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Miss C.M. Hawkins.

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# The Two Worlds

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No. 1,683—VOL. XXXIII.

FRIDAY, FEBRUARY 13, 1920

PRICE TWOPENCE.

## Original Poetry.

### God's Speaking Silence.

IN secret, O Gracious Father,  
In silence—serene and e'er calm—  
That itself expresses Thy Presence,  
I find Thee, and Love's healing balm.

Thy Life e'er allays my dead sickness;  
Thy sweet Peace dispels all my pain;  
And proves each experience a blessing—  
As by sunshine we value the rain.

Health looks o'er the toil of the morrow  
With a courage to banish away  
The fears that in vapours before me  
Would darken the sunlight of day.

And—still—when the journey is hardest,  
And heaviest laden with care,  
Within my heart's chamber a stillness  
Assures me Thy fullness is there.

O, louder than army of voices,  
More quiet than stillness of night,  
The silence that garments Thy Presence,  
But sheathes not the sword of Thy Might.

HALFORD COLEMAN.

## The Palaeolithians.

Richard Phillips.

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ABOUT twelve years ago I attended some seances at the house of a lady in Clifton. A clairvoyant present described some very curious creatures who seemed present as spectators of our proceedings. My curiosity was aroused, and I obtained further descriptions of these beings from some disincarnate friends with whom I was able to hold converse by means of passive writing, and who frequently visited me at that time. I am convinced of their trustworthiness by the satisfying character of my previous intercourse with them.

I have received no further details, and do not now expect to do so, as the accounts given seem fairly complete. It would be interesting if corroborative evidence could be obtained from the experience of others.

GERTRUDE (unknown to me in earthly life. She died 26 years ago, a few months before I became acquainted with her parents, who are still living): I have been to see the women who were at Mrs. A's. We have found out where they live. They belong to the early stone age, and are living in the caves on the banks of the Avon. There are a great many of them. When they lived the climate was much warmer than it is now. We infer this from the absence of clothing, and their swarthy colour. They have been there ever since they died. They are a small race. The women are bigger than the men. They are hairy and large-headed, and have long arms and shortish legs, but not all are big-headed. Hair long and straight and black, and dark eyes. The nose is broad at base, and but little raised. The under jaw protrudes. Not a pleasant-featured people. Men have short beards. They seem happy, but do not understand the ways of the present races. No children or old people there. They have a language very harsh and guttural. They look strong. They were aware of our presence.

Did you go alone?—Not likely!

How were you received?—They looked frightened, but soon regained confidence. We made up a party, Professor Stubbs and two or three more, and myself.

Why were they at Mrs. A's?—Curiosity. Utterly unable to understand your actions. We don't understand why they have remained like this so long. They seemed perfectly contented. They have spacious caves, and we saw animals like dogs, which they treated as pets. We were there for a little time only. I don't know what they thought of us. We do not think that we could change their state, or even that it would be well to attempt to do so. No metal things there. We think they can visit us if they like, but probably they do not often care to do so. They resemble apes strongly—tail-less. They have no clothing of any description. They wear ornaments on their hands and legs, and on their breasts. We should think they have changed very little since the days of their earth-life.

How did you find them out?—We went to Mrs. A's last night [Oct. 9th, 1905] and followed them to their home. This account gives you all we noticed.

Are they never to rise any higher?—We don't know, and haven't had time to inquire, and possibly there are none who can tell us. They resemble the Pygmies of Central Africa more than any existing race. I don't think they have any desire for anything higher. They are happy enough in their way.

GERTRUDE (later): I have been looking at these little people again. I cannot converse with them, but they seem to know that I am friendly. There were a dozen or perhaps fourteen of them, chiefly women, at Mrs. A's. They have very few things in their cave. They were eating something. We couldn't tell what. They are not well-shaped. The arms are much longer and stronger than the legs.

Sally Collem wants a word (I have now forgotten who this was): I haven't spoken lately. I have been listening to Gertrude. She is pleased that she has been able to help you in the matter of the little people. I shall be jealous if I cannot do something.

Did you see them?—Yes, I didn't like them at all. I think they are horrid. They were low in stature and ill-formed. Their stomachs were dreadfully protuberant, and their legs so badly shaped. Never tell me that we descended from things like that! Mr. Stubbs thinks so.—I know he does but I cannot believe it.

Another informant: Shall we try to tell you more about the little people? We have been looking at them in their cave dwellings. They seem to enjoy their lives. They do not want to be like you. They know nothing about your religion or language. Have they tools?—They have, but they are of the roughest description. Their feet are more like their hands than ours. They have some coils of fibrous material, probably bark, under their arms. We have only seen them for a short time, and should need to watch them over a long period to find out their habits. Mr. Stubbs says they are not far removed from the higher apes. They have not developed any sense of shame or modesty. We have not seen anything to indicate that they have any religious ideas. We noticed a few rough attempts at depicting some of the animals they are familiar with. Bearsfoot (an Indian) would certainly not be able to understand their language, if it can be called one. It is extremely guttural and unpleasant. It is both difficult and unpleasant to descend to their caves, and we couldn't stay long. We should call them repulsive, yet there is something fascinating about them, the fascination of wonder.

BEARSFOOT (a North American Indian): Small people bad. They too long stop one. No one tell them better. I know speak to them. They 'fraid of white man.



Do you think they had animal food?—No, they had plenty fruit. Think they live on it. Plenty fruit grow then. They talk to one another. Grunt like pigs.

Did they employ fire?—No.

THE BEAUTY OF BATHURST (an Australian—the only name by which I knew her): You have been talking a lot about the little people who come to Mrs. A's circle. Well, I do not believe they are human beings at all. They are animals—more like human beings than apes are, but still only animals. I don't think we have descended from them. They stand about mid-way between, but belong to the animal race.

Did you visit them in their caves?—No, but I saw them at Mrs. A's.

You have seen the Australian aborigines?—Yes, often. They are far above these. I didn't go far into the Bush, and you know more about them than I do. I hope you don't think I am talking too much. I shut my eyes against them as something unpleasant.

CHARLEY (a frequent visitor): The Bathurst Beauty doesn't think the little folk are human. She is shocked at the sight of them. We look at the matter more philosophically, and to us—that is, Mr. Stubbs, Gertrude, and the others—the evidence points to their being our progenitors. I don't think they knew the use of fire or ever employed it.

