



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. 1682—Vol. XXXIII.

FRIDAY, FEBRUARY 6, 1920.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,682—VOL. XXXIII.

FRIDAY, FEBRUARY 6, 1920

PRICE TWOPENCE.

Original Poetry.

Voice of the Wind.

WHAT sings the wind as it falls asleep
On the throbbing breast of the peaceful deep?
What does it dream of—a distant land
Where wavelets are washing a silver strand?
What could it tell had it human speech
Of the wondrous glories within our reach—
Triumphs of love o'er discord and hate,
And the ultimate good for which we wait?

My fancy hears in its low, sweet breath
Songs of the victory of life over death!
And when it dies to a sobbing moan
It reminds me we reap as we have sown.
If of the spirit we sow the seed
From fetters of flesh we shall soon be freed:
If we are bound by a carnal chain
Our spirit to earth shall return again!

We shall read the riddle that perplexed,
When we pass from this life into the next.
We shall see that reason underlies
Our trials and temptations, tears and sighs!
Our talents shall have a wider field
And our labours a richer harvest yield:
Oh, sobbing wind of the peaceful deep,
You waft me these thoughts as you sink to sleep.

IRENE TOYE WARNER, F.R.A.S.

The Devil and His Works.

A trance address given by the guides of Mr. T. Page, of New Zealand, on January 12th, 1920, at the Attercliffe Spiritualist Society, Mr. Webster in the chair. (Specially reported for THE TWO WORLDS by Mr. George T. Roebuck, 78, Wayland Road, Sheffield.)

WE wish to state at the outset that we do not believe in a devil. There are, however, thousands—nay, millions of people who do. It is owing to this fact that so many people have "mental squints," and a firm belief in His Satanic Majesty, and subscribe to that belief as firmly and ardently as they subscribe in the belief of a personal God. It is for that reason that we take the subject. We are dealing not with a devil that we believe in, but which many of the human family believe in, and an essential part of their "Godhead" intimately associated with their creeds. We want to know, as wise men and women, people having the power to think and reason, as lovers of the inductive and deductive methods of reasoning, we want to know what this devil has done. His crimes, what he is charged with, why you should fear him, why people hug the belief in him. You have a book that you call the Bible, and that Bible is the basic foundation for the belief in this satanic being. On reading your Bible you are told that before this universe existed, before those great lights known as planetary systems were made, before human life, or life in any form, manifested upon this plane, there was a silence and an infinite space, with no celestial bodies there. Over all there was the King of Heaven, a being called God, and His first lieutenant and Prime Minister (next to God Himself) was Lucifer, or the Devil. He was a great angelic being, and

in every sense, we are told, according to Scripture, he had the confidence of the Godhead. He was the right hand of that God, and it was owing to jealousy and to a rebellion which this devil inaugurated, that he was thrown out of heaven, and became a wanderer in the infinite darkness of space. Now, as we view the position, you may expect such a thing again may occur. It is a consoling fact, or ought to be to all Spiritualists, thinkers, philosophers, scientists, and occultists, that men have dared to think and reason for themselves, and have had the courage to declare the results. Believers in the Scriptures should ponder concerning their anthropomorphic God, a personal God, who threw out his satanic majesty from heaven. Let them think what consolation and security they are likely to have when they arrive at the kingdom of heaven, and how delightful to know that they too might be thrown out like God's first lieutenant. This record is to be found in the Bible as a tabulated fact written by the finger of God Himself!

We do not believe it, but those people who are subscribing to the old order of orthodoxy do, and we are dealing with what they believe, and not what we believe. It is good for Spiritualists to take a journey and enter the camp of the Philistines, and to look upon their table and taste of their delicacies, to feed upon those nourishing, stimulating, dreamy nothings that they worship and adhere to, and to criticise their peculiar beliefs. In the Bible you have another story. When God had finished this universe, and Adam and Eve were enjoying its beauties, you are told that God planted a tree, and He called it the tree of knowledge. Now, you can imagine the devil roaming for days in space, with no one to tempt, no one to communicate with, out in finite darkness, with his own clique. He would become morbid and restless, and you can imagine what pleasure it was to his satanic majesty to be planted amongst such majestic surroundings. You can imagine the devil's zest to obstruct the work of his master. He tempted man to eat of the fruit of the tree of knowledge. It is marvellous how the churches have carefully nourished and kept that tree of knowledge. The church does not like thinkers, nor does it like men to feed upon the tree of knowledge. It is in the past recorded that God said He would condemn the thinker; nay, He said he would kill them; they would surely die on the day they ate of the fruit of the tree of knowledge. The devil said to Eve, "You will not die; it is all humbug; stuff yourself with knowledge, eat as many apples as you can; God said you will die, I say you will not die," and according to the Bible the devil did not speak an untruth. Your devil is not half so bad as you have been led to believe. This is the worst crime against him (if you can call it a crime) from Genesis to Revelation. There is no record of the devil having so much as committed a crime, or of a definite charge being laid against him. Adam and Eve followed his advice, and had a good fall, and they were thrown out of the Garden of Eden. The devil has not committed any crimes. It is true that the Bible says the devil is the father of lies, a murderer, and a liar, but reason says—inductive and deductive reasoning says—that if someone said to our President to-night, "Brother, you are a murderer and a liar," you would rise up and say to the speaker, "Prove it! prove it!" It is easy to make charges even against the devil, but there is neither reason nor proof for painting the devil in the garment of blackness that the mother church has been so accustomed to mentally portray him. I am most anxious to save even the devil from such aspersion from the believers in him. I will redeem his character before I finish. I will show that he is a very good soul in comparison to some of the writers of old, supposed to have been asleep with the Father for ages.

I look back over the pages of history, and it is remarkable to find the crimes that the devil has been charged with, crimes sufficient to fill volumes. He has been charged with every crime that it is possible to charge one with, according to the mother church. This church, ages ago, was the keeper not only of the soul, but of the physical body. Your priests, with their threats, their mumblings and prayers, with their mighty power over governments and peoples, posed as men who, in fact, were peers of God. They affected to give you health and strength. If you regarded the god of the priest, he answered your prayers, and you regained your health; if you died from your sickness, it was God's will. In every sense, he (the priest) was always right. You could not get behind an argument of that sort. There were men who had peeped into the realm of botany; medicines were manufactured after the discovery of certain herbs and their chemical properties, which were found to ease the pains of sickly sufferers. What did your ministers call them? Every doctor will tell you that when medical science first saw the light of day, the holy ministers of God's truth said they were servants of the devil. That when they endeavoured by the application of special treatment in hospitals, form the combination of the chemical properties, to appease pain and disease, the churches said it was a trap of the devil. If a human being was afflicted with disease it was the will of God, and no one had the right to ease pain, except through prayer. So we must understand, on the face of these facts, that one of the great purposes of the orthodox devil was to introduce medical science.

Just imagine, for ages we had been fearing the devil, who roamed about in sheep's clothes; for ages we had been fearing this monster, and yet we received the first lesson in medical science, and we have to thank him for the great good he has done, and tempted man to reason and investigate, and to partake of the innumerable fruits of the tree of knowledge. What a glorious work, to ease pain, to heal the sick. I am not making aspersions that cannot be proven. If you go back in the pages of history, you will find that people were executed for seeking to appease the pangs of pain caused from motherhood. When antiseptics were discovered to ease pain, in the opinion of some it was another trap of the devil, but others, owing to the reign of reason, thanked God for the improvements of the devil, and for giving us the medical fraternity. If you search the past, and reason upon the discoveries of the researchers and observers of the realms of natural law, of the revelations of the microscope, that through the telescope there has been discovered mighty orbs and planets, thousands of times larger than the earth, and then reflect that the telescope was of the devil, and those discoveries were children of the devil, and every machine that mentality has produced has been through the instrumentality of the devil. I hope you can grasp this point, with all its great significances. The first schoolmaster, the first instructor in knowledge, was the devil, the first in human form to tempt man to look for further universes, the first physician, the first that tempted man to measure and gauge the weight of the suns, the first that transferred his thoughts to canvas, and painted beautiful pictures. You cannot name a thing, even the emancipation of the slaves from servitude, but that it was the devil who struck the shackles from them, in spite of the ministers' cry, "Servants, be ye obedient to your masters." If you have gained that blossom, that happy state of freedom of thought, freedom to think and choose, thank his satanic majesty. We do not believe he ever existed, but others do. They ought to thank him for the liberties, the marvellous inventions, the progress he has achieved through instilling into the minds of many people the faculty to think. He has been in the vanguard of all progress. You must realise that the charge of the devil's works is out of order, and that every step in advance has been hailed as the trap of the orthodox devil. The priest gave you such an example when Luther lit the fires of the Reformation. We must perceive that this orthodox devil has been the cause of all progress, and therefore he has been much abused, and has been made the scapegoat for the evil and ignorance of the world. Look, you believers of the devil, for if there had been no devil there would have been no tempted, and if no temptation, man would have been perfect. Remember, no devil, no fall. You believers in orthodoxy, you must own your devil and keep your devil.

It is an essential part of your creed, and I object to losing one part without the other. The devil has been active during the past 75 years in the realm of science, and great advances have been made. The activities of the world of spirit have cast the prince of fear behind you, for you are forced to conclude that he is not half so bad as you were or taught to think him. There are stories told of Abraham, a most immoral man, who has long since gone to heaven. He slumbers with the just. He walks the streets of eternal bliss and happiness, and he is much entertained when he hears the shrieks of the lost. What pleasure will it give some when they can hear the shrieks of the Spiritualists? According to your Bible, your devil is too holy, too pure, too sublime to mingle in the company of those characters who deck the pages of your Bible. He had no crimes, although he has been charged with many, which have never been proven.

To the other place, the nether regions, are consigned men who invented all systems that are useful to the human family. These proclaimed the geological facts of nature. Many of our great teachers and writers—unbelievers—Plato, Socrates, Voltaire, all men who had brains to think and intelligence wherewith to prove the facts before the altar of reason. All men who have made this world bright for living in. The discoverers of the systems in space, the fathers of science, all men who think are in hell. As I reflect upon this peculiar belief, I think I would rather keep company with Plato than have a feast with Ezekiel. We are asked, "Why seek to open these old sores? Why deal with the things of the past?" "We don't believe in them," says the present-day Christian. "We have them in our articles of belief, but we don't subscribe to them seriously, as we think they are not helpful."

I want you to realise that when dealing with this movement of Modern Spiritualism, you may call it devilish. It is devilish, it is in harmony with many of the discoveries of the past, which have brightened the conditions of mankind, and helped our emancipation from thralldom to freedom. Thereby the flag of liberty has been held aloft for the salvation of all races, despite the fear of the rack and thumbscrew. Of all discoveries, no greater truth, no more helpful fact has been found than the revelation that man survives physical death. This fact is called devilism. Meanwhile, the ministers sit still, refusing or ignoring evidences of spirit-return. You have had your kings and prelates; one held the body and the other held the spirit, and between them the mind and status of mankind have been cribbed, cabined, and confined. To-day man refuses to be held by priest or king. He revels in free thought, he seeks the findings of truth, and appreciates the freedom to change thoughts as one of the greatest blessings bestowed either from the devil or any other source. The devil is said to have invented Spiritualism over 70 years ago, and he has been running riot ever since. He has placed a garland of facts, around the human form, from Europe to Asia, from the Eastern countries, where wisdom has dwelt for ages, all around the civilised world these facts have been vouchsafed that man survives death. In the hearts of the human family there was something wanting, and this devil came and took pity on you, and there was a ministry of love from beyond the grave, and ever since he has been your staff, your monitor, your comforter, and he is this devil the undiscovered God.

It has not been the devil at all. It has been the God of Love pulsating in every age and clime with His children, speaking through sunshine and storm and purifying park, bespeaking His majesty and His universal power. His music is to be found in the hedges and fields. In the heart and all is a spark of His infinite self, yet people through ignorance have called Him the devil. The devil and his works have been present as you gazed upon the great panorama from the past to the present, with democracy ever pressing upward and onward through myriads of manifestations that necessitated courage and confidence of the heart and mind. To this devil of orthodoxy I give thanks, and I pray that other hearts will blossom, and that they may prove that in Him and through Him they can obtain the multitudinous pleasures and benefits from partaking of His beautiful feast.

NOTE—Father Vaughan, speaking in Manchester the 2nd inst, ascribed Spiritualism to the devil.

The "Spirit" Messages.

Rev. G. Vale Owen's Life and Work.

