of life love seemed to surround me and make everything perfect. Love lives everywhere, especially on the spiritual plane, but it should be remembered that a pure and spiritual love can be cultivated on the earth. If people could only realise the value of true love, as it is understood on the spiritual side of life, they would indeed try and love their neighbours better than themselves. The world would be a far better one if life were lived on that principle. No good purpose can be served by envy or unkindness. Use your life for the benefit of others. Love wisely, seeking only to uplift. Never forget you are all children of God, even the most degraded.—B. H.

I OFTEN throw pearls before swine. I feel like giving the swine a chance to examine them at my expense.

A MAN who lives only for himself lives for nothing. Idealism is all-embracing. A man cannot live for himself and have any ideals.—FRANCIS GRIERSON.

BEFORE the time of Galileo learned men believed that large bodies fell more rapidly towards the earth than small ones, because Aristotle said so. But Galileo, going to the top of the Leaning Tower of Pisa let fall two unequal stones, and proved to some friends, whom he had brought there to see his experiment, that Aristotle was in error. It is Galileo's spirit of going direct to Nature, and verifying our opinions and theories by experiment, that has led to all the great discoveries of modern science.—PROF. JEVONS.

*Individual
usefulness*

Clerical Attack on Spiritualism.

Answered by Irene Toye Warner, F.R.A.S.
(Societe Astronomique de France, British Astro. Asso., etc.).

[Under the heading of "Archdeacon of Bristol on Spiritualism—A Warning," the "Evening Times," Bristol, printed recently a preface written by him to Canon McClure's book on the same subject, entitled "Spiritualism—a Historical and Critical Sketch." Several letters of protest followed in the paper, and amongst them an answer by myself—which, however, was not published, and has now been returned to me. Owing to the eminence of these clerics, and the fact that Canon McClure gave forth the same remarks at the recent Church Congress at Leicester, I feel their attack on our cause should not pass unnoticed. I, therefore, now give my answer and criticism of the Canon's book.]

UNDER the title of "Spiritualism—A Historical and Critical Sketch," the Rev. Edmund McClure, M.A., has given what he evidently considers a "fair" sketch of the phenomena of Spiritualism. This will not be the conclusion of any unbiased critic who reads his book. The author's methods seem to be to lay as much stress as possible on any "exposures" of mediums, pass over with a slighting word such phenomena as cannot be so "explained," and attribute everything else to that mysterious godsend of the opponents of Spiritualism, i.e., telepathy! He does not mention that it is only recently that "telepathy" was admitted as a fact, and that it is very much harder to prove than the actual physical phenomena of Spiritualism, and rests on far less secure foundations.

It only shows the extreme weakness of Canon McClure's attack that he is driven to "explain" a well-known phenomenon by one less known! Even hypnotism has had a hard and long battle to fight ere it received recognition—yet now we find these two branches of psychic science being used to "explain" all and sundry in Spiritualistic phenomena, from the foretelling of events to the lifting and movement of furniture!

In the preface we find Canon J. G. Tetley gravely recommending those who desire "further knowledge" on the subject to read "The Necromancers" by the Roman Catholic author, Mgr. Benson.

Why not recommend serious works by clerical or scientific investigators such as Revs. C. Tweedale, F.R.A.S., A. Chambers, Fielding-Ould, Vale Owen, Roberts, etc., or Drs. Joire, Boirac, Crawford, etc., or Sir W. Crookes, Sir O. Lodge, Sir W. Barrett, Sir C. Doyle, Dr. Ellis Powell, LL.B., Mr. Arthur Hill, and a host of others—rather than a novel.

The orthodox view concerning Spiritualism has changed more than once, as Canon McClure himself admits, for in 305 and 314 A.D. "everything of this character is stringently condemned as the work of the devil" (p. 7), yet in 900 A.D. we find the Bishops were commended to denounce as "pure illusions the possibility of demoniacal magic," etc. In the next three hundred years the Church view again changed, and admitted the reality of "demoniacal agencies" (p. 8).

St. Thomas Aquinas, it seems, had unlimited faith in the power of evil spirits—far more faith than the modern psychic researcher!

Canon McClure tells us (p. 13) that "Many other instances of Swedenborg's clairvoyance, and of his successful predictions of the future, are on record." Yet he dismisses what he cannot explain as due to "auto-hypnotism and telepathy," and the "unbalanced character of his nervous system"! There seems nothing, he says, in Swedenborg's revelations which cannot be explained without resort to "the supernatural." Quite so, but then there never has been and never can be anything in the universe which is "supernatural" in the sense of being contrary to Nature; it is only super-normal, which is a different thing. Spiritualists claim that all psychic phenomena are natural, though they may be unusual or super-normal.

As to the author's statement that Swedenborg's views have been largely "adopted by Modern Spiritualists," I venture to state that very many (if not most) Spiritualists have but a hazy notion of the great seer or his works, and certainly are not inclined to base their belief on this interpretation of his visions, etc.

It is unworthy of any author, especially a Christian one to impute unworthy motives to those from whom he may differ in belief. Therefore, the following remark had better have been omitted: "Perhaps many of its (Spiritualism) votaries take no heed to these dangers, because they do not really believe in the possibility of holding converse with the dead, and pursue the business from a hysterical love of notoriety or from the more sordid motive that there is money in it." Spiritualists are not paid! A few of the more prominent mediums receive moderate fees, but not so high as a clerical gentleman for taking a Sunday service, and mediums, like others, must live!

On p. 19 the author says that hypnotism (according to Hudson, etc.) accounts for all the "alleged wonders of Spiritualism"! Such a statement shows that Canon McClure knows nothing of modern research work, such as that of M. Bisson and others, into the phenomena of materialisation.

Of Andrew Jackson Davis he says, "He was a weak irresponsible child, and incapable of any serious work" (p. 20), yet a few paragraphs on he tells us that his same person "in his leisure studied the works of Swedenborg . . . and for two years he dictated, while in a state of somnambulism, a complete Nature and Spirit Philosophy . . . and soon became known throughout the country." Then he published six large volumes of "The Great Harmonia" which had a wide circulation. Were all his admirers and followers fools? And was this "neurotic youth" capable and astute enough to deceive thousands of people and continue his influence to this present day?