BEARSFOOT: Little people no make fire. We hope to tell you more after we have watched them awhile. Farewell, white man.

Another, whose name I did not note at the time, and have since forgotten: They are very repulsive creatures. I don't know what they are. I feel that I don't want to talk about them. You would be equally disgusted with them. They were pot-bellied and hairy, and had such ugly faces. They made faces and sounds which might be mistaken for smiles and laughter. These hairy people are half-human. I feel they are the missing link.

BEARSFOOT: My friend, I come to tell you that I have been to the little people. They fool. No good. Too stupid. I try teach them. No understand. I try no more.

E. M. (an advanced intelligence only known to me at present by these initials): They have told me that you want to ask me about certain spirits which were seen a little time ago.

I have been to see them. They really are the spirits of the people of the early stone age, and they have remained thus since they passed into the world of spirits. They appear incapable of rising higher. They are nearer to the animals than to human beings. They are undoubtedly the forerunners of human beings who unquestionably are descended from such as these. They are happy in their simple fashion, and need not be pitied, seeing that they have not fallen or retrograded, and are not suffering, but are in the enjoyment of all their nature is capable of. They are far below the lowest savages of the present day, while they are higher than the highest apes at present in existence. I should not consider them human. The animal does not develop into any other form when it emerges from the physical frame at death.

There are indeed large numbers of these spirits, some lower and some nearer humanity than these, and we do not know if they will ever be other than what they are now. It is not a matter that should give you any pain. There are not a few such surprises in store for all of you. They have not passed up into any higher state, not gone up higher since their transition.

I am glad to be able to confirm what your friends have testified to. They have told you quite truly what they observed, and you know about as much of them as we can tell you. When any difficulty of this kind arises in your mind, do not hesitate to apply to me, and as far as I can I will explain. I do not know everything, and disclaim the function of an oracle, but I have had a long start of you, and may be able to remove or lessen some of your difficulties.

In concluding this series of communications, I will just add that the Mr. Stubbs referred to three times in the course of them is the only one of my informants who was known to me in earth-life. He died about 40 years ago.

I do not write these things for myself, for I do not need them. If I needed them I could not write them.

## Bilson Discusses the "Insanity" Charge

J. C. Wood.

"THIS is serious, you know, very serious," exclaimed my friend Bilson, as he held aloft a copy of a newspaper.

"What is it that is serious?" I asked. "Some bank hold-up, or a new outbreak of the 'flu, the house question, or is there a fresh slump in your dividends?"

"No!" snorted my friend. "You might know what I mean, I should think."

"I might do if the gift of thought-reading were mine. You remind me of people that are ill, that expect everyone to know they are ill, without sending word to those who they wish would call to visit them."

"Well, it's this statement of a well-known doctor that Spiritualism is dangerous, and that large numbers of inquirers are confined in asylums as a result of their interest in the subject."

"Oh, that is the trouble, is it! Well, I begin to have hopes of you now; we shall make a good Spiritualist of some day."

"Now," said Bilson, "drop your chaffing, please. I was never further away from you than I am to-day."

"On the contrary, you were never so near to us as you are to-day, Bilson, my boy. When people accept one of our cardinal doctrines, naturally they will end in accepting others."

"Whatever are you driving at?"

"Why, the particular thing you are now referring to has been exposed scores of times. It has been killed time after time, and has had many a resurrection. You are evidently a believer in our doctrine of the continuity of life. The people who quote that particular doctor, either don't know or conveniently forget to tell you that he afterwards said, as a result of further experience and investigation, something very different. They also omit to say that his figures have been improved upon; that what he said regards one country have been said to refer to another, and so on. Now, Bilson, my boy, let me put two well-known facts before you, which have an important bearing on the point. The first is, Spiritualism is increasing, and the numbers of convinced Spiritualists are growing."

"Well," interjected Bilson, "I wouldn't admit that."

"You would not," said I, "then I am sorry for you."

"Sorry for me! Why?"

"Well, I always do feel sorry for the blind."

"Blind! blind! I'm not blind."

"Well, if you do not know that Spiritualism is growing you most certainly are blind. Now, the second point: Lunacy is decreasing. Mark that, old chap. You say that Spiritualism leads to lunacy, yet although Spiritualism is growing, lunacy is lessening. Try and make that sum agree if you can, my boy; it's your problem, not mine."

"But," slowly answered Bilson, "have you never known a case of a Spiritualist who became insane?"

"I know to-day a Spiritualist who is in an asylum."

"Oh, you admit that?"

"Willingly. He is there as an attendant, not as an inmate."

"Oh!"

"If there is one subject, one philosophy, that will keep men and women sane, preserve the mental balance, it is Spiritualism, and there are very excellent reasons why it should be so. In the teaching of Spiritualism there is no conflict between brain and heart, no war between the intellect and the emotions. You are not asked to assent with your lips to something that your reason revolts against. You are recommended to use the mentality you are gifted with as much on the subject of religion as upon any other subject. One other word, old boy. We hear a great deal about challenges to Spiritualists. May I, as a Spiritualist, issue a challenge to you, and to anyone else who is at present outside Spiritualism. In this particular charge of insanity it is possible to know the truth. I challenge you and others to find out the truth. Find out how many Spiritualists in proportion to the rest of the population are confined in asylums, and let us have figures that can be verified to be true; but let me warn you beforehand, do not enter into that if you don't want to know that your state



ments have all the time been the veriest humbug and unsupported twaddle. Again, let me tell you this—the S.N.U. have the signed statement of the doctor referred to, withdrawing the charge against Spiritualism. Let me tell you this in conclusion—I must hurry away, I am due at a meeting in a few minutes from now—a certain man who had been in an asylum for a time owing to domestic and business worries, after his recovery began to take an interest in the local affairs of his district, and was eventually elected a member of the Town Council. One day there came before the Council certain proposals with which that man could not agree; not only did he disagree, but he gave his reasons for his disagreement. The other members could not argue against his views, but contented themselves with taunting him. What is the use of paying attention to him; everyone knows he is dotty, he has been in the asylum, was the trend of their remarks. Very quietly he remarked, 'True, gentlemen, I have been in an asylum. I don't wish to deny it, but they let me out, as they considered I was cured. So sure were the doctors that I was sane, they gave me a certificate of sanity to prove I was sane. That certificate I have in my house now. Now, Mr. Brown, where is your certificate of sanity? You have had a lot to say about my insanity. You haven't one! I am surprised! And the rest of you? No! Dear me! it really seems as if I am the only man present who can prove he is sane. So, Bilson, my boy, Spiritualism is the only religion which can prove its sanity. We have our certificates of sanity. That certificate is to be found in the facts upon which Spiritualism is founded. Now, old chap, I have to hurry off, so good-bye for the time being.'