PEOPLE are everywhere asking what sort of man is the Rev. G. Vale Owen, the vicar of Orford, Lancashire, the first of whose very remarkable series of spirit messages appeared in "The Weekly Dispatch" on Sunday, Feb. 1st.

He is a devoted member of his Church, single-mindedly seeking to promote its interests and, above all, anxious to continue his service in quietude. But he feels that it is his plain duty to give his name with the messages he has received. He refused to take any money for the bulky volume of manuscript he has compiled.

As there is only the one church in the village, Mr. Vale Owen regards the whole of the inhabitants as being in an especial degree his family. "We are just a happy family," he said, with a smile. He is the welcomed visitor in every house—Roman Catholic, Nonconformist, and non-church-going, as well as Anglican.

He has been 20 years there, so the long series of christenings, marriages, burials, has linked him closely with practically everyone in his parish. The "messages" he has received have enlarged his conception, but he does not insist that his parishioners should see things as he sees them.

Mr. Vale Owen dismisses the whole matter of the spirit messages from his mind as far as possible while about his ordinary duties. For an hour or so before the appointed time for a sitting he endeavours to have an undisturbed period of mental quietude.

He sits at a table with a pad of paper before him and pencil or fountain pen in hand—just as if he were a secretary prepared to set down a letter from dictation.

When a "message" begins he does not at first see its drift; then, as he senses it, his mind becomes alert and critical. The longer he sits the more automatic, he says, the writing becomes; his mind, meanwhile, is asking questions and critically appreciating what is given him.

"A Parable for Unbelievers."

A MISSIONARY in Africa was surprised one day to meet a negro belonging to a savage tribe who could speak fairly good English. Finding that he had done much trading with the "white man," he at once began to question him concerning religion. He found him to be entirely ignorant of the moral and spiritual teaching of the white man's country.

Realising what a power for good he would be if converted, the preacher expounded to him the gospel story, and explained the beautiful faith and beliefs of Christians.

When he had finished the negro asked, "Are all the men of your country Christians?" "Nearly all," replied the missionary. "Are these men who trade with me Christians?" "I do not know any of them," was the reply. "But I have no doubt they are Christians also." "Then I don't want to know any more about you or your religion. You Christians are frauds, you lie and steal, you deceive us, you go away laden with our goods and leave us useless things in their place."

The missionary was about to speak, when the African stopped him, saying "Answer this question: Are the people who dwell in the countries near England also Christians?"

"Most decidedly," was the reply.

"Then why is it, if believing in these things which you have told me about, all these people have been at war with each other? Christianity cannot be good, else why do they kill and murder. We have wars with enemy tribes, but you have come here to tell us of something which will stop them. You must be lying, or else this Christianity would have made such things impossible."

"Ah," said the missionary, "you are making a great mistake. Christianity has not failed nor are its teachings false; its followers are to blame because they do not obey those teachings. A few of us are trying our best to show the way and endeavouring to follow our leader, perhaps in time our fellow creatures will realise their mistakes and follow after us."

Now, my sceptical friends, deny if you can that this is precisely the attitude you adopt towards Spiritualism.

You would probably attribute the negro's attitude to-

wards Christianity to his undeveloped mental and spiritual state. Do you claim a similar explanation for your own inconsistent attitude towards our great truth.—L. COLEMAN.

Why Not Fair Play for Ghosts?

THERE is no doubt about it—there is at present a revival of ghosts.

Just as "science" was beginning to suppress them and we thought we should never hear more of them, they have asserted themselves as an after-war conviction. I am always meeting people who have "seen" them and believe in them. . . .

I once asked a church-goer whom I discovered to be an atheist why he went to church. "I lose nothing if my views are right," he said, "and I may gain much if they are wrong."

I confess I cannot see why sceptical people like myself should regard every Spiritualist as a fanatic or a charlatan, and make up their minds in advance that their stories—to put it expressively if not eloquently—are "all bosh."

My disbelief has not been shaken, but I have heard some extraordinary stories lately, and one in particular has stuck in my mind. It was told me by some personal friends who have just left the house around which it revolves.

They took the house some four years ago. It is an old manor house in one of the southern counties, and after a while they had a nocturnal visitor. At a certain hour each night the "ghost" began knocking loudly on the bedroom doors, one door in particular receiving special attention. The knocking was repeated throughout the night at regular intervals, and when the ghost departed its retreating footsteps were heard dying away in the distance.

Three members of the household saw the ghost. Their nerves grew worse and worse, till at last they decided they could stand it no longer. To their surprise, the landlord let them go without requiring the usual notice, and he implied that the reason for their departure was obvious and logical.

The villagers were no more surprised than the landlord. "We wondered how long they'd stick it out," said one to the butler. "Your people stood it longer than any of the other tenants."

I have a picture of the house in my pocket at this moment and I understand it is still to let!

One can give numerous instances of this kind. Not long ago I was told by a friend, whose word I would take as soon as my own, that two or three hours after his brother had died, in the physical sense, the deceased man had spoken to those around him (including my friend), and had told them not to grieve, because he was happier than he had ever been before.

Once again, I am unable to accept the Spiritualistic view of this. But to scoff would be absurd. I do not think that, even if I myself should pass through one of these strange experiences, my scepticism would be shaken; it would make me very indignant, however, to have my word doubted.

You generally find that the person who scoffs the most is the person who is most afraid of being converted.

The important thing to remember is that your inability to find a logical solution does not imply there is no logical solution.

Take up a clever mystery story. The author baffles you. But he has his solution at the end, and if you lost the book when you were but half-way through it you might never learn that solution.

Truth is the greatest of all authors. Its book is endless, and in our short lives we read only a page or two. How can we be expected to understand all its manifestations?

It is no more reasonable of us to accept a Spiritualistic explanation because we cannot supply a material one, than it was for our forefathers to worship the sun because they knew nothing about astronomy. In the end, it comes down mainly to a question of instinct.

That is my reply to Spiritualists who try to convert me. I am simply incapable of believing in their creed, or of perceiving health in their practices.

But, tell me, why should we scoff at them.—LIONEL WHYTE in "The Daily Mirror."

In "The Odour of Sanctity."

The Cell and the Seance Room.

Barbara McKenzie.

IN the Roman Catholic journal, "The Month," for January, Herbert Thurston, a well-known Catholic lecturer, who significantly holds the view that members of that community can quite legitimately study the scientific aspects of psychical research while banning any curious inquiring of mediums, writes, interestingly on the origin of the phrase "The Odour of Sanctity."

The only Scriptural reference available is in II. Cor. ii. 15: "We are the good odour of Christ unto God." One of the earliest references to the phenomena of odours associated with men and women, both in life and after death, and which were supposed to peculiarly mark those of a supremely holy life, is associated with the martyr Polycarp (55 A.D.), of whom it is reported that his body was preserved from burning in a remarkable fashion, and that a Divine fragrance filled the atmosphere. This was also noticed with other Christian martyrs, so that many believed they had specially anointed their bodies before the ordeal. St. Simeon Stylites (459 A.D.) was found by his attendant dead on the top of his pillar, and his body "exhaled the perfume as it were of many spices." St. Guthlac, an early English hermit, who lived at Crowland, filled "all the island with a wondrous odour." Nuns were particularly blessed in this way, and were sometimes, when missing, touched by their comrades by the sweet odour, and often they so disliked the notoriety it gave them that they carried evil-smelling herbs to neutralise it. The fragrance was most noticeable in these favoured ones about the approach of the great church festivals, and those who bore the stigmata had the scent apparently associated with the wounds. After death the cells of such nuns have been known to retain the fragrance for three years, although everything belonging to the occupant had been removed, and St. Theresa is the historic example of fragrance persisting in the body many years after death when the remains were frequently examined.

In the midst of his tale Mr. Thurston breaks off to point out that occurrences of facts of a similar nature in Spiritualistic phenomena are well attested, and a long quotation is given from an article by the Rev. Stainton Moses, in "The Spiritualist," January, 1875, and reference is also made to reports on the subject in S.P.R. vols. ix. and xi. Mr. Thurston says of Stainton Moses that he was always "spoken of with sincerest respect by all who knew him intimately."

The testimony from "The Spiritualist" is well worth producing to-day, if but briefly. Mr. Moses says, "In our circle, to induce harmonious conditions, instead of music and singing, perfumes are used from the other side. These are showered upon us, or perfumed waves of air are wafted round the circle. Verbena, rose, sandal wood, are frequent, and it has often been noticed that if there are any particularly sweet-scented blossoms in the room their perfume is extracted, so that they become quite scentless, but by the next day this is restored." On various occasions when suffering from pain, Mr. Moses and his friends were aware of the fragrance, evidently produced for remedial purposes. Once a glorious scent of roses was perceived, while he suffered severe neuralgia, and it was tracked to a spot on his head, which was found to be quite wet with the perfume, and which oozed further when pressed. Stainton Moses mentions that monks and nuns were no doubt powerful mediums, as they gave the very best conditions for such phenomena by seclusion, prayer, and fasting, but denies that fragrance is a sign following a holy life, either in them or in mediums, and the term "the odour of sanctity" is, in his opinion, a mistake. It was simply a phenomena of mediumship rife in past ages, and existing now more frequently than we know.

Mr. Thurston cannot let such an assertion pass unchallenged, and while he freely admits the authenticity of Mr. Stainton Moses' records, claims that the scents received by the Spiritualists differed from those received by the ascetics, in so far as the former were freely associated with material scents at hand, while the latter were always stated by witnesses to possess an "unearthly fragrance." But the testimony is too remote to verify, and while nuns had no flowers

in their cells, their habitations usually stood in glorious surroundings of gardens and woods, from which a mixture of odours might be drawn, and which might produce "unearthly fragrance." Spices and incense too were frequently kept in the chapels, and available for the same purpose. The other point on which Mr. Thurston is ineffective attempts to score is that while the ascetics strove to hide the gifts, Stainton Moses and D. D. Home "exploited the powers for their own credit, if not for their pecuniary gain, and there is little modesty in what is written by them on the matter." While acknowledging Mr. Thurston's general correctness, we cannot pass this slur. Why should the phenomena be hidden? The Spiritualists of 1875 were frankly explaining unexplained powers of nature, and all manifestations were equally welcomed. The odours could not be produced at will, they did not occur at every seance, so where a lack of modesty or undue boasting occurred we fail to see. On many occasions in recent times the writer and other investigators have experienced similar manifestations, unsought, and occurring unexpectedly. Often in seeming material form, often as a wafted odour, as Stainton Moses describes, often perceived, but by one or two in the circle to whom the particular fragrance has a special significance associated with one who has passed over.

Lovers of "O'Henry's" short stories will remember the one in "The Four Million" called "The Furnished Room," where the lover in a despairing search for his beloved arrives at last in a "third floor back" of the most miserable description. Feeling himself baffled in his search and utterly wearied, he lays himself down on the apology for a sofa, having the whole smell of the uncared-for house. Then suddenly, as he rested, the room was filled with the strong sweet odour of nignonette. "It came as upon a single buffeted wind with such sureness and fragrance and emphasis that almost seemed a living visitant, and he cried aloud as if in response, 'What, dear?' and sprang up." He had a sudden sure conviction she had been in that room, and searched it from top to bottom, finding traces of dozens of occupants but nothing of what he sought. Still the odour hung round him, caressing, wooing him. Finally he consulted the housekeeper, from whom he could obtain no information, and in despair he suffocates himself by gas. Meanwhile the housekeeper is boasting to a crony that she has again let a third floor back, but had carefully hidden the fact from the new lodger that only a week before a beautiful girl had committed suicide in the room. "We has our livin' to make. Where does not the beyond break through if we have the sensitive organs prepared to recognise its messages given so freely to the world, but lost or dissipated in our dullness or grossness. That this is the result of ignorance does not shield us from the penalty. Nature has done her part and expects us to do ours."

FUNERAL OF MR. E. HAVILAND.

As announced in last week's issue of THE TWO WORLDS Mr. Edwin Haviland passed away to the Higher Life on Thursday, Jan. 22nd, at Southsea. The funeral was conducted on Tuesday, the 27th ult., by Mr. F. T. Blake, the President of the Southern Counties Union, the first part of the service being held at the Portsmouth Temple of Spiritualism, where, in spite of the deluge of rain that was falling, a good number of local friends attended to take part. The Temple was represented by its two Vice-presidents, Secretary, and Treasurer, who followed the body from the residence to the cemetery. Others following included Mr. Button (his director), and Mr. Croxford, a local healer, who had been in close attendance for some little while. The service hymns were aptly chosen, and the prayers and comforting words uttered by Mr. Blake were very appealing to all. Mr. Alban, the organist, rendered appropriate music, including the Dead March in "Saul" as the cortege left the church. The service at Kingston Cemetery, Milton, was short but impressive. About 50 friends braved the elements to show respect, and were all much taken with the committal service of Mr. Blake.