On p. 22 Canon McClure relates in a superior and contemptuous tone the story of the Hydesville and Rochester "knockings." Mr. Fox was, he says, a "well-known Methodist," yet he attributes to the family a desire for "obtaining notoriety" though the outcome of it all was the persecution of Mr. Fox and his expulsion from the Methodist body as one "having doings with the Evil One"!

As a fair example of the author's utter ignorance, shall I say lack of comprehension and understanding of the whole subject, I have only to quote a paragraph from p. 23 where he dismisses the careful Report of the 30 members of the Committee of the Dialectical Society in 1870 with the remark, "The sub-committee, however, which testified this movement (of material objects) significantly adds that at certain seances held by them, from which a medium was excluded, it was impossible in any way to call forth the phenomena."

Precisely! If Canon McClure can take photographs without a camera or negative and develop without chemicals, then may phenomena of a psychic nature be produced without a "medium"! The Committee proved that certain persons had these abnormal psychic powers, and were convinced of the genuineness of the mediums with whom they experimented in 40 seances. They testify as to facts, and do not theorise as to causes.

Will the author give the name of the member of the Committee whom he says "definitely attributed the alleged phenomena to self-deception," etc. I have read many accounts and reports, but never yet found such a statement made by any of these gentlemen, but even so, how about the other 29 reasonable beings who attended over 40 seances? Were they all insane and deluded or fraudulent?

That a medium (p. 31) was "exposed" late on in her career does not prove that she never produced genuine phenomena under test conditions! People in other professions do sometimes fall under temptation and cheat.

I will pass over the author's flippant and ungallant remarks concerning Miss Bates (author of several books on Spiritualism). They merely show that he knows nothing at first-hand, and does not know how to appreciate evidence from people who investigate first and talk afterwards. Miss Bates is a cautious and sane writer, but out of the hundreds of writers on the same subject, why single out this lady for special attack? How can any "exposure" of fraudulent mediums affect the facts of psychic phenomena any more than the fact that many professing Christians and hypocrites can affect the truths of Christianity? There are many thousands of mediums to-day, yet how very few have been "exposed." Many people are their own "mediums" and produce their own phenomena, hence this argument does

not apply. The author pins his faith to "telepathy" to explain all, but how can telepathy "explain" materialisations, direct voice, and the movement of material objects without contact? He should read modern, up-to-date works on a subject such as this, which has made such rapid strides these last few years, and not depend on Hudson and others of the past, who had not our data to help them form a correct opinion.

There are other points I could mention, but lack of space forbids.



The Constitution of the Spirit in Man.

D. H. Eade.

MAN is a spirit. This phrase is glibly used by many Spiritualists and others, but how many people ever seriously consider what is meant by it, and what consequences are involved in this statement. Most people have a vague idea of what they mean when they talk of a man's spirit; usually they have a shadowy idea of an intangible phantom which resides temporarily in the physical body, and leaves that body at death to reside permanently in some higher state of existence.

But on further consideration of the matter it at once appears that the spirit of man must be far more complex than is generally assumed. We cannot be satisfied with the indefinite conception of an immaterial essence inhabiting our physical frame: we seek for some more definite and logical idea of the nature of our spirit, which shall fit in with all our other conceptions and satisfy our reasoning faculties.

In the first place, let us consider what are the various activities of a living human being. There are, first, the purely physical and chemical activities of the various organs, which are governed and explained by the laws of physics and chemistry such as operate through the world of inanimate matter as well as animate. Such activities are the processes of digestion, oxygenation of the blood, muscle movement, etc. In the same category we must notice that the physical organism is subject to all the physical laws—the law of gravity, law of conservation of matter and energy, the laws governing the motion of bodies, and that the limbs act on well-known mechanical principles, obeying the laws of mechanics.

Secondly, superimposed on the purely physical and chemical activities, and to some extent modifying them, are the peculiar activities known collectively as "life" and "sensation." There is some subtle principle in what we call the living body which enables it to exhibit the peculiar phenomena of life, i.e., growth, assimilation, spontaneous movement, and reproduction. This principle also exerts selective and directive influence over many of the chemical and physical activities of the organism, e.g., the cells lining the intestines act, broadly speaking, as an osmotic membrane, through which fluids pass into the blood stream, in accordance with the physical laws of osmosis, but those laws are there modified, inasmuch as the lining cells select the particular substances they require and reject those which are undesirable. A similar selective action may be observed in the cells lining the air-spaces in the lungs. This selective ability of living matter is one of its most characteristic attributes, from the microscopic protozoa right up to man.

Finally, there is the group of faculties which we term collectively "intelligence," comprising reason, thought, will, the higher feelings, and generally the higher spiritual faculties. These are only able to be manifested when their physical instrument—the brain—has been evolved up to a certain stage of complexity, and it is probable that this stage has only been reached in the case of man, although there is some evidence that at least some of these faculties exist in the higher animals.

There may be still higher faculties to which we have not attained, but which may come into manifestation in the course of the future evolution of man, or it may be which only manifest after we have left our physical organism and passed the change we call death.

We have, therefore, three main groups of faculties, all of which are manifestations of our spirits. The first group share with all things—inanimate and animate; the

second we share with all other living things, animal and vegetable; while so far as we know the third is the prerogative of man alone.

Everything in this universe, whether it be "living" or "dead" matter, is inhabited by a portion of the All-pervading Divine Spirit, but it must at the same time be realised that spirit, like matter, is subject to evolution, and, moreover, that its evolution is coincident with that of its material vehicle. As the material instrument evolves into higher and higher forms, so the indwelling spirit is able to manifest itself in higher ways. In inanimate matter spirit manifests as physical and chemical energy; in living matter, in animals and plants, it adds to its purely physical and chemical manifestations the peculiar phenomena of life and sensation, while in man it reaches its culminating manifestation as intelligence.