### What is Religion?

I HAVE frequently been asked by inquirers, "Is Spiritualism a religion?" My reply is: It all depends upon the interpretation or meaning one places upon the word, because folk entertain many peculiar notions as to what religion is. In the first place, in order to clear the air a little, and prepare the way for what I have to say, I wish to make it clear I am not aiming at any particular church. All my remarks are general, and apply to our own body—Spiritualism and Spiritualists as much as they do to any stranger within our gates. I know preachers and teachers have the reputation of being past masters at telling other people what they should do. They have been called "finger-posts," because, says the wag, they point the way but do not move an inch in the direction indicated. That, if true, would be really wrong.

Now to the subject: What is religion? I feel quite safe in saying that in the minds of most people, religion is usually associated with churches and chapels, and inseparable from them. It is inconceivable to those who have not yet grasped the inner meaning of the word, the spiritual significance of the term, that there can be any real religion outside of, or apart from, the ordinary and popular channels where it is supposed to be found. It is quite a common notion to consider a person "religious" who is a regular attendant at, or a member of, some particular place of worship. The person who outwardly or seemingly accepts the prevailing traditions and beliefs in, or other various forms, is almost certain to be called religious. On the contrary, the non-church-goer, those people who claim the right to go when and where they please, and often abstain from church membership, are labelled by the prejudiced churchman as athiest. Infidel with all the nasty meaning those words carry with them, yet it is frequently found that the non-church-goer, the person who has the least to say about it is the more desirable of the two. When you get out into the world and rub shoulder to shoulder with people, the place where people forget themselves and throw off their masks, where you see them and find them not for what they think they are or profess to be, but in their true colours, the non-professor is often found to be the most genuine, warmhearted, out and out helpful, neighbourly, brotherly pal of the two. I knew an old lady in Newcastle, a most enthusiastic Methodist, who honestly thought that every person outside of her own particular church was hopelessly lost. She always reminded me of

the old Scotch couple who thought every boy in the parade was out of step but "their Jock!" As a matter of fact, he was the only one who was wrong. That just about illustrates the feelings of millions of people to-day. You are all right if you go to the same church as they attend, and believe the same things as they believe; if you partake of its sacrament; help in its work; teach in its Sunday School, or sing in the choir, and subscribe to its funds. If you do these, you are almost certain to be labelled religious. Yet, verily I say unto you, that it is possible to do any one or all of these things and yet not possess one solitary spark of real live religion in or about you. So then, to be religious in its highest and truest sense does not necessarily mean belief in any particular form or creed, because a man can or may believe and yet not be religious.

Again, preaching, praying or psalm-singing are not infallible signs of inward spiritual grace. The office of the Priesthood of Ministry, which has been called, and perhaps is, the highest work to which anyone can devote himself, if true, is too frequently filled by, and reduced to, the level of pure professional commercialism by those who pick it for their business. What we understand by the words "call to the work" is as far above some as the heavens are above the earth, to speak figuratively. Praying, which without doubt is, or should be, the loftiest state of aspiration in thought and language to which one can reach, is also reduced to mere matter of habit. People pray before going to bed in the same matter of fact way as they wind their watches. They have always done it, and keep on doing it without serious thought or intention. I knew a young man who had read the apostolic exhortation "Pray without ceasing," and he took it literally. Every moment he could spare he thought he had to be praying. He, like millions more, forgot that real effort to be things he was praying to be made, was worth more than all the beautiful words he could link together. "Prayer is the soul's sincere desire, uttered or unexpressed." Pray if you feel constrained to pray, by all means, but do not forget "the attempt to be" is the best prayer. Psalm-singing continually is not a true outward and visible sign of inward spiritual grace. Like preaching and praying it can be, and is, often the result of fashion or habit. I verily believe that some of the finest hymns in every book, our own included, are sung through, week by week, without gusto and enthusiasm, but thoughtlessly, without one word of sentence of the uplifting soul-inspiring sentiment ever find an echo or response in the singers' being. The hymn announced, is part of the service, and there it ends. Formal self-sacrifice, doing without food at certain stated intervals fixed by the church, is not "religion," not even dying a martyr's death, for that only proves to what extent the person is prepared to go for his beliefs. Well, if none of these things are religion, I fancy I can hear you asking "What is?" The answer to your question is given in one word, "Service," for loving service to humanity is religion expressed in its highest and most beautiful form, no matter where, when, or by whom that service is performed. Devotion to known duty is religion, not devotion to belief or slavery to creed. The definition is given by the Christ himself, when he said, "Not every man who saith unto me, Lord, Lord, shall enter the Kingdom, but he that doeth the will of my Father, the same is my sister and my brother." The illustrious Apostle Paul spoke in like terms. True religion, said he, is to visit the widow and fatherless in their affliction, and that holds good, no matter who you are or what you believe. And this suggests the service I referred to a moment ago. Too many people think attendance at the services and contributions thereto discharge their duties. They forget that all religious institutions exist, or should exist, for one purpose, to teach people how to live; to give them a high and clear conception of their duty to themselves and others, and to insist upon the knowledge gained being put into daily and hourly practice.