Just as we go to press comes the news of another sorrow to the London area who has been called to fuller service. Mr. A. Clegg, a well-known worker, who was organist for some years at the Annual Conventions and at the late Albert Hall meeting last year, passed to the Higher Life on Monday, the 2nd inst. He was stricken with apoplexy, and found his release after only three days illness. Our thoughts go out to him and our sympathies to his relatives.

"Death and the Hereafter."

Visit of Sir Arthur Conan Doyle to Southport.

Interesting Lecture on the Next World.

THE Cambridge Hall, Southport, was well filled on the occasion of the visit of Sir A. Conan Doyle, who lectured on "Death and the Hereafter."

The Mayor (Councillor R. Wright) presided, and those on the platform included Lady Doyle.

The Chairman, after apologising for not being able to stay throughout the whole of the lecture owing to a previous engagement, said that when he consented to open the meeting he insisted that neither the secretary, who invited him, nor his committee would think for a moment that he was a believer or wished to believe in those new tenets of Sir Arthur which he had so diligently promulgated without receiving a penny piece in regard to it. He (the Mayor) associated himself with the meeting simply as an admirer of Sir Arthur's earlier books.

The Mayor then left to attend the University Extension lecture, where he was due to preside, Alderman Fletcher, of Wigan, succeeding him as chairman of the meeting.

A GREAT CRISIS.

Sir Arthur Conan Doyle began by remarking that his visit to Southport coincided with a very great crisis in that movement which was so near to his heart and to the heart of his wife. Many of them no doubt saw in the pages of the "Weekly Dispatch" on Sunday the fact that for the first time a great paper, possibly he might almost say a group of papers, were disposed to give fair play to that movement on whose behalf he stood there. Up to now everything which had come from newspapers had been disfigured by what was supposed to be humour, by generally referring to the spirits of their beloved dead as "spooks." It was humour of that kind which had disfigured and prejudiced every attempt to give a straight statement to the public. But now an editor had been found brave enough, and fair-minded enough, to put before the public a statement which had come from the glorious beyond, from the highest and from a particularly pure source. He saw it in type, and referred to it at the Church Congress at Leicester. This was the first time a beautiful document of that kind was reaching the public in an unadulterated form. In this connection the lecturer welcomed on his platform that evening the Rev. Vale Owen, who had the extraordinary distinction of being the means by which the narrative had been brought to the human race. He (Sir Arthur) had now spoken in 55 great towns in Great Britain, and wherever he had gone he found the same interest in that subject. Everywhere he went he felt that the people needed some new motive power, some fresh driving force in religion. They believed that they had facts to show people from those very closely in touch with the other world that those things were matters not of faith alone but of reality. The Mayor had alluded to the subject as if it were a fad of his (the speaker's) own, but this was not so. He had a book containing the names of 180 professors and eminent men who had subscribed to it. Since 1850 there had been one long succession of thinkers and men of science who had gone into the matter, and out of all the scientific men who had examined it he believed there were only one or two who had not been impressed by its truths. The lecturer went into detail of the story of how the Fox family first brought widespread attention to mysterious rappings at Rochester, U.S.A., describing how the report was investigated by a committee. It was, he observed, from such humble origins that the ways of the Almighty were made known. Continuing, the lecturer said betting on horses and dealing with stocks and shares, questions of that sort, whether the answer they got be true or false, was a degradation of religion, and a thing looked upon askance by everybody who had the true interests of Spiritualism at heart. Various circles were formed over America, Great Britain, and France, and other nations of the world. Those circles were investigated

NOT BY FOOLS

who gave an opinion before they looked into the matter, but by wise men everywhere the movement was found to be true. Yet people were still asking if the thing was true;

still people were writing in the papers as if the thing was sub-judice. It was absolutely proved to everybody who cared to look at the evidence. If they didn't look at the evidence nothing would ever be proved to them. Touching on the subject of photography by men of science, Sir Arthur Conan Doyle asked if anybody was prepared to say that all the scientific men were faking those photographs. What object could they have to independently produce similar photographs—men of scientific eminence whose future would be absolutely damned if they were caught doing anything dishonest. If they were not faking they were true. Either they were a band of miscreants who for some extraordinary reason had banded themselves together to produce the same result to deceive the public, or once and for all the thing was true. Sir Arthur said when his mind was made up to follow Spiritualism, when the war came, he had a good opportunity of seeing mediumship, because a lady in his family developed strong mediumship. He realised that the thing was true, and he saw what a comfort it would be when those suffering sorrow could hold communication one with another. When he understood how enormously important the matter was, he thought it a small thing indeed to give the remainder of his life to make people realise what it meant. He was trying to get people to look deeper in the matter, and to get behind the Press, with all its flippant talk, and get down to what was really there. The first thing he had tried to do was to help the afflicted. So many people were broken-hearted by the loss of their loved ones.

Referring to messages from the other side, there could be no question, said the lecturer, that they were

MESSAGES FROM THE DEAD.

He had spoken face to face with his own dead son, and also with his own brother, not through a medium, and had discussed family matters no one else knew. When they got into contact with those who had passed beyond, they naturally asked them what death was like, and they were told fully. They were told death was a painless process, and the surprise of death was the absolute painlessness of it, and the pleasure which supervenes after it. Everybody was furnished with a spiritual body, which was the absolute duplicate of the natural body down to the smallest point. He was not a psychic himself, but under laughing gas he had been conscious of being somewhere else and seeing things he could not have seen normally. That was when the two bodies, spiritual and material, got dissociated during life. The process of death consisted in the dissociation of the two bodies. With regard to all the messages, one proof of their great truth was that they invariably coincide, not in absolute detail, because there was a point of view among those who had passed over. There was no difference of opinion among them as to matters of fact, but only on abstract questions, such as the matter of their own future. Sir Conan explained that the account which he had endeavoured to write in two books was founded on about thirty documents he had collated, and which came from different and independent sources altogether. Mr. Vale Owen never saw his account, and he never saw the former's account. As he read that account and his own account he had nothing to alter, both being much the same. With regard to the life beyond, he believed that gigantic period of punishment for wickedness built up by the

THEOLOGICALS IN THE MIDDLE AGES

did not exist. The average man or the average woman had already reached to a high level, and far from deserving punishment would get compensation, a rest cure, something to take the sting of this world away, something to console them for what they had gone through, and something to reward them for exertions they had made. There was wickedness, of course, but this must be purified, and must be purified not by physical pain but by mental pain of some sort. He maintained that the average man or woman did not deserve such treatment. They already stood high. He asked them to think of their own brothers, sisters, and mothers. They might have a few little faults, but were these anything which deserved punishment? They were minor faults, and he did not think such would be punished. The next life was so like this life that people who died did not know that they were dead. They were in a strange place, but found their beloved ones; they found themselves in a country which was beautiful beyond all their ideas of beauty

of hill, dale, river and lake. Married people who loved each other were re-united, but if they did not they were not, but took up their destinies in different circles, in different planes. The drama, literature, and music were on a much higher point than anything attained in this life. Missionary work was very common. The higher spirits helped the lower ones. There was a great deal of help to people actually on this earth. There were all sorts of occupations, and it was a merry place. We looked upon death so dreadfully upon this earth that we could not conceive what it was like on the other side. First the people on reaching the other side were amused at finding things so very different from what they thought. It was an exceedingly happy place, a

PLACE OF LIGHT AND LAUGHTER.

When he had asked spirits if they would like to come back they said they would not. They put it nicely, but they made it clear that they had no desire to come back into this mud bath again. (Laughter.) They passed into the other world an exact facsimile of what they were in this world. Old men came there looking old, but they assumed their normal condition in full health and bloom. The old men went back and the young men came on. No one need mourn the loss of strength or beauty. They were both waiting on the other side. Their condition was in terms of ether. The spirits were asked how they found what they had been taught on this side respecting Christianity. The reply was if Holy Writ had been interpreted correctly it was very true. They said that the object of human life was to gain spirituality, in the larger sense of unselfishness. For any man with any religion to give himself airs, and say he was better than his neighbour was pure folly. It was not the wicked people who were in trouble on the other side, it was the people who allowed their spirits to get stagnant. They took their place on the other side in accordance with their spiritual development at the moment they entered. When the spirits were asked about God it was stated that He was higher than their sphere, and that His works were around them. Nothing could exceed the reverence with which they dealt with the subject of Christ. Some of them claimed to have seen Him. They said He was the highest, and He was between them and the Deity. Sir Arthur said orthodox Christians had had the worst of their arguments with materialists because they could not prove things. Spiritualists brought positive proofs of what they advanced. He (the speaker) was about to enter a public debate with a supporter of the materialistic—Mr. McCabe. And while he was preparing to debate with that materialist, half the Christian Churches were

STABBING HIM IN THE BACK.

Was that a reasonable or Christian frame of mind? He had nothing against materialists, for those who supported materialism had made great sacrifices for it. He respected the man who thought things out for himself. The man he disrespected and despised was the man who never thought about those things, but took them on trust. Religion was not a thing which was finished two thousand years ago. There was not the slightest reason to believe inspiration had stopped; was it not more reasonable to think that as the human brain got stronger, and civilisation increased, God gave out fresh instalments of inspiration in order to match her increased power of assimilating it. They knew that the spirit-world was pressing very close upon them. He had seen things, which if he had not seen them with his own eyes, he would certainly not have credited. He knew that every miracle of the New Testament, short of raising the dead, had been done in England in the last few years, and many he had seen with his own eyes. They must get out of the way of thinking that religion must be referred back to the Apostolic age, when really the Apostolic age was with them now. It was his duty to put those facts before them, and let them form their own judgment on them. If they got the knowledge he and others had got, all the trouble of earth would drop from them. Death became promotion, sorrow and trouble, but purification which would give them a higher standing when they passed over. When once those thoughts were in their minds, and they knew they were true, as Carlton Massey said, "Up to then life has been like a voyage when you have been under hatches, and after that you feel you are on deck and see the starry skies above you."

THE REV. G. VALE OWEN.

The Rev. G. Vale Owen, Vicar of Orford, near Warrington, who was then called upon, and was greeted with warm applause, said the meeting was not complete until he stood up as a "horrible example." (Laughter.) They must always have a "horrible example" in order to set off a meeting. He stood before them as an ordained minister in the Church of England, and one who had had the audacity to become unorthodox, that was as orthodox was interpreted in the present day, not as it was interpreted by the Saviour and Apostles. He was led to consider whether there was any truth in Spiritualism by reading his Bible in church by day. Proceeding, he said we sometimes heard people speak of faith as if faith was an essential thing, as if it was a primary thing; but he maintained that it was secondary knowledge, which led to an understanding of faith. He gave no virtue to anyone who said to him "My faith is sufficient." He was making a sufficiency of a secondary thing. That movement of facts led to an understanding of the conditions of the life beyond. He wished them to think kindly of himself and his brethren of the cloth. He had known many clergymen, right good fellows, who did not consider that a man should be put in the position of knowing anything about the Heavenly Land. What, he asked, were they paid for? It seemed to him that was their job. (Applause.)

Mr. J. J. Barlow proposed a vote of thanks to Sir Arthur Conan Doyle. He made no apology for being on the platform or consenting to move the vote of thanks. He did not stand there as a member of the Spiritualistic church at Southport, and he did not stand there as a convinced follower of Sir Arthur Conan Doyle, but he did stand there as one open to inquiry and one who was anxious to get to the bottom of things of which he had spoken. Sir Arthur had before him that night one of the most intelligent audiences that Southport could produce. He (the speaker) said that with a full knowledge of a great many of the people present

Mr. Horace Leaf seconded the motion, which was carried.

Sir A. Conan Doyle, in reply, said he was beginning to see the end in sight. Without the help of his wife he could not have gone through with the business.

WE never seek what we already have.

ALL are good, there are no bad; but there are those who are nearer their divine destination than others. The greatest virtue is to "seek," keep seeking, and ye shall surely "find."

THERE is not a pope, archbishop, bishop, priest, or preacher on earth that knows the word "truth." If they did, their sham habiliments and paraphernalia would dropped.

THERE is no unmixed evil. Even God is divided into repose and activity; hence the psychic seeks and finds good only, while the scientist seeks and finds the bad only in spiritual things. We find what we seek.