Now, let us leave this point for a moment, and consider what is involved in our idea of a spirit capable of leaving the physical organism at death and existing independently of it. In life, the spirit manifests itself in the three ways enumerated above. After the change called death, we know, from the evidence of Spiritualism, that one principle—intelligence—persists independently of the physical body. Since, however, spirit always requires a material vehicle, we find that this intelligent principle of man inhabits an "etheric" body, which is composed of ultra-refined particles from its former physical body. There is left behind, then, at death, the physical body, with its two lower spiritual principles—the purely physical principle and the vital principle. As we know, the body decomposes, and its elements enter into new combinations, the lowest spiritual principle or energy taking on new forms in accordance with the laws of physics and chemistry. Since the body is no longer a unity, the second or vital principle likewise decomposes, and is resolved into the lower form of spirit—physical energy.

It follows, therefore, that there are three main stages in the evolution of spirit. First, we have the purely physical form, manifesting through all matter as energy in its various forms. As soon as a certain chemical compound is evolved—protoplasm—which forms the physical basis of life, we find that spirit has evolved a higher principle which manifests through protoplasm as life and sensation. The third stage is reached when man is evolved, with a brain capable of being used by the third principle of spirit—intelligence.

We, therefore, arrive at a conception of the spirit of man as a complex entity, consisting of several principles, the highest of which is readily separable from the lower principles which are bound up with the physical body. This idea is somewhat akin to the Theosophical teachings of the septenary constitution of man, and while I have no special reverence for the mystic number seven, I think it is highly probable that what I have called the highest principle, intelligence, is itself capable of evolving still higher principles, and therefore may correspond with the higher principles of man's spirit, as taught by Theosophy. It seems to me that only by the doctrine of the composite nature of our spirits can we obtain a clear and connected idea of our evolution, which will give that continuity necessary to satisfy our reason.

Having now reached a conception of the constitution of man's spirit, let us now consider how the highest principle, intelligence, manifests through the material organism. This principle manifests to us and to the outside world as the highest faculties of our conscious minds—reason and will—and when we speak of intelligence it is these faculties which we usually think of. But beyond these faculties of our conscious minds, the intelligent principle embraces and sustains what Mr. F. W. Myers has called the "subliminal" or subconscious mind. Those who have read his masterly work, "Human Personality, and Its Survival of Bodily Death," will be familiar with his conception of a threshold of consciousness, "of a level above which sensation or thought must rise before it can enter into our conscious life." He conceives our waking consciousness as forming only a very small part of our total consciousness, and that beyond the ordinary margin of consciousness there is a whole field of thought and sensation, and probably even new faculties, which under exceptional circumstances come up into our normal consciousness. Further, it seems probable that when we leave the physical body at death, this subliminal field enters and be

comes part of the normal consciousness, and consequently the range of mentality of the released spirit is immeasurably greater than while that spirit was still in the body. In Myers' own words, "There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of earth, but from which the consciousness and the faculty of earth-life are mere selections, and which reasserts itself in its plenitude after the liberating change of death." There are exceptional persons whom we call geniuses, in whom the threshold is frequently crossed by "subliminal uprushes" from the subconscious intelligence.

It seems probable that the subliminal mind is the medium by which impressions are communicated to us from discarnate spirits; in fact, it seems that the subconscious part of our mind resides in the spirit-world. It is, therefore, likely that the subliminal mind is the seat of the faculties of clairvoyance, clairaudience, psychometry, etc.

The subliminal mind, therefore, forms the larger and richer portion of our consciousness, and in proportion as the development of our brain progressed, so more and more of the subliminal mind can become "supraliminal," that is, part of our normal consciousness. In the course of the evolution of mankind, the normal consciousness will gradually expand, with the progressive development of its material instrument, the brain, until eventually the whole of the previously subliminal mind will rise into normal waking consciousness, while the spirit still inhabits the physical body; which means that the whole of the intelligent principle will, in the bodies of future races of mankind, be able to function through the human brain, so that man will then have reached a state on this world comparable with that in which he now exists after the dissolution of the physical body.

In this short essay I have tried to outline a conception of the nature and manifestation of man's spirit which shall fit in with the whole scheme of evolution. Whether the views here presented will need modification in the light of further discoveries, time alone will show; but to me it seems that they enable us to realise the position we have reached in the evolutionary process, and to form some idea of the future which lies before each one of us.

CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

ORIGIN AND GROWTH OF THE SOUL

SIR,—It is observed in an article published in THE TWO WORLDS, entitled as above, that the human being is analysed in sections, which must certainly provoke thought, even if not satisfying as a perfect solution of the eternal problem; but I hereby take exception to the concluding passages in particular, where it states: "The soul is not a particle, that has existed from all eternity," and states it to be a complex individuality brought into existence in conjunction with spirit and matter, and adds that it is ever changing. It is evident it would have us to disbelieve the soul to be an immortal quality to fit this theory of changeableness, which I think would better apply to the personality rather than the individuality. A complexity, as part of the latter, is quite beyond my reasoning soul. Of course, we agree that a composite has no stability, therefore is ever-changing, and capable of being divided, which quite fits in with the personality, but with individuality we are up against quite another thing, for it is indivisible, or the word means nothing, for I am taught that the antithesis is dividuality. We are again forced to ask what part of our nature is immortal? To say spirit will never satisfy, unless associated with consciousness, i.e., being. The fact that our being feels and yearns towards the Divine Source, the Great Over-Soul and Spirit we term God, justifies us to reason that we are immortal in our origin. Therefore, from all eternity in oneness from and in the one. I merely suggest the foregoing for the many interested students of this great problem who read the

columns of our excellent TWO WORLDS, which I sincerely hope will soon reach the extra two thousand readers wanted by the Editor, so that the editions may be larger in reading matter, etc.

ADSUM.