There is all the difference between knowing and doing, between empty profession and being actually in possession of those gracious qualities of mind and purpose, deeply implanted within one, as will compel us to take some active and personal part in the betterment of the world. I say there is more real religion in one act of love done by or performed by one who never darkened a church or chapel



door, than there is in years of empty profession. Real religion is active, not passive. It is ever seeking to manifest itself and expend its energy in deeds. You remember the story of the old man struggling uphill with a heavy load. Half-way he sat down to rest, and whilst there a strong young fellow came along and began to sympathise with the old chap, telling him how sorry he was to see him in that plight, and that it was a shame he should be working so hard. After all these nice words he went on his way. The old man was very indignant, and rightly so, and called out, "Look here, young fellow, if you had meant half of what you said, you would have taken one end of this bundle and given me a lift." You see, the practical part was missing, and the old man looked upon mere words as so much downright hypocritical cant. So they were. That is why the Apostle Paul spoke of tinkling cymbals. If one's religion does not induce—nay, if it does not compel—one to act, then it does not say much for the gracious state of being we call religious. I have often been attracted by the simple statement, "In memory. They loved her most who knew her best." There is a world of meaning behind those few words. The departed one had written her name on hearts. Her presence was missed. Her deeds unknown except by those who benefited by them. Perhaps clad in the poorest of garments, just one of God's ministering angels, walking about humbly in the flesh. One of those of whom it is true to say that the world is a poorer place when their physical body is taken from it. Religion, then, might be termed the science of right living. It is not a soul soothing syrup, to be taken on the advice or administration of either parson or priest, when the clock is striking eleven, and one is on the border-line of the other world; something to help you on your way. No! Religion is something to do, something to be. It is a lifelong state of spiritual attainment and development. Something to live. So live it, be it, do it: Then when the final scene in your life, your stay here, arrives, when the curtain is about to drop on your earthly existence, you will have no fears, no misgivings. You will be able to tell the priest who would wait upon you with his last rites and his fortifications and consolations, to leave you, and go and give his time to the living, and teach people how to live, and never mind the dying.

Spiritualism says: Have no fear, live well, live up to the height of your clearest vision; the dying will take care of itself. Have no fear. There will be others with you then. Yes, others, but not with hands of flesh and blood like these. Others, yes. God's ministering angels. Those who have passed through the same change themselves, whom Eternal Love and Wisdom has given charge concerning you. Others who know what the needs of the newly arisen one are. So have no fear. Religion, then, is all that is highest, best, and holiest within us, in action. No creed or belief, no matter how ancient or popular it may be, is a substitute for action. They are meant to stimulate the act, and direct it into more fruitful purpose. When they have done that, they have served their one and only mission. It all amounts to this:—

— There are maxims by the hundred for the guidance of mankind,

But their virtue lies in practice, not in preach;

That is where men mostly founder, they leave practice far behind,

They find it much the easier to teach.

When a helping hand is needed for a comrade sore distressed,  
And it's in our power to help him on his road,

With cheerful heart and willing hand let's do our very best,

That's the quickest way to ease him of his load.

What is the use of preaching to a man who is wanting deeds?

It is merely waste of breath, of words, of time.

Let us get to work and help him, if it is help our brother needs,  
It is the action which makes fellowship sublime.

There's many a poor worn comrade sinks because no help is near,

No ready outstretched hand to win him through.

There is far too much of preach and too little practice here,  
And to preach and not to practise will not do.

Long life to those who've followed up what ever they have preached,

Who have helped the storm-tossed traveller on his way.

They're the ones to guide the vessel till the harbour's safely reached,

They're the ones this world is needing every day.

## Lights of the City.

THE lights of the city gleamed beneath my feet. From the heights I beheld them in far-stretching vision. In streams they ran almost from the base of the hill which had ascended. As far as I could see they were spread in a vast lake of light, with waves gently flowing and rocking soothing rhythm. Here and there, across the face of the islands of darkness, darted flaming flashes of man's presence, as socialized power rode collectively over invisible rails in unseen cars, and like phosphorescent splash smaller machines darted in seeming confusion.

Flying flecks of foam must have been thrown up in the sky, for its blue depths were dotted with lights, and round lake up there sent friendly greetings to the ocean below.

Somewhere in that ocean of light lived and moved a million souls in flesh, and who shall say how many from the meaty dress? Scores of times I had walked that city at night and saw only single lights, lines of lights, but a billowing sea of splendour. Bobbie's hand nestled in mine and Lucy was at my side. We could not speak, but silently worshipped. Man is a part of nature, and marvellous in his handiwork.

Nightly the lights of the city gleam, but we must climb to the hilltops and view them from a distance to appreciate their full beauty. So it is in the deeds of men and women. Walking the city streets, the lights are useful, but do we really see them? No, not the real beauty of the city at night. The city's crowning loveliness is seen only through the enchantment of the elevations in the silent watches of the darkened hours.

So in life. We must be able to detach ourselves from our surroundings at times if we would fully understand the supreme joys of life. Especially is this needed in this hour of transition when a new world, gestated in the darkness of commercialism, cries uneasily in the womb of time for the light of humanism. If we go often to the mountain tops we will understand in perspective what is going on in our unpopulated planet, and will be reconciled by a sight of the golden world beyond the deluge.

Seen thus from the heights, the beauty of life at its best bewilders us. Seen closely in the valleys, our duties are often sordid and dim. Shining together, and viewed from a distance in the unity of organized groups, they reveal us what an ocean of life surrounds us.

Learn to journey oft to the astral planes—conscious if possible—and view your physical self and your actions in the day in the true perspective.

Harmony comes with such a true viewpoint of life. There are no discords in God's score. If you hear a part of the orchestra, there are, probably, seeming discords. That is no reason to call upon God to change the score, rather should you strive to learn the divine composition, listen for the full orchestral strains. If you understand every note in your life is a necessary beat in a celestial symphony. And each song is part of an infinite harmony.

Are you in seeming despair? Listen closely! It is a peon of joy resounding. Do you not catch the sounds—the throbbing, exultant harmony of it all? There is no despair—that is of the flesh; and the flesh is but the casement of the violin. The soul is the velvet covering—the spirit the instrument—and God Himself the master musician, the music of the spheres the accompaniment.

Never mind if you happen to be but the bass drum of the orchestra. It is still God who plays thereon, and every note is essential to the Infinite Score.

Relative inharmony (from earth standards)—yes, even this disappears before understanding. The bass of every physical ailment is astral inharmony. Say, delicate violin, has a string loosened? Tighten the string. Love much. Seek beauty. Ask much, for you shall receive what you ask.

This is enough of this lesson for this time. Use it.  
GUY BOGART.



## On the Threshold.

W. F. K. Rean.

"I do nothing but go about the streets persuading you all, old and young alike, not to take thought for your purses or your properties, but first and chiefly to care about the greatest improvement of the SOUL; for I perceive that all things really good come from the Soul."—SOCRATES.