AN interesting forthcoming event at Goole is a debate on Spiritualism. Since the establishment of a Spiritual Church at Goole the matter of Spiritualism has been discussed publicly in the churches, and one of the chief antagonists has been the Rev. G. A. B. Chamberlain, the Vicar of Hook. The result has been that the Vicar was challenged to a public debate by Mr. R. H. Yates, of Huddersfield, assistant secretary of the Spiritualists' National Union. The challenge was accepted, and it has been decided to debate the following two subjects on different Sunday nights: "Can we communicate with the dead?" and "Does the Bible forbid Spiritualism?" The Vicar is endeavouring to have the opening debate on Feb. 8th, when, in regard to the subject "Can we communicate with the dead?" Mr. Yates will open in the affirmative, and the Vicar will give the negative. Both will afterwards reply. On the second evening the Vicar will open in the affirmative to the question "Does the Bible forbid Spiritualism?" Neutral chairs have been decided upon, and it is agreed to make a charge for a number of reserved seats, the money, after certain expenses have been met, to go to the Goole Bartholomew Hospital.—HULL MAIL.

The Magic Circle and Spiritualism.

Horace Leaf.

ALTHOUGH it would not be literally true to say "We are all Spiritualists now," it would not be very far from the truth to say that nearly everyone who counts at all is interested in Spiritualism.

The last two or three years has seen public interest enormously aroused in the subject. No doubt the Great War has had much to do with this; but it is not the sole cause. Psychic phenomena has slowly but surely forced itself upon the notice of the world, and even if there had been no holocaust such as the last few years have seen, it may be safely contended that sooner or later it would have "entered into its own."

Few people claiming to be well-informed deny that there is something in Spiritualism. Theologians, scientists, authors, and scholars all admit something or other of its claims. So much so that the back of opposition seems to be broken.

The last order to be roped in is undoubtedly the conjurer, professional and otherwise. The reason for this is that, knowing how easily he can deceive the public, and apparently how willing the public is to be deceived, the conjurer is dubious about the real powers and functions of mediums. The medium, to him, is almost invariably a mere trickster, very capable, and decidedly unscrupulous, who endeavours to do what the legitimate conjurer has never ventured to do, namely, to pretend to bring the dead back to communicate with the living.

This he considers to be traversing far beyond the proper domain of conjurers. The stage and the drawing-room, with disappearing rabbits, coins, and confederates, is all very well; but the seance room and deceased friends and relatives is much too far. There are other reasons why the professional conjurer is little likely to take kindly to Spiritualism and admit its genuineness, for to show how mediums cheat their dupes is often a lucrative task, with at least a semblance of duty.

Yet the conjurer has been caught up by the present great wave of interest, and he too is beginning to seriously consider the subject from a sincere desire to know the truth about it.

The Magic Circle, with its ramifications extending throughout Great Britain, has appointed an Occult Committee to investigate psychic phenomena and Spiritualism. Quite recently I had the pleasure of giving, by special invitation, evidence before it, explaining why I am a Spiritualist.

I was both courteously received by the Committee and attentively listened to, and afterwards replied to a careful and keen cross-examination by various of its members. They have no doubt a long way to go before they can understand the psychology of the average Spiritualist, and at present they seem to exclude, as far as possible, the religious aspect of the subject. They are even doubtful of psychic phenomena, and appear to be under the impression that the many great scientists who have carefully investigated the phenomena were not qualified to decide upon the matter. It seems incredible that any body of intelligent men, with the accounts of such important inquirers before them, could venture to adopt this attitude, but the mind of the conjurer is a peculiar one.

For reasons best known to themselves, the members of the Committee are of opinion that the best, and perhaps the only proper, qualification for the efficient observation and consideration of psychic manifestations is that of the accomplished prestidigitateur. Their logic is a simple one. Only those who know how to deceive can tell how others deceive. This attitude is rather hard on mediums, for it implies that they are already prejudiced. Although the Committee do not mean to convey that idea, it seemed obvious to me that that is the real state of its mind.

Yet I believe its members are sincere and deserve any support we can give them in the way of efficient mediumship. But such mediumship would have to be of a physical order, and of the grossest kind. It will be difficult to find in Great Britain mediums of this nature, and if they can

be found they are not likely readily to place themselves in the hands of a body of men who discredit the research work, and testimonies of all who have successfully covered the ground they wish to explore.

Time will, however, have its effect, and perhaps at no great distant date, after further reading and hearing of different witnesses, the Occult Committee of the Magic Circle will enter into the state of mind which will enable them to look upon mediums as really sincere, and Spiritualists as a body of people not less rational and capable than the average person.

NEXT WEEK: "MY EVIDENCE BEFORE THE MAGIC CIRCLE."

The Magic Circle.

WE have pleasure in giving the subjoined letter equal prominence to that of our own statement. We have no desire to pre-judge the case, but the unfortunate association of certain names with that of the Magic Circle aroused the spirit of caution, and we still urge psychics who sit in critical surroundings to provide themselves with some honest and stalwart companion to watch their interests, and particularly care for the well-being of their physical bodies. We think, too, that straightforward investigators, however critical, will raise no objection to such safeguards.

—EDITOR.

7, ABERDEEN ROAD,

HIGHBURY, LONDON, N. 5.

TO THE EDITOR OF "THE TWO WORLDS."

DEAR SIR,—I note that in "Current Topics" of the issue of January 16th reference is made to the "Magic Circle." May I be permitted to make a few observations in reply. In the first place, we are referred to as "Professional Entertainers." All of them have a knowledge of Magic, some are clever performers, but each of them follow a profession far removed from conjuring.

Science, medicine, law, and commerce are numbered amongst their occupations; therefore, self-advertisement does not logically come within the gamut of their ambitions. The Committee was formed with the idea of arriving at the truth, and any medium who feels disposed to favour us with a test can be assured of an honest and clean investigation. Instead of approaching the matter with any degree of hostility, as you infer, we are just as anxious as the most ardent Spiritualist to communicate with the departed. But we want proof that it is genuine, and if it were genuine we should proclaim it from the mountain tops as such, not damn it with faint praise.

We are prepared at any time to accept an invitation to a circle, and our host can accept a guarantee that "Hooliganism" is a word unknown in our vocabulary.

Yours faithfully,

FRED HOCKING,

Hon. Sec., Occult Committee of the Magic Circle.

WE have pleasure in acknowledging the receipt of 10/6 for the funds of the League of Defence from Mr. Chas. J. Williams, of London.

THE activities of the International Home Circle Federation (whose offices are in London) are many-sided, and there is an apparent earnestness to cope with the work which its title indicates. Its Council is now sending out a cordial invitation to all subscribers to the recognised Spiritualist papers to communicate with them, for the purpose of assisting one another in the holding of propaganda meetings and the formation of small societies or circles in isolated districts; therefore those who feel interested in this branch of the work are invited to send names and addresses to the Hon. Secretary, Mr. T. Blyton, 10, Babington-road, London, N.W. 4. It is gratifying to find that London at last is taking its part actively in the movement, and it is to be hoped that the day is not far distant when the forces of the Metropolis will be combined in one huge organisation for the spread of our cause. Inquiries have already been received from such widely distant parts as the Isle of Wight, Oakham, Rutland-shire, Sutton, Isle of Thanet, etc., etc.

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FRIDAY, FEBRUARY 6, 1920.

The Truth Against the World.

THE number of congratulatory letters which we have received concerning our last week's leading article encourages us to believe that there is an increasing number of Spiritualists who are anxious to study Spiritualism for its own sake; to discover what it means and what it teaches; to analyse such discoveries in the light of the highest reason, and to use the residual findings as a guide to conduct. We make bold to say that such men will not be disappointed in the results.

Every branch of science has been held back and obstructed by the horde of nincompoops who desired to know whether the findings of the scientist were in accord with Bible teaching. With every new discovery the priest-ridden peoples have held up their hands in holy awe and ecclesiastical anathemas have been hurled by pope and priest at the discoverer. Bruno and Galileo are not exceptions, but types.

On the priests' own confession, the books of the Bible were not written, in the main, by the men whose names they bear. Such writers were never cross-examined by their contemporaries—they were responsible to no one—yet the word of a Moses or David or Matthew (neither of whom probably wrote the books to which their names are attached—books, too, which were written at a period of human development when the science of history was unknown) is quoted against the findings of a Wallace, Crookes, or Myers. In those olden days the success of a writing was judged not by its historical accuracy, but by quite another standard, viz., whether the writer gained the end for which he laboured, that end generally being the establishment and support of a certain priestly ideal. In a word, the writers were sectarian apologists. They had not mastered the system of deductive logic, arguing from facts to principles, but rather wrote up and even twisted all facts to support their preconceived theory of life.

We know something to-day of the nature of inspiration, more probably than Moses or Ezekiel or Peter or Paul ever did. The science of psychology has been born, and has thrown a tremendous light upon the subtle problem. We know that minds are influenced in a hundred various ways, as well from this earth, its scenes and people, as from an inner life, and we think that out of his own experience the Spiritualist is better able to determine the value and fitness of the inspiration of the Scriptures than a mere orthodox believer can hope to be.

The churches have had to recognise the facts of modern scientific discovery, and no sane educated churchman will to-day argue for the equal inspiration of all the books of the Bible. In the light of modern investigations the truly inspired portions of the Scriptures stand out in glorious prominence; they carry on their face the stamp of the power behind them, whilst other portions in comparison are the mere squabbings, guesses and babblings of spiritual

babes. In the days ahead the churches have a task which must be performed, viz., to rescue the best parts of the Scriptures from the low and unworthy company with which they have too long been associated.

Modern Spiritualism, however much derided, must win its way, because it is an attempt at the demonstration and analysis of the method by which the counsels and guidance of the spiritual worlds has been given to man; and this by the same method as has been applied to all other of the phenomena of life—the deduction of principles and laws from observed facts. Religion tells us that in past times certain revelations were made to man. It claims that those revelations are accurate because inspired. If this is so, then—since the laws of the Universe are constant, and God unchangable—the revelations of to-day should be confirmatory. If the spiritual worlds were the source of inspiration and information, and there is a question as to the present purity of the resultant stream, the best enquiry is the one which harks back to the source and begins investigations there. If the stream is pure, what objection can there be to testing its source and checking the supply by comparison? Let there be no mistake, there has been the infiltration of external impurities, and a good deal of the fear in the heart of the Churches arises from the dread that the source of pollution may be discovered, and that future more reliable stewards will be appointed to watch the stream. The bare idea of the churches having been faithful in transmitting the messages of the spirit world is ridiculous in the light of modern facts. Take the picture of the after-life which were commonly presented at the advent of Modern Spiritualism seventy odd years ago. The dead were (1) lying in their graves awaiting a physical resurrection (which on paper is still the creed of the church); (2) A hell of material torment. (3) A heaven of psalm singing, white robed, gold crowned, redeemed humanity, with no virtue in themselves—all righteous being obtained by "grace" or (4) a purgatorial state, out of which an individual could be released by substituted and paid prayer.

If this be compared with the planes of spirit activity with which Spiritualists have been contacted, one can only conclude that seventy years ago the churches knew precisely as much about life in the beyond as they at present know concerning human life on the planet Neptune; that is, they have no idea whether such life exists or not, (they say nothing about the question of its nature). If, then, such a gigantic error (or ignorance) could exist concerning the simple problem of man's condition the day after physical death, what is probably the depth of their ignorance concerning the more abstruse questions of the advanced spheres of angelic life? The whole evidence goes to show that ancient revelation has been supplanted by medieval guesswork perpetuated by interested priesthood.

Science cares nothing about people's opinions, it wants to know "What are the facts?" Says Huxley, "Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever nature leads or you shall learn nothing." That is the keynote to the whole position. Whether Spiritualism supports the Bible or the Churches does not matter to us one jot. We maintain that all truth is in harmony, and all error is at variance. We are out to determine two things. (1) Is Spiritualism true? (2) Is its practice advisable and helpful? After nearly thirty years of close scrutiny as investigator, student and medium, we can only answer those questions with a decided affirmative.