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—In submitting my report of income for December I wish to thank all Societies, Lyceums, and friends who have helped to realise the desired sum, £250. Our dear pensioners will rejoice with us. There will be no need of fear. The coming year will be happy and secure for them. The December income was: Wimbledon Mission, £3 13 6d.; Hucknall Society, £1 1s. 8d.; Geo. Eshelby, 10s.; Dalton-in-Furness Society, £3 10s.; Lewisham and District, £1 3s. London Spiritualist Alliance, £2 2s.; Retiring Collection L.L.D.C., £2 11s. 9d.; Tottenham Church, £2; Little Ilford Church, £1; J. P. B., 5s.; Rotherham Society, £1; Armley Society, £2 2s.; Mothers, Alma-street, Halifax, 5s.; Mr. Severn, 5s.; A. V. and F. E. P., 10s.; Mrs. E. E. Green, £1; Crewe Society, £1; Halifax, Raven-street, 10s.; Mansfield Church, £1; Reading Society, £3 3s.; B. E. C., 2s. 6d.; Friend, Madras, £2; Mr. Spencer, photographs, £2; Heaton and Byker Society, £1 10s.; Brighton Spiritualist Church, £4 5s. This year's special effort is truly a red letter event. We have once again reached the desired sum, £250. Think what it means to the old folks and the Union. Only those who have to care for their interests know. My heart is indeed full of gratitude to all. Thank you, on behalf of the pensioners, committee, and myself. MARY A. STAIR.

14, North-street, Keighley, Yorks.

A MEDIUMS' DIRECTORY.

SIR,—I am taking the liberty of writing to you to enquire whether there is in existence anywhere a directory of mediums' names and addresses. Secretaries of Societies and churches find great difficulty in obtaining speakers' addresses when endeavouring to book dates for future speakers' plans. No doubt mediums would be pleased to supply their names, addresses, and qualifications to a directory, and I for one, as Secretary of a church, would willingly pay 3d. or 6d. for a copy. Perhaps the publishers of "our paper" would be willing to compile one. I wonder what other secretaries' ideas are on this question? Perhaps you would kindly allow the matter to be discussed in THE TWO WORLDS. Wishing "our paper" every success during the coming year, and every success to your labours.

A. E. JENKINSON,

Hon. Sec. of the Aston Spiritualist Church.

Message from the Workers in Spirit Life.

"TELL everyone you meet the simple fact which you know to be true, that when they die they do not go down into the grave. Do you say, 'Everyone knows that?' No, to any cemetery and watch the mourners as the funeral service proceeds at the graveside. As they take their last look at the coffin, is not the predominant idea in the minds of many that they are leaving their friend behind in the ground? One woman said in my hearing recently, 'The cemetery is unfit for use. The grave to-day was 12 inches deep with water. It was terrible to think that we had leave poor J. in such a wet hole.' If I could come back to your earth plane again, I think I should take my stand in the cemetery, and tell all who are leaving broken-hearted. 'They are not there!'"

WHAT men don't know and what they think they know gives them a great deal of trouble.

YOUR own attitude will have more than anything to do with establishing others' confidence in you. The world believes in the man who dares, the man who trusts himself.—O. S. MARDEN.

THE Roman ladies, who had never heard of the doctrine of the Resurrection, clothed themselves in white for mourning. It is left for the Christian world, which looks beyond the grave, to wear the habiliments of despair.—ALPHA.

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.

YORKSHIRE COUNTY COUNCIL.

THE monthly meeting of the Leeds District Committee was held at Easy-road, East Leeds, on Sunday, Jan. 11th. All officers were present, and seven Societies were represented, also a number of associates, including Mr. Downs, of Hull. Mrs. Warburton opened the day with an invocation, and also offered the greetings of the local friends, assuring all present that their company was warmly welcomed. Ten minutes was spent in laying a good foundation for the day by adapting ourselves for the companionship and guidance of our arisen ones. Minutes of previous meeting were adopted, arising out of which the question of Society complaints of speakers failing to keep their engagements was brought forward. It was suggested that the blame did not always lie with the speakers, but that the Societies in some cases did not show the consideration that the speakers had a right to expect, and, further, that the Societies should more fully consider this side of the question. Arising out of the correspondence, an offer by Master Arthur Clayton, the blind medium, to conduct four services for expenses only, proceeds to be devoted to Mr. Slack's fund, was brought forward. It was unanimously agreed that the action of the President and Secretary in accepting this offer be endorsed. Society reports showed steady progress. Mrs. Alice Harper and Mrs. Jennie Walker are both expected in Leeds at an early date, also a propaganda meeting by the Y.S.C.C. at Armley with Messrs. Fates and Davies. Mr. Rothery presented the report of the Y.S.C.C. annual meeting, which was accepted. The complaint re reports in THE TWO WORLDS, which had arisen, was considered, and it was suggested that the adoption by the S.N.U. as an official organ may do away with that difficulty the Societies being the mainstay of the paper, it was felt that the reports of their services and of the Unions to which they are affiliated should have prior claim. Goole Society was unanimously confirmed in membership. Associate members duly confirmed were Messrs. Lilley and Biggs, and nominated, Miss Allerton and Mrs. Wright. A vote of sympathy was accorded to Mrs. Davies in her severe illness. In the afternoon the assembled delegates dined in a Lyceum open session, a feature of our monthly meetings which appears likely to become very popular.

the questions dealt with by the Society representatives being very acceptable to the Lyceumists. The marching and calisthenics also proved very enjoyable. At the close of the session Messrs. Beety, Rothery, and Downs conveyed to Miss Ingle (conductor) the best wishes of the Committee for her future happiness and well-being in Australia, and hoping that a greater measure of good health might be her portion. Miss Ingle sets sail on Jan. 31st. The evening service was ably presided over by Mr. Rothery, and addresses were given by Messrs. Longcake, Mountain and Beety, Mrs. Calvert giving clairvoyant delineations. Altogether a very profitable day. Heartiest thanks are accorded to local friends for their hospitality.

MANCHESTER & DISTRICT UNION.