MY MOTHER being a singularly religious woman, it was natural that she should be concerned with her child's spiritual as well as material welfare. But I confess that although I loyally attended and learned some good truths from the Sunday school of her adoption, I could not harmonise myself with it. Any wonder? To wit, I well remember my ears being boxed for asking "Who made God?" and when my teacher said it was wrong to put such a question, I replied "Then why was my mind allowed to ask?" There is another recollection I have. Hell was described in a picture, by my day teacher, as a burning mountain, into which all naughty people went. Happily, in those days, I was not naughty!

But even more than this grieved me. It was the bitter feuds between Catholic and Presbyterian in my native town. Why do they act like it, are they not professing Christians, claiming the same God of Love and Christ of Brotherhood? The only answer was: "Well, our Church is right!" To me, neither could be: it was a bitter satire to the onlooker.

About now Freethinkers were in earnest at Plymouth, and anxious to understand their position, I heard Mr. Bradlaugh, Mrs. Besant, Mr. Foote (a Plymouthian), and others. But they brought me no solace. Somehow a mere negation of God's existence and Christ a delusion did not satisfy; though I admired their sincerity and deadly criticisms of the sects and creeds, all of whom claimed to be the ONLY way for man. An orthodox Ishmaelite, I yet could find my altar, my church, my god in the wide ocean ever before me; the golden dawns and sunsets of our fair home; the beauties of our moorlands by day and the soul-stirring heavens by night. And for an ideal on earth what nobler, sweeter spirit than the humble Nazarene? Yes, there was an INFINITE PURPOSE I saw "in the heavens above; upon the earth; and in the waters under the earth"—that grace, order, joy, design absolutely impossible by Chance. This was the answer to me when I asked:

Who created Life,  
And the stars did make;  
The sea to quiver  
And the earth to quake?  
Who created beast,  
Bird, fish, flower and tree;  
Shapeden well the Seasons,  
And, O Soul, made thee?

I felt with Byron in his poem (one of the most beautiful in the English language) "Father of Light, Great God of All." While he scorned all sects and creeds, he felt with Shakespeare, that there are more things in Heaven and earth than are dreamt of in man's philosophy.

About now my father died. I was alone when he bid good-bye. He was the first person I had ever seen die. His death was so placid that it seemed unreal. He said "It is near, the grand change. Be good to your mother." Then he immediately slept without a struggle. I could not help thinking he had gone to a better world, which there assuredly was for such as he. "Why grieve, mother?" I asked: "why sorrow? Life here is hardship, grief, hate, narrowism; all things unreal; delusive; dissatisfying. How much, then, he has gained; how little really he has lost!" I FELT he had gained, though the Church said "He is dead," and the grave said "I own him." I turned to Shakespeare to strengthen me:

"To die, to sleep, to sleep, perchance to dream;  
For in that sleep of death what dreams may come  
When we have shuffled off this mortal coil";

to Tennyson (the greatest comforter in the English language):

"and he looked beyond the grave";

to Byron:

"If when this dust to dust's restored  
My soul shall float on airy wings";

to Milton, Goethe, Longfellow, Shelley, Lytton, and all the the company of immortal souls that outlive the grave.

Indeed, I began to feel it was All Love, DIVINE Love, so rare in man, yet to be found and purchased "without money, without price." It was the one source of all else in everything beautiful and good to be found, of Heaven, for earth—the love of God spiritually diffused throughout the universe; percolating all worlds; and for endless distribution here through the medium of man to men when man the free agent free wills to make his life, his world, for good.

Buddha and Confucius and such beautiful souls were all mediums of the Divine Will, as expressed in the Divine Love and beauty of their sayings and deeds. But it was Christ that outshone all else to me, not as the monopolised possession of this or that church; not as the regal Lord of Theology, appearing in all the tinselled splendour of worldly pomp, but as the smiling Babe of Bethlehem; the fearless debater of the Temple; the loved brother in the house of Lazarus; the happy guest at Cana; the beloved of the little ones of Salem; the Comrade of the Cross of Hope to Barabbas; the Risen "Jesu Homerus Salvator" in the midst of the little company in that upper room, charged with the greatest mission ever sent to Man—"Go ye into the whole world and preach the Gospel, that of HUMAN REDEMPTION BY DIVINE LOVE, carrying neither purse nor scrip, but only possessing the faith that will shake the kingdoms and principalities of Evil: the Gospel of the Christ—

"Unheard, because our ears are dull;

Unseen, because our eyes are dim;

He walks on Earth, The Wonderful,

And all good deeds are done by Him"—

the ever-living, ever-present, unobservant, silent WORKER.

There stands a church on an eminence at Plymouth. It is named "All Saints," and was founded by a dear friend who preached on the spot before the church was built, as the Latin cross within indicates to every new generation. "All Saints" is filled with precious memories golden and grey, and never do I visit the town without visiting the church for silent contemplation, when all the past seems to flash before the mind. The saintly vicar and I were dear friends, and often we had in his library solemn arguments. But I could not accept his dogmas. "You are honest," he finally concluded, "but it is a matter of faith. Take up the cause of Socialism, and make it a life purpose." In those days and in that part of England it had never been heard of, not to say discussed. I thought it out, and concluded a life could thus be spent, if not exhausted in a just cause, for I had learned by history how all reformers must expect a bitter experience for their only pains; and Heaven only knew of the need of a new social order. So we pioneered in our beloved West.

Now, during the long and bitter struggle that followed I never doubted that there was some Force higher than man driving me on; and that though I gain the power to change the whole economic plan from chaos to order, from misery and ignorance to happiness and light, UNLESS that power that then sustained me was understood and accepted by all men, no social system, however scientifically achieved and perfected, could for long, if ever, prevail. If Socialism meant materially "all for each and each for all" for "the bread that perisheth," how much, then, should it be the SOCIALISATION OF SPIRIT—God, i.e., Love, as man's guide in that evolution everywhere so apparent.