We have received incontrovertable evidence that (1) there is a life beyond death; (2) that we have converse with those who dwell in such life and that they are those who "died" on earth; (3) that such life is even more varied than life on earth, and that each true soul therein is occupied in service which benefits his fellows, and develops his own higher nature. (4) That there are successive planes of attainment in the after-life, and souls there progress from plane to plane by the development of soul life and character. (5) That the starting point for the development of any soul in that life is absolutely dependent upon the quality of life on earth. (6) That there is a ministry of angels by means of which benevolent souls in the spirit-life help and guide their loved ones on earth, and similarly minister to souls in spheres lower than their own. (7) That there are immutably

laws which govern such intercommunion between the varying planes of being. (8) That the measure of assistance which anyone may gain from such ministration depends largely upon his own responsiveness to spiritual stimuli. We could go farther, but that will do!

That being so, we care not whether history, sacred or profane, corroborates our findings or denies them. They are true in our experience. They are true even if we were the only person in the world who held them. If others support us by having proved the same facts, we are glad; if the Bible supports us we are delighted. If, however, it does not, SO MUCH THE WORSE FOR THE BIBLE. The truth is the truth none the less.

If, then, the inspirations of the past came from the spiritual spheres, the spiritual spheres will to-day confirm them. What HAS BEEN obtained therefrom CAN be obtained to-day, unless we hold that the spiritual reservoir is exhausted, which is unthinkable. Let the creed-bound utter their threats, the priest his anathemas. Be it ours to "follow the gleam," and the gleam will lead us to the truth, which is always and ever the same and unchangeable, for it is of God.

CURRENT TOPICS.

Mr. Hanson G. Hey.

WE regret to have to report that there is little change in the health of this faithful and loyal worker. Whilst physical strength is well maintained, the effect of his "stroke" prevents his getting about. Well and truly he has served our movement, and we ask for the concentration of his friends upon him. Thought has a wonderful power, and psychic forces can be carried where minds are attuned. Mrs. Hey's arduous task will be lightened by the sympathies of his friends.

Marylebone Spiritualist Association.

IT is a hard blow to lose the earth service of both President and Treasurer in one week, which has been the experience of the M.S.A. We trust that the blow will prompt others to step into the breach, and so labour that the activities of this old-established Society shall not languish for lack of willing workers.

The Fund of Benevolence.

WE are pleased to hear that the annual collections for the F.O.B. constitute a record, and the needs of our old workers will be secure for the forthcoming year. There are still Societies who do not participate in this act of brotherhood, however much they preach the principle. The fund is established to help our old workers who have fallen on evil days, and quite a number of "pensioners" are on the list. In some few cases the F.O.B. grant is the only buffer between our old people and the "House." All donations are used for the purposes named, the only administrative expenses being printing and postages.

No Taint Attaches.

IN this fund there is no taint of charity. Our old workers are merely getting their due, and names are unknown except to the small committee and the official auditors. Mrs. Stair, 14, North-street, Keighley, is waiting for your donation, and if your Society has not "done its bit," then it is up to you to get a new interpretation of Spiritualism.

Most Mediums Amateurs.

IT must not be forgotten that the overwhelming majority of mediums have not worked for pay. The daily papers may sneer at the medium's half-guinea, but the vast majority of mediums have never taken a penny for a private sitting. We have never heard of a medium leaving £1,000, but our papers are continually recording the wills of parsons who leave many thousands. "Blessed be ye poor!" and as to newspaper proprietors, well—

The Battle of the Press.

WHICH reminds us! Since the "Weekly Dispatch" decided to publish the Rev. Vale Owen's automatic script it is amusing to watch its contemporaries. We suspect that the spirit of newspaper rivalry will cause the

weekly papers to range themselves into two groups—pro-Spiritualism and anti-Spiritualism. We shall probably be the "bone of contention" between two factions. It, therefore, behoves all Spiritualists to cling to the advice of A. J. Davis.

"The Magic Staff."

WHEN the famous seer and medium was perturbed as to the wonderful messages coming through his mediumship, his guides offered him "the magic staff" to lean on. "Under all circumstances keep an even mind." Let that be our motto! We have shown our ability to withstand opposition and grow strong. Let us also keep ourselves above the wiles of flattery. "Some horses cannot stand corn." As many men have been ruined by wealth as by poverty, and Spiritualism has more to fear from popularity than from its opposite.

Our Tribunal.

IT does not matter whether men praise or denounce us; they are not our judges, though they may set themselves up as such. The people we have to please and satisfy are the guides in the higher life. If they approve, all's well, though the whole world be against us. Let us not look to this world and its approval as the thing which matters.

MR. HORACE LEAF is following Sir Arthur Conan Doyle with his lantern lecture on "Materialisations," and is getting an excellent reception everywhere. His remarkable collection of slides is producing a profound sensation. Everyone should back up "our gallant knight," whatever locality he visits.

The Rev. A. V. Magee.

WE have received the following letter from Sir Arthur Conan Doyle:—

DEAR SIR,—You are right in distrusting the Rev. A. V. Magee's statement about "having seen a woman writhing on the floor waiting for the stigmata." My experience of Mr. Magee is that he is a very unscrupulous controversialist, making wild statements and refusing either to correct them or apologise. In the case of the lady to whom he refers, I have had a letter from her, in which she assures me that she is not a Spiritualist, and has never been to a seance in her life. If there has been a period of temporary dementia the mere mention of stigmata would convince any experienced inquirer that it had nothing to do with Spiritualism.

Yours very sincerely,

ARTHUR CONAN DOYLE.

Unfortunately for the credit of the cleric, we find that the attitude of the Rev. A. V. Magee is one which is all too frequently adopted by a certain type of cleric, and we ask him to consider whether, in adopting such tactics, he is not likely to do far more injury to the prestige of his church than to the uprising tide of Modern Spiritualism.

HE who is devoted to his own self-conceit deceives himself, and not others.

If your mind is bent on Theosophical works, read them; learn them, if you must. The knowledge will come in unlearning them.

ALL the heaven or hell that man will ever find will be of his own creation, and they will exist within his own person and surroundings.

OPPORTUNITIES to do good are brought to us by unseen powers. We cannot make them at will, and we should never let such opportunities pass.

MRS. GRUNDY can only know her kind. Those who conscientiously mind their own business will never learn of Mrs. Grundy's existence. Silence of the tongue and hearing is wise.

THE New Testament is quite a harvest and bears evidence of wide gleanings, but it was never threshed and winnowed. The spiritually wise man only can select that which symbolises the Word of God.

Life After Death.

Mr. E. S. G. Mayo in St. Helens.

The Quest of the Ages.

THE Spiritualist Society of St. Helens organised another public demonstration on Sunday, Jan. 17th, when well-attended meetings were held at Griffin's Picture Theatre, afternoon and evening. Mr. S. Williams presided, with Mr. H. Hughes deputy-chairman. The principal speaker was Mr. E. S. G. Mayo, of Liverpool, a gentleman well known in the ranks of the Spiritualists, and he delivered two eloquent addresses. Following the evening meeting there was also an example of the phenomenon of clairvoyance by Mrs. Cropper, of Ashton-under-Lyne, as medium; and it aroused much attention.

At the evening meeting the Chairman briefly explained the various stages of hostility and misrepresentation through which Spiritualism had passed in its march forward to its present recognised position as a searcher after the truth. There was a time when a great public meeting such as that to discuss Spiritualism would have been out of the question. The pioneers had known what it was in the early days of the movement to stand on the platform and have missiles thrown at them. The hostility to the movement had taken on a calmer and more serene attitude to-day, but many of the methods were just as violent in their way. The subject, however, was receiving the sensible and sober consideration that was due to it. He urged that if anyone wanted to know anything about Spiritualism they should not go to its opponents, but to a Spiritualist meeting or church.

A WORLD-OLD BELIEF.

Mr. Mayo, in the evening, took for his subject "The Quest of the Ages." He remarked that no one could point to a period in history when belief in another life did not exist. Nor was there a race of people devoid of that belief. Either there was a fundamental faculty of the mind which made this belief possible, or there had existed in the world men so certain of the facts, the happenings, the phenomena, that they had, by the intelligence of our forefathers, been construed into evidence of life after death. Some men were colour blind; others lacked the sense of music, so there was a difficulty in spelling out life after death, unless there was a fundamental faculty of mind which predisposed a man to it. If it was a faculty of mind, then it must be as much a part of nature as any other faculty. If they admitted the existence of this fundamental faculty of the mind, it was a natural thing, a part of nature, and in the great economy of nature could not be false. He was arguing here on grounds of pure philosophy.

THE BASIS OF SCIENCE.

When, however, we come to the basis of science, we had a totally different thing. Science, testing and proving all through the land, was more likely to build on a solid basis than a philosophical speculation. For that reason he had never based himself on the philosophy of the movement. The fact remained that at all periods of the world's history they found this belief in life after death. There had been the pertinent question ever asserting itself, demanding to know if they were resting their faith upon a true foundation or a false one. We were constantly faced with the question in our own minds. At the back of our consciousness we were always asking whether the wish was not the parent to the thought.

In the early or middle ages nobody doubted. Nobody knew, because they could not read. It was only in comparatively modern times that the mass of the people could read at all. By and by there came a tendency to study. Men wanted to know, and began to think. They found they had been misled on many points. They had been taught, for instance, that the earth was flat, and that the sun moved round it. When they found they had been misled by their teachers on points which they could not test for themselves they began to doubt. Rationalism had its birth. They said they would believe nothing beyond the test of their senses and intelligence.

MIND AND MATTER.

Then there was the Drew argument published in 1882. In effect it was that there were in existence two primary substances. The definition of substance was "that which possesses properties and characteristics." Substance was personal, that was to say abiding and possessing properties. There was the substance of matter, everything solid, with size, weight, colour and the like. There was another thing we called spirit, which had none of these properties, but another set of properties altogether. Drew said "These point to a substance in which these properties exist. We know it related to the economy we call animal. We know it is associated with the organ we call brain." He adds, "Through out life the two substances are combined in the human being. That which has a positive existence cannot be destroyed but the relativity can be destroyed."

If that was so, and they had a substance called mind or spirit, then they could not destroy that substance, do what they would. His conclusions were that, on the body being destroyed and returned to its original elements, the mind existed in a free state. That which had had a positive existence was never lost.

REASON FOR MAN'S HOPE.

This attempt of Drew was the first intelligent attempt to give a man reason for the hope that was within him. The next thing that came along was largely as a mistake or accident. On the 10th December, 1844, Dr. Carlton was demonstrating the action of nitric oxide gas in America. Victims inhaled it and did all kinds of remarkable things, capering about the platform, etc., as though mesmerised. Two years later the anæsthetic value of ether was discovered and subsequently the anæsthetic power of chloroform. After this operations under anæsthesia became very prevalent. He wanted to lead up to this, that during the operations many patients manifested a knowledge of some sort related to the room in which they were being operated on but related to another. He gave cases in point of visions being experienced under anæsthetics which were subsequently found to be quite correct as regarded things actually happening at that particular time at some other place. There were many such cases. The bringing out of unconscious atoms of consciousness was the rock on which materialism must always split.

In 1882 the Society for Psychical Research was formed and attracted to it the best brains. They began to take sides, of course. Podmore showed that mind could communicate with mind beyond the reach of the senses. If mind could communicate beyond the reach of the senses they had made a mistake in saying that the senses were based on the limitation of the mind. Thomson J. Hudson came forward with his elaboration, which sort of harmonised things. He discovered dual consciousness. There was consciousness related to the physical consciousness. In all probability that might die when death came to the body. Behind that they had another consciousness, known as sub-consciousness, the subliminal mind, and other things. It never operated until the normal consciousness was absent. This was seen in clairvoyance, telepathy, or thought transference.

SPIRITUALISTIC PHENOMENA.

Spiritualistic phenomena reached the same conclusion as the scientists in a different way. Somebody might say "How can we believe in these phenomena? Supposing we were dead, I would not cause raps and other stupid things like that; I would find a better way." But they must not forget that it was the intelligence underlying phenomena that counted, not the phenomena themselves. They were simply out for what was true, and it behoved them to go right away to nature to find that out. What would they do if they were dead, and wanted to communicate with the living? They would speak up like men, they might say "Well, to do that they would require vocal organs. They would not be able to speak because they had not the vocal powers. Well, they might say they would write. What were their muscles to hold a pen? In the end they would find themselves in such a position that if they wanted to communicate they could not do it. They could not demand their own conditions when dealing with natural law. "Nature made you, and is greater than you."

They might employ different methods of communicating. The man who pronounced the word impossible, outside of mathematics, was a fool. The impossible of yesterday was the actual fact of to-day. There were thousands of things which we laughed at as impossible, yet which were realised facts to-day.

If they received a message from those they loved, were they going to quarrel with the means by which they had received it? Let a message speak out from death to carry solace to the cravings of a human heart, and they had done more than all philosophy and speculation put together.