THE quarterly meeting was held on Saturday, the 10th inst., in the Middleton Spiritualist Church, Mill-street. Mr. Jackson (President) presided over a fair attendance of delegates and associates, 18 Societies being represented. In opening the meeting the President extended to all a New Year's greeting. Owing to the absence of our esteemed Secretary (Mr. Morgan) through his wife's illness, and being away at the seaside recuperating, Mr. Charley acted as minute secretary. Apologies for non-attendance were received from Mr. Morgan (Secretary) and expressions of sympathy and good wishes for the speedy recovery of Mrs. Morgan were tendered. Mr. Rickards (Treasurer) was absent through business and Mrs. Bentley through attendance

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.

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at a B.S.L.U. meeting. The minutes of the last quarterly meeting were read and confirmed, and the correspondence read. It was decided that the S.N.U. new rules be placed on the agenda for next meeting, and particulars obtained from the S.N.U. meanwhile. Stockport (Lord-street) Spiritualist Church was admitted in membership, also Mrs. Ellis (Blackley) and Mr. W. Rooke as associate members. It was arranged that Mrs. Jennie Walker conduct meetings at Denton, South Manchester, Cheetham Hill, and Eccles district when she fulfils her engagement in March. Several churches applied for Mr. Rex Sowden's services when next he visits Manchester, and Societies desirous of being included in the tour during October should write to the Secretary without delay. The President gave a favourable report of Mr. Rex Sowden's visit during December last, and read the financial statement, which was also satisfactory, the meetings being mostly crowded. He also reported that particulars of the joint effort at Bolton were not yet available. A vote of condolence was passed with the family of Mrs. Annie Molineau, Secretary of the Higher Openshaw Lyceum Spiritualist Society, who has recently passed to the Higher Life, and the Secretary was instructed to communicate same to this Society, to be passed on to the family. A vote of sympathy was passed to Mr. Barlow in the serious illness of

his sister, with hopes of a speedy recovery, and that a suitable letter be sent to him by the Secretary. It was resolved that a letter of sympathy be forwarded by the President to our esteemed Secretary (Mr. Morgan), with the sincerest hopes of a speedy recovery of Mrs. Morgan. It was unanimously resolved that the M.D.U. contribute £5 to the Morse Permanent Memorial Fund. It was suggested that we arrange to have a representative present at opposition meetings against Spiritualism. A vote of thanks to the local friends for their kind hospitality and providing such an excellent tea concluded a most pleasant meeting.

A meeting of the Executive was held prior to the quarterly meeting, and an important agenda was dealt with. In the evening a propaganda meeting was held, at which Mrs. Giggie and Mr. F. W. Bacon took part, Mrs. Holden (Vice-President) ably presiding. The Union are indebted to these mediums for services rendered.—J. J.

UNION OF LONDON SPIRITUALISTS.

THE quarterly meeting was held at 13a, Baker-street, W. 1, on the 14th inst. There were present 15 Society delegates and 14 associate members. A letter was read from Mr. John Adams giving greeting to all members of the Union, and congratulating them upon having secured the services of Mr. R. Boddington as President, now that Mr. Gwinn was no longer able to be with them. The principal business of the meeting consisted of suggested arrangements for an extensive scheme of propaganda which the Union hopes to organise. A number of letters were read from Societies offering cordial support, and giving details of halls in their districts. It is hoped to deal with these, and the various suggestions were referred to the sub-committee. The Union is also organising a series of Educational Classes, of which particulars will be found in an advert. in this paper.

CROYDON.

THE social and sale of work held by the Church of the Spirit at Croydon last month resulted in a nett profit of £92 8s. Several hours were spent in pleasant social intercourse by a large gathering of members and their friends, whilst vocal and instrumental items added interest to the occasion. The church is progressing in every direction, and members anticipate a very successful year in 1920.

SYDNEY.

A most interesting and happy occasion has been celebrated here, that a number of friends in the motherland will be glad to hear of. Great was the number of friends Mrs. George Muir Laing left in the old country when, as Miss Jeffery, she left for the sunny clime of New South Wales. These friends will remember seeing the notice of her marriage with Corporal G. M. Laing, and also the subsequent birth of a little son to the proud couple, and now it is my pleasure to record to you and your readers the safe return of husband and father from active service on Oct. 30th. On Sunday, Nov. 2nd, we held a thanksgiving service for his safe arrival, and the little child was dedicated and named William. Mrs. Twelvtree performed the beautiful ceremony and conducted the service. A large number of old and new friends attended, and it was a very happy time. Before closing we wish to send you hearty congratulations and wish you every success in the Editorial chair.—MRS. N. L. LESTER, Stanmore Spiritual Church, Stanmore, Sydney, N.S.W.

HANLEY.

MRS. JENNIE WALKER again spent a propaganda week with us, giving lectures of most absorbing interest to all, and good afternoon seances. Perhaps the most interesting evening was Wednesday, the 14th inst., when she gave a lecture, illustrated by unique lantern slides, on "The advent of Modern Spiritualism." Among the scientists and men of note of to-day who are coming forward in the grand work, she spoke of Sir Arthur Conan Doyle, and urged the large audience not to miss hearing him on his forthcoming visit to Hanley.

BRISTOL.

ON Monday, Jan. 5th, the Society at Dighton Hall, Dighton-street, held their annual meeting, which was fairly well attended. The reports read showed considerable progress both in membership and finance, our increase in membership being 38 and our Building and General Funds now in hand standing at £165. A vote of thanks was passed to the officers for their last year's work. The following officers were elected for 1920: President, Mr. J. M. Eddy; vice-president, Mr. E. Hitchon; treasurer, Mr. W. Gregory; secretary, Mr. H. E. Oaten; committee, Mrs. Palmer, Mrs. Brake, Miss Yates, Miss Burnett, Mr. Pyne, Mr. Merchant, Mr. Dyer, Mr. Hapgood, Mr. Rowland, Mr. Smith. We are pleased to say that the removal into our present hall, which is a credit to the movement, has been quite justified by the number of strangers who have been attending our Sunday services recently.

ST. HELENS.