Now came the war! And it seemed the end of one's life. All the past efforts: the ideal that seemed so near realising—that was, a brotherhood among the nations for the sake of higher service among men—was dashed to the ground. Orthodox Christendom—warring in Christ's name in enemy camps—was an awful reality: such a tragedy as earth had never known. The Christ was symbolised by the sword, and in the name of the God of Love men went forth to strangle and murder; to burn and to destroy; to maim and to militate against all that God, through Peace, had desired, but freewill man had sneered at and disowned. What cynicism! What a crime! I felt sick. But it was not Love's work. It was MAN's work. Not Christ's desire: man's hate. Not the Fiery Serpent, but the Golden Calf. In this state of despair and sickness, I resolved to leave EVERYTHING. I had failed in my earnest task: signally failed. So, while in the world, I was not of it!



Now came one of those curious experiences that enter into our lives. A friend invited me to hear a Dr. Vanstone, a Spiritualist, at Wimbledon. I frankly confessed I was in no great humour to hear about anything, and I had never attended a Spiritualist meeting; had looked upon it as a cult. Yet every stage of Truth, every reform, everything for a higher plane is a cult according to "the world." Thus I reproved myself. I would go and earnestly attend to the lecturer.

So I went. What a great soul the lecturer was. His intellect as a linguist, traveller (in the East), scientist, orator, staggered me. I had never heard the equal. The man that would have astounded thousands in a hall—and the more educated and elevated the audience the better—was to be found in this little Upper Chamber!

I wish that from King to every commoner in England they could have heard this gifted and sincere man. "God is Love"—what a reality to him! Christ was living and to be found! Man never died: could not end with the grave. Life was before the world. Life "lived" beyond the world! Love was the only power to save man from his degenerate self. He could rise as Christ had risen. He could rise and meet God! He could become as Christ, the medium of the Father. Man could evolve, EVERY man, by a process of spiritual gradation within the power of every man: the Divine Gift "without money and without price."

Indifferent, I became what I had not been—an Optimist: whereas I was blind, I could see: I had unconsciously been in consonance for years with the Spiritualist conception. But life was now clearer and I could understand things I had spent hours over in my old Devon home, and only now could get the answer.

I do not profess to be a medium; I do not profess to be able to prove as such scientists as Professors Wallace, Crookes, Lodge, and Barratt, F.R.S., among the greatest of England's great. But I can only say I FEEL that Spiritualism is the only power that will save the world, and that the keys of Hell, i.e., Death, will not prevail against it.

I understand dimly, but I UNDERSTAND what made such profound scientific giants—not "dreamy poets," remember!—resolve to believe in Spiritualism. They decided by scientific proof. Dr. Vanstone's Spiritualism was equally logical; but expressed with such intensity of love that moved strong-minded men. Spiritualism was a simple faith in Spirit as the director of the Mind, mind as the director of Matter. Death was but the shuffling off of this mortal coil. Death was but the gate to Life's freedom. Life began before us; it animates us, clothed by our fleshly cloak; it survives the cloak we must cast aside—the shedding of the Autumn leaf into the bud of Spring.

And Christ was the great medium: "I, if I, be lifted up, will draw all men unto Me." HE WILL. His kingdom is not of this world: it is of Eternity: not of clay, but of Life; not of the potter's pottery, Omar; but of the Potter's SOUL that shapes the material pottery, dear Persian friend. "On earth as in Heaven": when men will it. And then they will see; and what reward in this world can ever equal the joyous consciousness that whereas here we were blind, there we see—

As clear as when the Dawn descending on the sea,  
Reveals no phantasy, but real as Love is now to me:  
Say, then, if real to one, why then not real to thee?

THE sting of a wasp is only a reminder that you are not minding your own business.

IN Church literature we read a good deal of the "God-fearing man." What is he? A devil-loving Christian.

THE WONDER OF PRAYER.—To the accomplished lover great and wonderful is prayer; the more completely the mind and heart are lifted up in it, the shorter the wording. The greater the prayer, the shorter in words, though the longer the saying of it, for each syllable will needs be held up upon the soul before God, slowly and, as it were, in a casket of fire, and with marvellous joy. And there are prayers without words, and others without even thoughts, in which the soul in a great stillness passes up like an incense to the Most High. This is very pure, great love, wonderful, high bliss.—"THE GOLDEN FOUNTAIN."

## Spirit Photography.

### Test Conditions Imposed by an Expert at a Crewe Seance.

Fred Barlow.

SO-CALLED spirit-photography is no new thing. Right back in the 'sixties these mysterious results were obtained and ever since fierce controversies have waged as to their genuineness.

Those who have investigated, and are, therefore, able to form an opinion, most staunchly assert that "table-tilting" is not the correct explanation. Those loudest in their denunciations are the people who have not investigated.

By investigation I do not simply mean the mere examination of results, but actually obtaining the results. I am afraid that absolute satisfaction can only be arrived at by securing evidence at first-hand. It cannot be obtained by throwing out challenges, but must be sought by working patiently on scientific lines.

#### A CAREFUL SCRUTINY.

From my earliest days I have been a keen photographer and, like most photographers, at first felt sure that the results were "fakes." It was difficult to explain, however, how such experienced and capable photographers as the late Mr. Traill Taylor, Sir William Crookes, and others could have been tricked, so I set out to ascertain the truth myself.

My first experiences were interesting, but not convincing. I then experimented with Mr. Hope, of Crewe, and received one of the surprises of my life.

First of all, I subjected everything to the most careful scrutiny—background, dark room, camera, slides, and even the sensitive himself. Everything was above board. Then I loaded up the dark slide with my own plates from an unopened packet. These I privately marked.

After the photograph was taken I developed and fixed the plate myself. Result—a clear, distinct psychic likeness alongside my own, bearing an unmistakable family likeness. I do not recognise it, but those who knew him assert that it is undoubtedly a photograph of my brother, who died before I was old enough to be able to remember him. He was never photographed whilst in earth life.

#### HIS OWN APPARATUS.

I was impressed, but not absolutely convinced, so the next time I took with me all my own apparatus—camera, dark slides, plates, and developer. I myself photographed a friend who accompanied me, carrying out all the operations, and again we obtained an extraneous face. I was convinced. I knew that the smartest trick photographer extant could not fake results under those conditions. Since then, both in my own home here in Birmingham and at Crewe, I have carried out many experiments with Mr. Hope and Mr. Buxton (who has great psychic power) and have obtained very convincing results.