Spiritualism did not ask them to believe, but to investigate. Sift the evidence for themselves, seek the truth, and the truth would make them free from doubt concerning the reality of life after death.—ST. HELENS REPORTER.

Glasgow Association of Spiritualists.

Annual Report for 1919.

THE year opened with a membership roll of 321, and closes with 458—all in good financial standing. Several members passed on to the Higher Life during the year, and amongst them may be mentioned Mrs. Clarkson, Mrs. Miller, Captain Allen, and Mr. R. Campbell.

An outstanding event in the year was the great meeting on April 6th, in St. Andrew's Halls, addressed by Sir Arthur Conan Doyle, which greatly stimulated the then rapidly growing public interest in Spiritualism. The financial results were not worthy of the occasion or of the people of Glasgow. The majority of the public who attended contributed 3d. each, or less, to the collection box, a sum which just about cleared the expenses per head of the meeting.

There is reason to hope that some time next winter we may have another visit from Sir Arthur.

Insufficient accommodation at the Masonic Halls led to a lease of the City Halls being taken for the winter. Two successful meetings were held there in August, but the re-advent of Food Control necessitated another move, this time to the McLellan Galleries.

Recently an important step has been taken towards providing the Association with a home of its own by the acquisition, at a cost of £1,500, of two houses in Holland-street. The feu-duty is only nominal, and the ground available for building behind the houses measures approximately 14 yards by 22 yards.

Your President and Secretary attended a National Conference of the Spiritualists' National Union at Leicester on Oct. 18th. A new constitution was adopted, which will secure legal recognition of Spiritualists as a religious denomination, and provides for a national organisation working through local administrations.

During the year every effort has been made to maintain the platform on the highest level.

The sincere thanks of the Association are due to our speakers, and especially to those who travel sometimes very long distances to address us without any financial reward.

Very valuable work has been done during the year by the bookstall, under Mr. Thomson, who has again broken all records. It is no small achievement to sell £247 worth of literature in twelve months, and it supplies an effective answer to the critics who affect to believe that Spiritualism appeals only to the ignorant.

In October a Branch Meeting was opened at the Langside Halls, where the nucleus at least of a good meeting seems to have been formed.

The Lyceum, under the conductorship of Mr. John M. Stewart, is in a very healthy condition, the number on the roll being 158.

Private and Developing Circles have been carried on during the year, almost to the limit permitted by the accommodation at our rooms.

The 1-30 Sunday Circle and the Friday Night Healing Circle have been conducted by Mr. Bell with his usual enthusiasm and ability. The total attendance at the former has been 10,500, the average being 210, while at the Healing Circle the cases treated averaged 12 at 41 meetings, the total being 490.

The Ladies' Circle, on Tuesdays, is apparently much appreciated, meeting requirements not otherwise catered for. The average attendance is about 50, and thanks are due to Mrs. McPherson and the various ladies who have assisted her.

The work of the Librarian was much interfered with by the various removals, but the library is now housed in our own rooms, and books are given out every Sunday at 1 p.m. Mr. Reid has devoted much time to the preparation of a new catalogue, which it is hoped will be available shortly.

Especially thanks are due to the few ladies who throughout the year have so hospitably entertained our speakers. It is unfair, however, that this work falls upon so few shoulders, and I again appeal for a few more ladies to assist in this way, until the problem is solved by the Association getting into its own premises. In a membership such as ours there must be a number who could occasionally, say two or three times a year, provide board and lodging for a speaker, without serious inconvenience, and a few more names would make all the difference between our present hostesses having a fairly constant stream of visitors and only an occasional one. J. B. McINDOE, Hon. Secretary.

The balance sheet shows an annual turnover of £1,320 8s. 7d., with assets totalling £1,172 18s. 2d., and should be an incentive to other Societies to more ambitious effort.

We congratulate Glasgow upon its magnificent year of work.—EDITOR.

Spirit Photographs.

"THE Spirit or Supernormal Pictures and Writings With or Without the Camera" was the subject of an illustrated lecture by Prof. Jas. Coates, Ph.D., of Rothesay, in the Foresters' Halls, Dundee, recently. The lecturer said that he had made a long study of psychic photography, and was surprised at the number of people who believed that spirit photography was entirely faked. He had put his belief to the test, and demonstrated the facts by remarkable psychographs. The results obtained were illustrations and writings produced by spirit or psychic power. The person concerned neither handled, saw, nor developed the plates. If photographers studied this aspect more, they would learn that ordinary processes of photography with the camera had little to do with psychographs, as the figures, forms, and writings were deposited on the plate independently of the usual operations. He assured his audience that all his psychographs had been thoroughly examined by expert photographers, who appreciated the genuineness of his results. The photographs shown were of a varied character, and included those of such well-known men as W. T. Stead, General Botha, and Abraham Lincoln.—DUNDEE ADVERTISER.

Vicar's Challenge to Spiritualists.

THE Rev. S. J. Hersee, vicar of Christ Church, Blackburn, made a strong attack on the principles of Spiritualism at a crowded gathering recently. He challenged any Spiritualist to prove there was Scriptural warrant for the belief in the return of the dead or communication with the spirits of the departed. Not one ray of light, inspiration, or teaching came from Spiritualism, and people dabbled with it at their peril.

Debates seem to be in the air, and we hear that Mr. R. H. Yates, assistant secretary of the Spiritualists' National Union, has accepted the challenge of Mr. Hersee. Our case is safe in Mr. Yates' hands, and we have no doubt that the rev. gentleman will emerge from the controversy a wiser if not a sadder man.

[EDITOR'S NOTE.—A letter to hand just as we go to press informs us that the reverend gentleman has refused to debate the question. He evidently prefers the coward's castle to the open platform.]

THE divine will can regenerate the body.

WHAT we see everywhere symbolises the spirit which the world cannot interpret, but which the wise see. What we see can be prostituted. The spirit which we do not see is beyond human power to prostitute.

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.

SPIRITUALISM IN DURHAM.

SIR,—My statement relative to the work at Durham having "spluttered out" has stirred a number of those concerned, and "Ad Rem" is charged with misrepresenting the matter, but facts speak for themselves. Nothing has been done for some time, many valuable weeks being eaten up fruitlessly. My duty is not to condemn or harass, but to record things as I find them. It will give me the greatest of pleasure to be able in my next "Notes" to intimate that once more our banner has been shaken free of its folds, and a Society established where it should have been rooted long ago.

AD REM.

ORIGIN AND GROWTH OF THE SOUL.

SIR,—Re the letter of "Adsum" on this subject in your issue of Jan. 23rd. On referring to my dictionary I find "Individuality: separate or distinct existence; a state of oneness." It was in this sense that I made use of the word in my article. So far as the individual or personal soul is concerned, it comes into being at the time of conception. The Principle of Life, Mind, or Soul, however, I believe to be Eternal and Infinite. In the sense that we are one with the Infinite, so are we one with the Eternal. There is one Universal Soul, unchangeable in one sense, yet full of change in another; essentially one and undivided, yet comprehending an infinite number. I trust this will make my meaning sufficiently clear. A. L. WAREHAM.

THE BRITTEN MEMORIAL.

SIR,—I beg leave to gratefully acknowledge receipt of the sum of 20s. from "H. A." for the Memorial Fund. "H. A." expresses the great need for investigators of a library and reading-room in Manchester, where they could obtain advice as to the most helpful books to study, and also meet mediums and gain experience regarding the phenomenal side of our subject. One of the objects of the S.N.U., as set forth in its Memorandum of Association, is "(G) to form and maintain a library and reading-room in connection with the literature and journalism of Spiritualism," and another is "(F) to provide suitable offices for carrying on the objects of the Union," both of which are specifically mentioned in the Trust Deed of the Britten Memorial; so the Trustees appeal for funds to enable them to provide the accommodation that the Union so urgently requires. Subscribers to the Memorial Fund are thus aiding the S.N.U. very materially to attain their objects, and so facilitate the expansion of the movement. Donations may be sent to the Hon. Treasurer, Mr. E. A. Keeling, 8, Knoc-laid-road, Tue Brook, Liverpool, or to the undersigned,

A. W. ORR, Hon. Secretary.

2, Wilmington Gardens, Eastbourne.

ELECTION OF OFFICERS.

SIR,—Having an interest in the movement of Spiritualism and the upliftment of same, I should like to ask whether something could not be done to help the members of Societies when the election of officers takes place, in choosing the most suitable candidates for the various duties necessary. In very many instances we find square pegs in round holes. I should like to suggest that something in the line of a pamphlet, setting forth the important points of each office, and the ability necessary for the fulfilment of same; to be written simply as a guidance for the members, and read at such meetings. I think this would have a tendency to lead to better officership in the various Societies, which is very necessary, especially at the present time, when the eyes of the civilised world are upon us. We hear upon every hand criticism from both outside and inside re this subject. I feel sure if this was taken in hand we should not

be long in having a "business government," if I may use the term, in every Society in the kingdom. Hoping some able pen than mine will take the matter up and do justice to it.

H. UMBERS.

"SOUL AND SPIRIT."

SIR,—Knowing something of the valuable work which has been done in the past by Mr. Alfred Kitson for Spiritualism, particularly in Lyceum work, I regret the necessity to contradict his argument (pp. 49 and 50) regarding Soul and Spirit.

Mr. Kitson therein says: "Moreover, the name by which we call this 'super-body' will also determine our 'ism.'" This appears to me the crux of the matter. I flatly contradict him, and give my reason.

We, as Spiritualists, are out to make a science of life (spirit) here and hereafter, of the laws pertaining, and the "living of life" in its highest aspect. We have found that the highest form of living is the life spiritual. We, therefore, in proclaiming our finding, and our intention to live accordingly, take to ourselves the name Spiritualist. Spiritualism is the science of living in accordance with Divine laws which have been revealed to us. The question of body is a secondary consideration, and to the Spiritualist it should matter but little which one he is at the moment functioning in or manifesting through. We are spirit-people here and now, wearing our souls as well as our physical bodies. We can develop our soul faculties here, and experts in their use we term psychics, and the practise thereof psychism.

The nature of the super-physical body is practically unknown to us, and we care but little what the texture may be, that we can, do, or shall be able to use it is all that matters. Mr. Kitson quotes fourteen names of eminent Spiritualists, some of which are unknown to me. I challenge Mr. Kitson to submit his argument to all of them, particularly our arisen leader, Andrew Jackson Davis, maintaining that those I know of will decide against the construction he places upon their words. I have already written to the present Secretary of the B.S.L.U., asking when the revision of the "Lyceum Manual" takes place that these points shall be duly considered by our most eminent teachers, and the advice of the arisen teachers asked for. I quite openly suggested the scrapping of what is known in Lyceum circles as the "Kitson Manual," which is causing so much confusion in our services, and bringing ridicule upon the movement.

I agree we should be more careful in our use of terms, and submit as proof Mr. Kitson's fourteen points. I maintain that (A) the ego or Divine Spark is man. (B) The term soul is the simplest name we can give to the super-physical body of man, and causes no confusion when we desire to describe it. The technical terms, derived from the Greek word "psyche," are readily understood when used to distinguish "non-physical" functioning. (C) We have much to learn regarding the physical body and its relationship with the soul. (D) Earth is certainly a spirit-world, inhabited by spirit-people who are wearing souls. Soul-world would therefore, convey no greater meaning. (E) Our arisen friends frequently speak of the Summerland as their name for what we have called the Great Beyond. WM. FORD.

SIR,—Might I suggest to Alfred Kitson that he would have been more convincing if he had been equally diligent in discovering and setting before your readers the other side of the question, so that they could arrive at an impartial judgment in the matter. In any case, I would suggest to him that he is against the weight of common use.

I would suggest to "Adsum" ("Raised from the Tomb") that he has "a bigger chunk than he can chew" in the fact of the appearance of Jesus Christ, in fact or in symbol, at our meetings and seances and elsewhere. The Bible story he apparently suggests is a myth. Queer, if it is a myth these modern appearances!

I note "our paper" is devoted, vide heading, not only to Spiritualism, but to religion in general and reformation. Might I suggest reformed spelling in the words mystic and mysticism, by the substitution of "i" for the "y." Spelling and definitions might then be as follows: Mystic (reformed spelling, mistic), one in a mist. Mysticism (reformed spelling, misticism), the cult of being befogged. W. GREGORY.