UNDER the auspices of the Kirkland-street Spiritualist Church, a great demonstration was held on Sunday, Jan. 18th, in Griffin's Picture Palace. Mr. E. S. G. Mayo, of Liverpool, was the speaker, and took for his subjects (afternoon) "The religion of Spiritualism" and (evening) "The quest of the ages." At eight o'clock Mrs. Sellars, of Failsforth (in the unavoidable absence of Mrs. Cropper) gave clairvoyance to a packed audience. Mr. Mayo was listened to with rapt attention, and gave great satisfaction. The services were a great success spiritually and financially. It may be of interest to the movement to know that this is a series of big efforts the Kirkland-street Society have in view. The chair was occupied by Mr. S. Williams, and Mr. Harry Hughes acted as vice-chairman.

ATTERCLIFFE.

MR. J. PAGE favoured us with a three nights' mission, by special request of our members, who derived such inspiration and help on his last visit. Monday night, trance address on "The devil and his works," a masterly survey of the doings of the devil, he having been the cause of all knowledge, inventions and help to humankind, from the orthodox point of view. He concluded with a mighty appeal to the truths and facts of Spiritualism as the science and religion of humanity. Tuesday night, trance address on "The master mind," a most profound discourse and full of help and education to all assembled. Wednesday night, address on "The great awakening," giving experiences of the different conditions in the spirit-world and the reality and survival of personality. Mr. Page gave clairvoyant tests at the close of each address. The church was crowded each night, and the large congregations were delighted with the trance orations. Mr. Page has created a record in the history of the church.

WOOLWICH & PLUMSTEAD.

ON Sunday evening last, beofre a good attendance, Mrs. Jamrach gave an address on "Where are our valiant dead?" which proved both instructive and interesting. The reading was taken from 1st Epistle to the Romans, 8th chapter. The church has commenced a Building Fund, for providing a Spiritualist Church in the borough. All subscriptions should be sent to the Secretary, 18, Mount Pleasant, Plumstead, who will acknowledge same.

MEETINGS HELD ON SUNDAY, JANUARY 18th, 1920.

BARROW, Dalkeith-street. — Miss Milby, of Dalton, speaker and clairvoyant, occupied the rostrum. Good services.

BARRY, Atlantic Hall. — Mr. Northam, of Cardiff, gave a beautiful address on "Spiritualism and the after-life," followed by successful clairvoyance. Mr. Gardiner presided.

BEDWORTH, Market Place. — Mrs. Rowe gave addresses on "Spirit return" and "Where are we bound for?" also clairvoyance. Good audience.

BIRKENHEAD, Hamilton. — Mrs. Marcroft gave an address to a large audience. Mrs. Cromberholme ably officiated at the organ.

BIRMINGHAM, Spiritualist Church. — Mr. Blake, of Bournemouth, conducted the morning and evening services.

ASTON: Mrs. Thickett paid her first visit to Birmingham. Her address was much appreciated by a good congregation, after which she gave clairvoyance and helpful messages.

SMALL HEATH: Mrs. Taylor Woodhall addressed us on "Has Spiritualism helped humanity?" Good clairvoyance followed. Mrs. Smith rendered a solo. Mr. Wm. Sharpe presided over a crowded hall.

BRIGHTON, Athenæum Hall. — Mrs. Crowder gave addresses and descriptions morning and evening. Good audiences.

BRISTOL, Dighton-street. — Morning and evening services conducted by Mr. J. Woodland, who gave addresses on "Natural religion" and "Revealed religion." Mr. J. M. Eddy presided.

BURTON-ON-TRENT. — Miss Allum gave a trance address on "Past memories, future blessings," also many good tests. Hall packed.

CARDIFF, Central. — Mrs. L. Lewis gave an address and clairvoyance to a good attendance.

CHORLEY. — Good addresses and clairvoyance by Mr. Beetham, of Preston.

COVENTRY. — Opening services conducted by Mrs. Bailey. Hall, seating 200, overcrowded.

DUNFERMLINE. — Mrs. Robinson gave addresses and clairvoyance, which were highly appreciated by large audiences.

EXETER, Market Hall. — Mr. Chas. Tarr discoursed in the afternoon on "The true meaning of prayer," and Mrs. M. A. Grainger in the evening to a large audience on "Man and his possibilities."

HETTON. — Mr. Crozier gave an address on "The place of Christ in Spiritualism." Clairvoyance by Messrs. Williams and Hall.

HIRST. — Mr. Curry gave an excellent address.

HUCKNALL. — Mr. Shaw Riley gave an address on "The philosophy of Spiritualism." Greatly appreciated.

LIVERPOOL, Daulby Hall. — Mr. W. Howell gave an address on "Behold, I make all things new." It was received with much appreciation by the audience.

LONDON. — Battersea: Well-attended morning circle. Evening, Miss E. Controy, M.A., gave an address on "The meaning of the signs of the Zodiac" to an interested audience.

CLAPHAM: Mrs. E. Neville gave a controlled address, followed by clair-

voyant descriptions. Church packed. Two WORLDS sold out before service. Croydon: Address by Mr. Ern. Hunt, also questions answered.—Pro Sunday next, at 11, Mrs. J. Schol. At 6-30, Mr. George Prior.

EALING: Mr. Maskell gave an address and clairvoyance.—Pros.: Sunday, Jan. 25th, Mr. Ella. 28th, Mrs. Gold. Feb. 1st, Mrs. Mary Gordon.

E.L.S.A.: Mr. Elliott gave an address on "The advance of Spiritualism." Mrs. Longman gave clairvoyance.

HACKNEY: Mrs. Jennie Walker gave an address and clairvoyance.

HACKNEY: Mrs. Jennie Walker gave an address on "Let there be light," and descriptions, to a large audience.

KINGSTON-ON-THAMES: Mrs. Marri gave an address and clairvoyance to a crowded audience.—Pros.: Sunday, Jan. 25th, at 6-30, Mr. and Mrs. Com.

LITTLE ILFORD: Evening, Mr. G. W. gave an address on "Modern Spiritualism" to a good audience.—Pros.: Sunday next, at 6-30, Mrs. A. Boddington. 28th, at 3, Ladies' Meeting. 28th, 7-30, Mr. Watson and Mrs. Self.