On one occasion, using brand new apparatus, we obtained a recognised likeness of a deceased friend. Mr. Hope simply lent his presence, and did not enter the dark room or touch the plates, camera, or any part of the apparatus until the plates were ready for washing.

In ordinary life, many things not visible to the naked eye can be photographed, and so it is in psychic photography. "How does the likeness get there?" is the puzzling question. In some instances it is very doubtful whether such likenesses are photographs in our sense of the word.

I am acquainted with most, if not all, of the usual tricks and methods of producing faked "spirit" photographs, and most solemnly assert that the majority of the psychic results have obtained could not be faked under similar conditions. To reverse the words of Mr. Maskelyne, "Any man with my experience who asserts that all psychic photographs are faked must be either an unmitigated rogue or an incurable idiot, and I do not think that I am one or the other."

#### A STRIKING CASE.

Nothing can destroy the conviction that comes from a recognised result. I know of many cases where the heart of a mother has been comforted by receiving a recognised likeness



ness of a dear one lost in the war, and where a wife has been gladdened by proof that the departed husband still lives.

These are the people to ask whether or not there is "anything in it." To cite a local example: Mrs. Risker, of Darlaston, a lady who has had considerable experience in psychical research, on the occasion of her first visit to the Crewe circle, was fortunate enough to obtain, under test conditions, an undoubted likeness of her departed husband.

The following questions which I submitted to Mrs. Risker, together with her replies, speak for themselves.

"Is there the slightest doubt regarding the recognition of the psychic face?"

"None whatever."

"Did Mr. Hope, or anyone connected with the Crewe circle, know your husband before his death, or had they seen any photograph of him prior to your visiting Crewe for this sitting?"

"No. The first time I ever knew of Mr. Hope or the Crewe circle was through an article written by Miss Stead in 'Nash's Magazine' during the latter part of 1916."

"In what manner did you get into touch with the Crewe circle?"

"After reading the article referred to I did not rest until I found out the address, some weeks later. A lady from Runcorn, who knew nothing of me, gave to me the address of Mr. Hope."

Remember this is but one of hundreds of similar instances. Most remarkable are some of the results obtained on the sensitive plate. Long messages, upon a specified plate in a sealed packet, messages in foreign languages, messages in the handwriting of deceased persons, are but a few of the things that puzzle and fascinate the student in this vast field of research.

To argue that a working-man like honest Hope, of Crewe, could fake all these results and baffle experts is, to say the least of it, highly amusing.

## Spiritism and the Church.

James Corbett.

It is difficult to imagine the surprise certain people must have felt when they were told that the sun did not revolve round the earth. Modern theologians stick to orthodoxy as a limpet clings to a rock. Churchmen, like their prototypes of old, dread any new formula that might upset the traditional theory of existence. Psychic science, to them, is an apparition of the devil. Some even argue that spiritism (or psychism) when robbed of all possibility of deception, is malignant. The transcendental part of man is forgotten. There are degrees of spiritual existence as there are degrees of steam, there are earth-bound spirits as there are heaven-bound angels. Besides, what self-respecting spirit would confer with a doubting, incredulous Bishop!

It was always thus. Some pulpit dignitaries will be as tardy in discovering the new world of Spiritualism as certain notable Government officials were in finding out concrete information about the materialism of Germany. A few minds are commencing to vibrate. The data of psychic phenomena have been so clearly defined that they have created a fresh stimulus of thought. Men who have witnessed science do obeisance to the new region of spirit, and they are also conscious that the aftermath of the war has brought this question of spirit destiny to a climax. Like Noah, they realise that it is time to enter the ark. But you will always find obstinate people formulating an original thesis for every new state of affairs. Certain divines have now discovered a new psychology. They inform our intelligence that all this psychic "rubbish" is but a mere manifestation of our sub-mentality. But the reverse evidence is overwhelming. How, for instance, can a blindfolded uneducated man paint artistic pictures; or how can another ignoramus write a scientific treatise on the principles of nature—how can these things be done, if not under some exterior spiritual influence? Everything points to one fact. The grave, instead of being a terminus until the Resurrection, is but the junction of communication with the present world.

A mass of evidence has been accumulating. This will soon be assimilated, and it is hoped that some pioneer of truth will reward us with a basic natural law in the spiritual world. We are excavating a tunnel. Some bolder intelligence can perceive strong beams of light, but there is still a great mass of material debris to be removed. Meanwhile, much profound research and speculation are necessary. We have already secured incontestible evidence of survival. That fact alone is the outstanding possession of psychism, and that knowledge has already been sufficient to bring boundless comfort to the bereaved and mentally distressed.

The clergy argue that there is a mental danger to the weak minded. It depends entirely on the process of penetration. A student of medicine may overstrain his mentality by dabbling with mysterious compounds for which he has discovered no chemical basis or clue. One must always be rational with science. The gift of perfect clairvoyance has only been meted to a select few, and not to recognise that fact is to impose a penalty on the optic nerves. Lightning may kill one man and leave his companion unharmed. It follows as a natural corollary, that the world of spiritism must always be approached with feelings of reverence, and when that imperative law is obeyed all personal danger to the individual is eliminated. A man, for instance, never suffers from profound prayer. The Church may as well deny the forces of galvanism, mesmerism, or hypnotism as to attempt to ignore this overwhelming evidence for the continuity of life. It has already been demonstrated by science that the finite human has incalculable stores, or conserves, of electro-magnetic energy, but man, up to the present, is at a loss to know how to utilise those forces. It is always futile to keep rigidly to tradition. The latest discovery, for instance, concerning the new atomic theory—that is, the variation of atomic weight—has threatened to create a revolution in the whole world of chemical law.

Why, then, does the Church hold aloof? Science has already proved that a great many things are discernible outside the limitation of our five senses; in fact, there is even a distinct possibility that clairvoyance may be regarded as the sixth sense! This may or may not represent the fourth dimension. But surely the time has arrived when either the Church must boldly challenge this new psychic science or completely accept the modern tenets of spiritism. There will be no loss of dignity in any such surrender. We can logically infer that occult evidence would not be given if it were morally wrong to investigate such spiritual mystery. The Church by accepting the official discoveries of spiritism without reserve will not only secure universal approval, but will represent a powerful influence towards further enlightenment. Consider what has happened. Thousands of our dear boys have just passed across this Borderland in the first flush of their young manhood. We must be rational in respect of their spiritual destiny. It is straining credulity too far, in this modern age of research, to be told by the Church that no communication can exist until the morning of the Resurrection. We want absolute proof of survival, and that evidence has already been furnished by spiritism. One has only to read the papers to learn how thousands of bereaved people have been comforted and enlightened by such unmistakable information. The longer, therefore, the Church postpones surrender to the verdict of science the greater will be her humiliation.