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 conference of the Dewsbury, Bradford and Keighley District Committee was held at the Liversedge Spiritualist Church on Sunday, Jan. 18th. At the time announced, viz., 10-30, all officers were present, and eleven Societies were represented, also a good number of associates and friends. Mr. Lonsdale opened the day with an invocation, which was followed by a very hearty welcome extended to all from Mrs. B. Clough, in the absence of the local President. Ten minutes were devoted to spirit communion, during which time Mr. Naylor spoke of the spiritual presence of Mr. Alfred Marshall and his interest in our work. Minutes of previous meeting were adopted, after correction. Questions were asked re the propaganda meetings which had been held at Dewsbury, Morley, and Bradford, the speaker on each occasion being Mrs. Alice Harper. The Secretary was not able to give a financial statement, owing to all accounts not yet being to hand, but as a propaganda speaker he stated Mrs. Harper was excellent. At Dewsbury the hall was full; at Bradford the same; but unfortunately at Morley the Co-operative Hall could only be secured for the Friday night, which is a bad night. These propaganda meetings were organised by the District Committee, and as a result it was decided to engage Mrs. Harper for a three weeks' tour in July, and that she should speak at each Society in the district area. Close on £2 worth of propaganda literature was disposed of at these meetings. On the motion of Mr. Roberts, the thanks of the District Committee were tendered to Mr. F. Leng, our late Secretary, for services rendered gratuitously. The President (Mr. Lightowler) gave a report of the visit of himself and Mr. Claughton and Mr. Clark to Mr. Carter, who has since passed away. At the conclusion it was moved that the District Committee tender their sympathy to Mrs. Carter and family in the loss of the physical presence of their loved one. The whole conference rose in silent sympathy. Councillor Alderson offered his services as propaganda lecturer for four week nights in various districts. The offer was gladly accepted. The districts decided on were Morley, Dewsbury, Bradford, and Skipton. It was also agreed that a meeting be formed of the principal representatives of each Society to consider the revised rules of

the S.N.U. One associate member was nominated, who is associated with Bowling Spiritualist Church, viz., Mr. Best. Society reports showed steady progress. Complaints were made in reference to speakers not keeping their engagements. Mr. Naylor presented the report of the Y.S.C.C. annual meeting, which was accepted. The afternoon propaganda meeting was very ably presided over by Mrs. Thornes (vice-president), Mrs. Cooper, Mrs. Craig, and Messrs. Taylor and Clark taking part, a fair number being present. In the evening Mr. Lightowler (President) presided. Mrs. Craig gave the invocation, and addresses were given by Mrs. Thornes, Mr. Claughton, Mrs. Craig, and Mrs. Lightowler, the latter also giving clairvoyance. Mr. Claughton offered up the benediction. Altogether a very profitable day. Heartiest thanks are tendered to the local friends for their hospitality.

THE monthly conference of the Halifax and Huddersfield District Committee was held on Sunday, Jan. 25th, the business meeting being held in the Temperance Hall, Huddersfield. Mr. Rastall presided, and after the singing of the opening hymn, Mr. Stabler invoked the aid of the spirit friends in our deliberations, after which we had fifteen minutes' fruitful spirit intercourse, Mr. Ackroyd, Mr. Rastall, Mrs. Clarke, Mr. Stabler, and Mr. Taylor taking part with spirit messages and clairvoyance. The President wished

A NEW PAMPHLET.

Is Spiritualism a Religion?

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

A STRAIGHTFORWARD STATEMENT FOR THE RELIGIONIST.

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all a happy New Year. About 40 delegates and associates were present. We have secured the services of Mr. Mambery for our propaganda meeting in the Albert Theatre, Brighouse, on Feb. 22nd, when we hope to have another glorious day. The finance showed a marked improvement, thanks to our West Vale friends lending us their rooms for a tea and concert, which proved a huge success. After dinner we caught the first car to Slaithwaite for the afternoon meeting. Mr. Stabler took the chair, being supported on the platform by Mr. J. Conway, Mrs. Horrocks, and Mrs. Gledhill. Tea was provided by the Slaithwaite friends, and heartily appreciated. Mr. Rastall presided at the evening meeting. Mr. Stabler, Mr. Wright, and Mr. Taylor supporting him. We had nice congregations at both services, which were much enjoyed by all. We are sorry to report the closing of Elland (James-st.) Spiritual Church, the building having been sold.

LINCOLN.

AT Coultham-street last week-end we had a real spiritual treat with Miss Fitzpatrick, the girl medium. On the Sunday evening her discourse on "Mediumship: Its use and abuse" was listened to with rapt attention, and the clairvoyance was most convincing. The hall was packed at all meetings, and we shall look forward to a return visit from our young sister in the near future.

DERBY.

ON Saturday, Sunday, and Monday, Jan. 24th, 25th and 26th, the services of the Society at Charnwood-street were conducted by Mr. Robert Davies, of Manchester. On Saturday a tea was held, followed by a meeting. On Sunday the services were held as an anniversary of the opening of the church, which has been purchased by the members. A splendid address was given, and many inquirers were astonished at the way "The life beyond the grave" was shown to them. On Monday the meetings were chiefly phenomenal. Our church was packed at each meeting, many having to be turned away.

DONCASTER.

AT the rooms of the Spring Gardens Society, on Tuesday, Jan. 27th, Mr. W. G. Mitchell, of Darlington, gave an illustrated lantern lecture on "Spirit photography." The lecturer held the audience in wonderful rapture for two hours. Unfortunately the conditions of the weather, etc., somewhat spoilt the attendance, but those who ventured forth were amply repaid for their efforts. Mr. Mitchell's collection of slides and ardent work are a splendid acquisition in our movement in expounding the truth of spirit return, and will do much good to further our cause in Doncaster and district. Mrs. Levi Crowcroft ably presided.

WALSALL.

ON Tuesday, Jan. 27th, the inhabitants of Walsall were the recipients of a most highly intellectual and instructive lecture from Mrs. Jennie Walker, of Canada, entitled "The advent and progress of Modern Spiritualism." Mrs. Walker was certainly at her best, and the verdict of the whole assembly was that such a treat as this should not be missed by anyone. Our President (Mr. Councillor J. Venables, J.P.) officiated as chairman, and gave a brilliant account of the great work Mrs. Walker has done in this district, and extended to her a hearty invitation for further visits in the near future.

EXETER.

MR. F. T. BLAKE, President of the Southern Counties Spiritualists' Union, conducted the services of the Society at the Market Hall on Sunday, Jan. 25th. Crowded audiences assembled. In the afternoon the service was of a special character, and included the naming ceremony of the infant daughter of the President of the Society, Mr. H. A. Grainger. Children carrying white flowers lined the aisle, whilst the infant was being carried to the rostrum. The hymn, "Welcome, angels bright and fair," was sung. After this interesting ceremony Mr. Blake gave an address on "The quest for truth." Material wealth and success, he explained, might be appreciated on this earth, but there was no standard of value or exchange in this connection in the higher life. The only thing of real value which could be taken with us to those other realms was truth. Our duty, therefore, was to make the quest for truth a real one and a personal one. In the evening the seating accommodation of the hall was inadequate to the demands, and a number of disappointed persons had to be refused admittance. Mr. Blake spoke on "Spiritualism and its values," basing his address on I. Cor. xii. He compared the exercise of mediumistic qualities to the spiritual gifts written by St. Paul, and by a number of interesting illustrations showed the similarity of the manifestations. Touching on the value of Spiritualistic revelation, he

declared that the movement of Modern Spiritualism stood paramount in the religious world, and that its evidences gave to the world the security which it needed by demonstrating that life and revelation were continuous, and that death was merely the avenue through which man entered into another department of life and experience, the one which provided scope and opportunity for attainment to a state of completeness which was the purpose of an existence. Mr. Blake gave clairvoyant descriptions after each address.

ILKESTON.

ON Sunday, Jan. 25th, Mr. Moorey conducted excellent services, with good results. On Sunday, Feb. 1st, our services were taken by Mr. Pearl, who addressed crowded audiences presided over by Mr. Clarke.

WOLVERHAMPTON.

ON Sunday and Monday we had with us Master Arthur Clayton, of Nottingham, our church being packed at all services. At night he dealt very ably with the subject "Concerning spiritual gifts I would not have ye ignorant," and also giving convincing clairvoyance. Mr. Geo. Passant ably presided.

MANCHESTER.

THE annual meeting of the Manchester Central Spiritualist Church was held on Saturday, Jan. 17th, in the Onward Buildings. The President (Mr. C. G. Rickards) presided. He stated that the progress of the church had been maintained, the finances were in a satisfactory condition, and he desired to thank all the officers associated with him for the kind and handsome manner they had helped during the past year. The election of officers then took place, the following being elected: President, Mr. F. Chandley; vice-president, Mr. C. G. Rickards; secretary, Mr. W. H. Wolstenholme; treasurer, Mr. A. E. Rowe; committee, Mr. R. G. Grant, Mr. E. Brooks, Mr. Walter Page, Mrs. Burnett, Miss Stubbs, and Mrs. Renshaw; auditors, Mr. J. A. Wilson and Mr. F. J. Barlow; delegates to S.N.U., Mr. Chandley, Mr. Rickards, Mr. Grant and Mr. Brooks; delegates to M.D.U., Mr. Chandley and Mr. Wolstenholme; delegate to Witchcraft Committee, Mr. Wolstenholme. Tea was provided, and the remainder of the evening was devoted to a social, which proved a great success. Miss Tickell, Mr. Teasdale, Miss Smith, and Mrs. Burnett's party, added greatly to the enjoyment of the evening.

PETERBOROUGH.

A VERY happy and interesting meeting was held on Monday, Jan. 27th, for the purpose of making presentations to the President and Secretary, with their wives, as a token of love and esteem in which they are held by the members, for three years' service in upholding the flag of Spiritualism in this city. The presents were two beautiful silver cake baskets. Mrs. Malpress (the vice-president) was in the chair, and in performing this pleasant duty, spoke of the love and esteem in which the President and Secretary (Mr. F. Rickett and Mr. E. Last) are held by all the members. It did our hearts good to hear her tell the people what the knowledge of Spiritualism had done for her. It was indeed an enjoyable evening, and certainly an unique one. The President and Secretary, with their wives, were much affected, for it came to them as a great surprise. They had no thought of reward. It was indeed a

labour of love to them to spread the gospel of Spiritualism. They heartily thanked all the kind friends who had contributed towards the gifts.

N.L.S.A.

THE members of the Lyceum gave a delightful entertainment on Saturday last, the hall being absolutely packed. Two sketches and a fairy play were given, and those taking part did credit to their tutors. The dresses and scenery were splendid.

SOUTHPORT.

THE annual meeting was held on Tuesday, Jan. 27th, Mr. G. O. Wootton presiding. The year 1919 has been a momentous year in the history of this Society, marking a great step forward in purchasing their own church. Great credit is due to the organisation and splendid work done by the ladies' social meetings, who, with the assistance of a few earnest workers, have raised nearly £300 in four months. The financial statement was very satisfactory. The Committee are grateful for all the assistance which has been given them during the past year, for it must be recorded that all who have been appealed to have responded without murmur or complaint. On Wednesday morning in the Hawkshead Church the first Spiritualist marriage in Southport was solemnized, the contracting parties being Mr. Wm. Saville, late President of the Morecambe Spiritualist Church, and Miss Ethel Biggs, the only daughter of Mr. Biggs, 71, Winnington-road, Southport. Alderman R. T. Fletcher, of Wigan and Southport, performed the ceremony. The church was beautifully decorated with flowers. Mrs. Parks officiated at the organ. A good number of members and friends were present at the church. After the ceremony Mr. Fletcher presented to the newly-wedded pair a "Lyceum Manual," the gift from the Society to commemorate the first marriage in the Hawkshead Spiritualist Church.

WALTHAMSTOW.

THE first anniversary of this Society was held recently in the Free Christian Church Hall, Truro-street, and was celebrated by a tea and social, there being an excellent attendance. The management was in the capable hands of Mrs. Wall, Mrs. Shepherd, Miss Murch, and Mr. Forster. After an enjoyable tea and some good old English games, Mr. Murch (President) took the chair. The opening item was an original poem by Mr. J. H. Kent, "The First Birthday," the only copy of which was (by desire) presented to Mrs. Murch. Then followed the numerous pieces on a well-arranged musical and histrionic programme, including four humorous songs in costume by Mr. Kent, a member, whose witticisms added considerably to the enjoyment of the occasion. There were other items of a pleasing character, but too numerous to mention. After the interval the President referred in glowing terms to the success which the Society had achieved, as evidenced by their ever-increasing number of members and their solid financial status. Mr. Thomas also eloquently animadverted upon the great success which had attended their efforts, and referred to the indefatigable work of Miss Moorcroft, the hon. secretary. Amidst cheers, the President invited Mrs. Graddon Kent to the platform, when some homely truths as well as hearty congratulations were eloquently given by this well-known lecturer and medium. The whole affair was a great success throughout. Walthamstow is being captured for our cause, and will not be long before it has a building of its own.