LONDON Spiritualist Mission: Morning, Mr. Ella discoursed on "The kingdom of heaven," and in the evening Mrs. W. thington's subject was "Sacrifice."

MANOR PARK: Mr. G. Prior gave an address on "The open secret" to a large audience.

N.L.S.A.: Morning, address by Pulham on "Omnipresent God," and spirit messages by Mrs. Pulham. Evening, Mr. Ella gave an address on "The heavenly kingdom" to a crowded audience. Two WORLDS sold out.

S.L.S.M.: Morning, circle conducted by Mr. Richards. Evening, Mrs. M. Orłowski gave an address and clairvoyance.

TOTTENHAM: A spiritual address "Building" was given to an overflow meeting by Mrs. S. Podmore, and highly appreciated.

LOUGHBORO': Mrs. G. Hall gave addresses on "Whither are you going" and "Seek truth," also tests.

MANCHESTER, Salford, West Hill-street. — Mrs. Nuthall gave an address and clairvoyance. Mr. F. Johnson presided.

NEW DELAVAL. — Mr. Bell gave an address, "From darkness to light," clairvoyance.

PAIGNTON. — Mr. R. Rossiter gave a masterly address on "Choose ye a day whom ye will serve." Council of Rabbis presided.

PETERBOROUGH. — Addresses and clairvoyance by Mr. H. Metcalfe to a crowded audience.

PORTSMOUTH, Temple. — In the presence of Mr. Evan J. Powell, both sides were taken by Miss Mary J. who gave instructive addresses and convincing clairvoyance to large audiences.

PLYMOUTH, Morley-street. — Trueman presided and gave clairvoyant descriptions. Mr. Ireland gave an address on "The religion of the future."

STONEHOUSE: Meeting conducted by Mr. Pearce. Solo by Mrs. Herd. Address by Mr. Loomer on "Be not deceived." Clairvoyance by Mrs. M.

SHEFFIELD, Attercliffe. — Services taken by Mr. H. Bacon and Mrs. V.

CENTRE: Mrs. George gave good addresses afternoon and evening to large audiences.

HEELEY: Mrs. Glenn gave an address and clairvoyance to a large audience.

MEERSBROOK: Mr. Hibbins delivered excellent addresses, and Mrs. B. gave clairvoyance.

TREDEGAR. — In the evening, Mr. Marshall gave an address and clairvoyance.

TREFOREST. — Mrs. Barnstable gave an address on "Modern Spiritualism" followed by demonstrations.

WARRINGTON. — Capital report annual meeting, both financially and numerically. Current year's officers: President, Mr. Stout (23rd time); presidents, Mrs. Prinsep, Messrs. Foster, R. Dolphin, and C. Llew.

secretary, Mr. C. Manssuer (re-elected); assistant secretary, Mr. A. Foster; treasurer, Miss Llewellyn; organists, Messrs. J. and H. Foster; librarian, Mrs. Hamer; other members of committee, Mesdames Fox, Dutton, and Nightingale and Messrs. Parr and Shaw York St. Saviourgate. — Discourses by Mr. Aaron Wilkinson. Evening, "Spiritualism a religion and a science." Demonstrations of clairvoyance.

NEW SECRETARIES.

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

BACUP. — WM. NIXON, 256, Blackburn-road, Haslingden, Lancs.

BIRKENHEAD, HAMILTON. — MR. EDGAR TAYLOR, 1, Balfour-road, Birkenhead.

MANCHESTER CENTRAL. — MR. W. H. WOLSTENHOLME, J.P., "Hollin-hurst," 109, Manchester Old-road, Middleton, Lancs.

MIDDLESBROUGH. — MR. J. T. RAMSAY, 98, Russel-street, Middlesbrough, Yorks.

SWADLINCOTE. — MR. W. TAYLOR, Market-street, Church Gresley, Burton-on-Trent.

Births, Marrages and Transitions.

Ordinary intimations when printed under the above heading, will be inserted as follows: Six lines, 1/-; Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

TRANSITION.

STIMSON. — On Jan. 13th the mortal remains of Mrs. Stimson, a well-known local Spiritualist and worker, were laid to rest amid every manifestation of regret and sympathy. The service was conducted by Mr. A. Punter, of Luton. Appropriate hymns were sung both in the church and at the graveside. There was a large attendance of members and friends, showing their heartfelt sympathy toward our brother, Mr. Stimson, in his sad bereavement.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 25TH, at 6-30 and 8-15
MR. BACON.

Lyceum at 2-30.

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

TUESDAY, at 8, Public Developing Circle conducted by Mrs. FORREST.

THURSDAY, 3, 8-15, Mrs. CROPPER.

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

JAN. 25. — MR. J. R. A. CHFORD.

FEB. 1. — Circle for Members only.

„ 8. — Mrs. A. LOMAS.

„ 15. — Circle for Members only.

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. 25TH, at 3, OPEN CIRCLE. At 6-30 and 8, Mrs. ROBERTS.

Lyceum at 10-30.

MONDAY, 3 and 8, Mrs. BUXTON.

WEDNESDAY, 8, Mr. WOOD.

SUPPORT OUR ADVERTISERS.

Society Advertisements.

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

SUNDAY, JAN. 25TH, at 6-45 and 8-15,

Mrs. REESE.

TUESDAY, 8-15, Mrs. EVANS.

THURSDAY, 8-15, Mrs. SHAKESHAFT.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JAN. 25TH, at 6-30 and 8,
Lyceum at 2-15.

WEDNESDAY, at 3, Miss COTTERILL.

THURSDAY, at 8, Miss GOODWIN.

SUNDAY, FEB. 1ST, Mrs. LANE.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, at 7-30, OPEN CIRCLE.

SUNDAY, JAN. 25TH, at 3, 6-30 & 7-45,
Mrs. CASTLE.

MONDAY, 3, 7-45, Miss WHALLEY.

WEDNESDAY, 7-45, Mrs. MARCROFT.

THURSDAY, 8, Members only.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.

Affiliated to the S.N.U.

SUNDAY, JAN. 25TH, at 11-15 and 7
Speaker to be announced at Meeting.
Lyceum at 3.

WEDNESDAY, 8, Mr. H. EVERETT.

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

SUNDAY, JAN. 25TH, Mrs. ALICE
JAMRACH, Speaker and Clairvoyant.
FORWARD MOVEMENT.
Mrs. JAMRACH.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, JAN. 25TH, at 3, 6, and 7-30,
Mrs. RONALD.

WEDNESDAY, 3, 7-45, Mrs. MYERS.

THURSDAY, 7-30, Members' Circle.

Coventry,

ARCADIA HALL, WHITE STREET.

SUNDAY, JAN. 25TH, at 3 and 6-30,
Mrs. JONES.

Circles every Monday at 3 p.m.

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

SUNDAY, JAN. 25TH.

At 11-15, Circle Service. At 3, Lyceum.

At 6-30, Mrs. MARRIOTT.

THURSDAY, 8-15, Mrs. GEORGE.

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

SUNDAY, JAN. 25TH.

At 3, Lyceum. At 7, ALDERMAN D. J. DAVIS.

SUNDAY, FEB. 1ST, at 11-15 and 7,
Mrs. HARVEY.
All Circles as usual.

Lewisham & District Spiritualist Church,

THE PRIORY, HIGH ST., LEWISHAM.
(Cars stop at George Lane.)

SUNDAY, JAN. 25TH, Mr. P. STREET

SUNDAY, FEB. 1ST, Mr. T. W. ELLA

Society Advertisements.

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

SUNDAY, JAN. 25TH.

At 11, Public Circle. At 3, Lyceum.

At 7, Mrs. MARY GORDON.

MONDAY, 8, Annual General Meeting.

FRIDAY, 8, Mrs. CLEMPSON.

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

SUNDAY, JAN. 25TH.

At 11, Church Service. At 6-30, Mr.

MASKELL. Soloist, Miss MASKELL.

SUNDAY, FEB. 1ST, Mr. J. OSBORN.

Public Service every Wednesday, 7-30.

Woolwich & Plumstead Spiritualist Church,

PERSEVERANCE HALL, VILLAS ROAD

SUNDAY, JAN. 25TH, at 7, Mr. H.
BODDINGTON.

WEDNESDAY, at 8, Mr. MASKELL.

SUNDAY, JAN. 28TH, AFTER SERVICE.

Lyceum every Sunday at 3.

Manor Park Spiritual Church.

STRONE ROAD CORNER, SHREWSBURY

SUNDAY, JAN. 25TH, at 6-30, Miss V.
BURTON.

SUNDAY, FEB. 1ST, at 6-30, Mrs. G.
PRIOR.

THURSDAY, FEB. 5TH, at 8, Mrs. MARY
GORDON is giving a night on "Colours."
Proceeds for Organ Fund.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, JAN. 25TH, 7, Mr. TRINDER.

WEDNESDAY, JAN. 28TH, at 8, Miss E.
CONROY, M.A., "Religion of the Druids
in relation to Pythagoras."

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

SUNDAY, JAN. 25TH, at 7,
Mr. C. J. H. STOCKWELL.

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

SUNDAY, JAN. 25TH, at 7, Mrs. MARY
CROWDER.

WEDNESDAY, JAN. 28TH, at 7-30, Mrs.
E. A. CANNOCK.

Plaistow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, JAN. 25TH, at 6-30, Mr. AND
Mrs. BROWNJOHN.

MONDAY, 8, Mrs. BODDINGTON.

WEDNESDAY, at 3, Mrs. BLOODWORTH.

THURSDAY, at 8, Mrs. NEVILLE.

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

SUNDAY, JAN. 25TH, at 6-30,
Mrs. ORLOWSKI.

WEDNESDAY, JAN. 28TH, at 3,
LADIES' MEETING.

THURSDAY, JAN. 29TH, at 8,
Mrs. GOODE, Address; Mrs. GAR-
RATT, Clairvoyance.

SUNDAY, FEB. 1ST, at 6-30,
ALDERMAN D. J. DAVIS.

LYCEUM EVERY SUNDAY AT 3.

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merous Diagrams. By James Ward. 10½d.

Society Advertisements.

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

SUNDAY, JAN. 25TH.

MR. J. MACBETH BAIN.

SUNDAY, FEB. 1ST, MR. ELLIOTT and
MRS. SELF.

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SUNDAY, JAN. 25TH, at 7, MR. JAMES
STEVENS.

THURSDAY, JAN. 29TH, at 3, Ladies'
Meeting, MRS. E. BRYCESON, Address
and Clairvoyance.

FRIDAY, JAN. 23RD, at 8, MRS. E.
NEVILLE, Address and Clairvoyance.

Spiritualists' Rendezvous,

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

JAN. 23RD, MRS. HARVEY, Psychometry.

JAN. 30TH, MR. PERCY SCHOLEY, Clairvoyance.

South-West Lancashire & Cheshire District Union.

THE ANNUAL GENERAL MEETING
will be held at

BROOK STREET CHURCH, ST. HELENS'

ON SATURDAY, JANUARY 31ST,
for the Election of Officers and other
business.

Will all Delegates and Associates please
attend?

E.C. meet at 2. Business at 3

A NEW SPIRITUALIST SOCIETY
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SPEAKERS' OPEN DATES, Etc.

MR. A. ROBINSON, speaker, has open dates for 1920.—12, Clarendon-road, Crumpsall, Manchester.

MEDIUMS desirous of booking dates with Bacup Spiritual Church, Christ Church-street, please forward price of fee, etc., to the Secretary, WM. NIXON, 256, Blackburn-road, Haslingden.

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WANTED, large or small quantities of Books on Spiritualism and allied subjects, for college library. Numbers, particulars and price to B.C.P.S., 59, Holland Park, London, W. 11.

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Secretary and Editor:
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