SCOTTISH UNION.

A conference of ten Scottish Societies, with the addition of Belfast, held in the rooms of the Glasgow Association on Saturday, Jan. 31st. Fifteen Societies were represented by some delegates, and Mr. Galloway, of the Glasgow Association, having welcomed them, the chair was taken by Mr. J. McIntosh, President of the Scottish Alliance. Mr. R. H. Yates was present on behalf of the S.N.U., and outlined the new constitution of that body, which was questioned regarding it with Scottish candour. The discussion cleared up some doubtful points, the general harmonious tone which prevailed induces the belief that delegates from the Societies not affiliated to the S.N.U. will be able to recommend their Societies to join with the national organisation.

BRISTOL.

ON Sunday and Monday last Mrs. Neville, of London, paid her first visit to the Universal Spiritualist Church, Bishop-street, her control giving excellent addresses both morning and evening, the church at night being filled in every part. On Monday Mrs. "Phonso" gave the story of his life, a large and appreciative audience. Mrs. Neville also gave good clairvoyance each service.

ON Wednesday a sale of work and jumble sale, organised by the Ladies Guild connected with the church, opened by Mrs. Dearsley, of Newland. Mrs. Miles Ord presided. Mrs. Dearsley, in a few well-chosen words, declared the sale open, after which a lovely bouquet was presented to her by Miss Miffy Allen, daughter of our President. A vote of thanks to Mrs. Dearsley was proposed by Mr. A. L. President of the church, and seconded by Mrs. Tomlinson. There were some useful and costly articles for disposal, the fancy stall, which was in charge of Mesdames Ord, Carr, and Millais, a good business was done at the jumble and toy stall, which was well looked after by Mrs. Tomlinson. A branch was in the care of Mrs. Gale. The freshment stall, which catered to everyone's wants, was superintended by Mesdames Lewis, Allen and Youdell. During the evening little Eileen Carter delighted the company with her graceful dancing. Mr. Hall, an old favourite, rendered and accompanied by Mr. Plunkett, and Yeo gave phrenological delineations. A vote of thanks to all who had taken part was proposed by Mr. A. L. seconded by Councillor Harrison, responded to by Mrs. Miles Ord. The future was arranged. Clairvoyant and evening to a close. It is understood a good sum will be realised.

LONDON.

MR. PERCY SCHOLEY, President of the Croydon Spiritualist Church, was welcomed to the platform at the Spiritualists' Rendezvous on Friday. Mr. Henry J. Osborn presided. Mr. Scholey giving an inspiring address "Christian Spiritualism." The audience was delighted with the high ideal spirit communion elaborated by the speaker, and another visit in the future was arranged. Clairvoyant readings were very clear, and all recognized. The Rev. George Ward, hon. secretary, details of successful inquiry base facts revealed by lady medium operator. An excellent programme has been arranged for February and March including public lectures in the hall.—H.J.O.

Character Readings from Birth By Eleanor Kirk. 1s. 8d. post free.

MEETINGS HELD ON SUNDAY, FEBRUARY 1st, 1920.

BARROW. — Mrs. Hornby was the speaker and clairvoyant. Mrs. Wallace obliged with a solo. Good audiences.

BARRY. — Mr. Taylor gave an address on "The dawn is breaking," followed by successful clairvoyance. Mr. Carrington presided.

BIRKENHEAD. — An address was given through Mrs. Davies on "Spiritualism and its message to humanity," also clairvoyance.

BIRMINGHAM, Spiritualist Church. — Mrs. Ellen Green gave addresses and clairvoyance to good audiences.

Aston: Mrs. Pears gave addresses and clairvoyance.

Small Heath: Mr. G. W. Sharpe gave an address on "Talks with the unseen."

BRIGHTON, Athenæum Hall. — Prof. Jas. Coates gave addresses on "Seance rooms and their uses" and "Ourselves and work."

BRISTOL, Bishop-street. — Mrs. M. Ord gave an address on "Is there a need of Spiritualism?" to a large and attentive audience. Mr. A. Lewis presided.

BURTON. — Afternoon, Mr. J. Castle gave an address on "Ministers and messengers," also clairvoyance. Mr. F. Stenson in the evening discoursed on "Come, let us reason together."

CARDIFF, Central. — Mr. and Mrs. Alexandra gave an address and clairvoyance to a large and attentive audience.

CHESTER, Brook-street. — Mrs. Morris conducted our services, giving an address on "Spiritualism," also clairvoyance, to a good audience.

CHORLEY, Central. — Good addresses were given on "Reconstruction" and "The new era" by Mr. J. Forshaw, followed with clairvoyance by Mrs. Greenwood.

COVENTRY. — Meetings conducted by Mr. W. H. Jones. Our mission is bringing many inquirers.

DONCASTER, Wood-street. — Mrs. Thickett conducted the services. Mr. Webb presided over good audiences.

EASTBOURNE. — Mr. Percy Mills gave addresses and Mrs. Mansell clairvoyance.

HIRST. — Mr. Maze gave an address on "There is no darkness but ignorance." We again had a very good audience.

LINCOLN, Coultham-street. — Mr. Ratchford gave good discourses and clairvoyance to crowded audiences.

LIVERPOOL, Daulby Hall. — Mrs. Jessie Greenwood in the afternoon gave clairvoyance, and in the evening spoke on "The old and the new."

LONDON. — Brixton: Mrs. Harvey gave an address on "The signs of the times," followed with auric readings and clairvoyance.

Camberwell: Morning, Mr. St. John Day gave an address on "The clear vision." Evening, stirring address by Mr. H. Ernest Hunt.

Clapham: Address and clairvoyance by Mrs. A. Jamrach.

Croydon: Address by Mrs. Annie Boddington. Questions answered. — Pros.: Sunday next, at 11, Mr. F. T. Blake, also at 6-30.

Ealing: Address and clairvoyance by Mrs. Mary Gordon. — Pros.: Sunday, 8th, Mr. and Mrs. Connor. Wednesday, 11th, Mrs. Graddon-Kent. 15th, Mr. Symons.

E.L.S.A.: Address by Mr. Elliott on "Is life worth living?" followed by clairvoyance by Mrs. Self.

Hackney: Mr. W. North gave an address.

Kingston: Address and clairvoyance was given by Mrs. Inkpen to a crowded audience. — Pros.: Sunday next, at 6-30, Mrs. Beaurepaire.

Little Ilford: Mrs. Clempson gave an address and clairvoyance. — Pros.: Sunday next, at 6-30, Mrs. Podmore. 14th, at 3, Ladies' Meeting. 11th, at 30, Address and clairvoyance.

London Spiritual Mission: Morning, Dr. W. J. Vanstone gave an address on "The sense of spiritual beauty." Evening Mr. W. Beard discoursed on "Let not your heart be troubled."

Manor Park: Evening, Mrs. G. Prior gave an instructive address on "The philosophy of life," followed by clairvoyant descriptions.

Marylebone: Memorial service in honour of the arisen Treasurer of the Association, Mr. E. Haviland. Speakers Mrs. Cannock and Mr. G. Crazw. Evidential clairvoyance by Mrs. Cannock.

N.L.S.A.: Trance addresses were given by Miss Violet Burton. Record audiences.

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

Stratford: Alderman D. J. Davis gave a very interesting address on "Some objections to Spiritualism" to a crowded meeting.

Tottenham: Our hall was again packed to overflowing, and Mrs. Maunder, quite restored to health now, gave an address and some very distinct descriptions of unseen visitors. Our need for larger premises is still very great. Friends please note.

LOUGHBORO. — Mrs. Rixon conducted our services, giving an address and clairvoyance.

MANCHESTER, Salford, West High-street. — Mrs. A. Lomas gave an address and descriptions.

MEXBOROUGH. — Mr. C. N. Porter gave good addresses and clairvoyance, his evening subject being "Spiritualism the comforter."

NEW DELAVAL. — Mr. T. Bogue gave an address on "Angel guardianship."

PAIGNTON. — Mrs. Watson, of Torquay, gave an address followed by clairvoyance, to a large audience.

PETERBOROUGH. — Two addresses by one of our members, Mrs. Malpress. Mr. Garner, another member, gave clairvoyance to crowded audiences. Mrs. Last rendered a solo. Mr. Rickett presided.

PORTSMOUTH, Temple. — Both services taken by Mrs. Walker, who gave inspiring addresses and spirit messages.

PLYMOUTH, Morley-street. — Mr. Merrifield gave an address. Mrs. Trueman presided, and also gave clairvoyant descriptions very successfully.

Stonehouse: Mr. C. Arnold occupied the chair. Mr. Squires opened with prayer, and Misses Giles and H. Endicott sang solos. Mr. Slee discoursed on "The light of Spiritualism." Mr. S. Squires, of Exeter, and Mrs. Joachim Dennis gave clairvoyance. Hall crowded out.

ROTHERHAM. — Our services were taken by Miss Albinson, who gave a short address and spirit messages in the morning, and in the evening an address on "Spiritualism," afterwards describing our loved ones.

SHEFFIELD, Attercliffe. — Mr. W. E. Inman gave a trance address and clairvoyance to an interested congregation.

Meersbrook: Afternoon, Mr. Hibbins gave a short address and Mrs. Brookes followed with clairvoyance. In the evening he again gave an address and Mrs. Brookes clairvoyance.

TREDEGAR. — Mr. E. Jones gave an address and clairvoyance in the morning, and in the evening Mr. A. Brown gave an address and clairvoyance.

YORK, St. Saviourgate. — Mr. Lawrence failed us owing to indisposition. Locals filled the breach, giving addresses, clairvoyance, and messages.

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.

DENTON. — Mrs. DUNKS, 78, Market Street, Denton, nr. Manchester.

SUNDERLAND. — Mr. J. SMITH, 28, Dove Street, Pallion, Sunderland.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, FEB. 8TH, at 6-30 and 8-15, Mr. KNIGHT.

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.

WEDNESDAY, at 8, Lecture by Mrs. BENTLEY on "Figureology."

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

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

FEB. 8—Mrs. A. LOMAS.

„ 15—Circle for Members only

„ 22.—Mr. E. W. OATEN.

„ 29.—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, FEB. 8TH, at 3, OPEN CIRCLE. At 6-30 and 8, Mr. JOHNSON.

Lyceum at 10-30.

MONDAY, at 3 and 8, Mrs. TONGUE.

WEDNESDAY, at 8, Mrs. IRONS.

SUNDAY, FEB. 15TH, Mrs. SHARPLES.

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

SUNDAY, FEB. 8TH, at 6-45 and 8-15, Mrs. KNOTT.

TUESDAY, at 8-15, Mrs. ROBERTS.

THURSDAY, at 8-15, Mrs. REECE.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, FEB. 8TH, Mr. HEPWORTH. Lyceum at 2-15.

WEDNESDAY, at 3, Miss DAVENPORT.

THURSDAY, at 8, Mrs. APPLEBY.

SUNDAY, FEB. 15TH, OPEN CIRCLE.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, at 7-30, OPEN CIRCLE.

SUNDAY, FEB. 8TH, at 3, 6-30 and 7-45, Mr. RIDGEWAY.

MONDAY, 3, 7-45, Mrs. CHARNLEY.

WEDNESDAY, 7-45, Mrs. PILKINGTON.

THURSDAY, 8, Members' Circle.

Bury Spiritualist Society, 44, KING STREET.

SUNDAY, FEB. 8TH, at 3, 6 and 7-30, Mrs. PILKINGTON.

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

THURSDAY, 7-30, Members' Circle.

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

SUNDAY, FEB. 8TH, at 11-15 and 7, Mrs. CANNOCK.

Lyceum at 3.

WEDNESDAY, at 8, Mr. CAGER.

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

SUNDAY, FEB. 8TH, at 11-30 and 7, Mr. G. R. SYMONS.

Athenæum Hall, at 3, Mr. E. HUNT.

MONDAY, 7-15, TUESDAY, 3, Mrs. M. E. ORŁOWSKI.

THURSDAY, 7-15, Clairvoyance.