If you would find knowledge, or have knowledge manifest within you, don't believe, don't theorise, never form an opinion, but learn to seek and to wait in patience.

No churchman possesses faith; credulity has taken possession of him, and he imagines it is faith. He does not know that faith is absolute spiritual knowledge.

THE pagan creation, named Christianity, with its spurious virgin-born God, is dying. It is casting the shell, and from it is emerging a politico-social organisation.

HE who is wedded to his idol, the church, does not want to learn of the living God. The church is his pleasure, and he will persecute the living God in his temple, man.

THOSE who persist in church-going to learn all about God lessen and postpone their chances of knowing God. They who are content with the flesh will never find the spirit.



## Revelation.

Six Articles by A. L. Wareham.

### I.

WHEN we speak of revelation it is generally understood that we are referring to the books of the Bible, or to some other sacred writings (so called), but, as a matter of fact, knowledge is being revealed to us from our birth onward by means of our physical and spiritual senses. All mental growth is bound up with revelation which is made in many and various ways, and as the mind of the individual is developed by means of continual revelation, so also it is with the collective mind of mankind, which is made up of the vast body of knowledge and belief existent in the world to-day. This knowledge and belief are based more or less accurately on experience. All our deductive reasoning is of no use unless we have our basic facts correct, and although this may appear to be an easy matter at first sight, it is actually most difficult and uncertain. Many things which we have thought we have known, we frequently find ourselves mistaken in. This has been the case with our highly trained and gifted scientists, and to an even greater extent with the theologians of all ages. The scientists, however, are always on the search for fresh revelations of truth, whereas theologians are usually most reluctant to admit any error in their doctrines and dogmas. The public in general also take up a different attitude towards the revelations of science and the revelations accepted by them on the authority of their spiritual pastors and masters. Fear is implanted in the minds of the young, which is seldom entirely thrown out during life; consequently there is a dread of investigation into spiritual matters apart from the consent and guidance of the recognised theological teachers. Since these are interested in binding together their adherents, little healthy progress is made. But even as science is progressive, so also has religion been progressive, advancing according to the needs and capacities of the people. Evolution works in the mind of mankind on spiritual matters as it does on physical matters. Indeed, since the universe is one, and truth is one, and God is One, the two branches of knowledge, physical science and spiritual science, are not widely separated but are kindred, and are rather a means of looking at the truth from different viewpoints.

God manifests Himself to us in the works of His vast universe, and the more we know of those manifestations, and the more closely we live in harmony with His laws, the nearer we shall be to a knowledge of and a communion with Him. The spiritual and material worlds interpenetrate, and may, perhaps, be said to be mutually dependent and essentially one. The revelations of scholars and scientists should enable us to form a more correct judgment as to the real value of the revelations that have been accepted on the authority of theologians as being God's infallible word. An examination into this subject is a duty that each holds to himself or herself, and should not be prevented either by fear or by indifference. We can trust God to protect us from all harm if we investigate with a sincere desire for the truth.

With regard to the Old Testament, it is probably more commonly sensed that it is of less importance and less value than the New Testament. This feeling is quite in accord with the process of evolution in religious and ethical thought, as the New Testament came at a later period in the history of the same people, when, in the natural order of things, higher conceptions should have been evolved. Not that this is invariably the case, for history abounds with cases of retrogression. Nevertheless, on the whole the world does certainly appear to be progressing, and the thought of humanity to be rising to higher levels. These results, however, are not attained apart from great efforts and sacrifices on the part of many leaders, and of a desire for better things by the people in general. There is the everlasting struggle between the desires for the temporary pleasures of the world, the flesh and evil, and on the other hand, of the deeper and more permanent joys of a higher spiritual life, which always require service on behalf of the truth and mankind, and some sacrifice of the lower desires.

The account of the creation given in the opening chapters of the Bible was a very good speculative and imaginative attempt for the times in which it was written, and has retained a hold on the minds of many for a great length of time. In the light of Modern Geology, however, it is shown to be at variance with ascertained facts, and a good treatise on Geology is certainly more in harmony with the real Word of God, i.e., His doings in His universe, than is the biblical account of creation. Now, this has been known by the well-educated for a considerable time, and one might reasonably think that the appointed ministers of God would be eager to instruct their people accordingly. Instead of doing this, however, the orthodox clergy say as little as possible about the matter, and when faced with the subject, try to evade it by giving what they call a spiritual reading. This requires considerable skill, and actually gains the admiration and acceptance of many of their adherents. Now, this policy scarcely seems straightforward and honest, and we are not likely to advance towards the truth very rapidly in this way. It is far better, wherever we find error, to proclaim it, and sweep it away. If we do not love the truth sufficiently to do this, we cannot expect to have more of the truth revealed to us. Indeed, if we become indifferent to the truth, we soon become incapable of perceiving the truth when it is presented to us. I do not wish to accuse anyone of insincerity; but the training of devout orthodox persons is productive of a certain closing of the mind, even with the best intentioned. If we get what appears to be a revelation of truth, how afraid we are to proclaim it, lest we should be mistaken; or perhaps lest we should thereby obtain the illwill of others.

The Laws of Moses were supposed to have been received by him direct from God. Now, modern research in Ancient Babylonia has revealed the fact that in the 23rd century before Christ a code of laws was promulgated by King Mammurabi, a contemporary of Abraham. These laws, and other ancient Babylonian laws, are most interesting, on account of the frequent parallels to the so-called Laws of Moses. Moses had received the best education that highly-civilised Egypt could give, and there is little doubt that he was acquainted with the laws of Babylonia; and being of a kindred race, decided that their adoption with modification would be suitable for his young nation. We do not wish to rule out the idea of God's assistance in this matter; that would be foolish, for God is in everything that is good; and most certainly the laws of the Israelites were very good, if considered as applying to the people, times and conditions for whom and for which they were intended. We are convinced that good men and good women can and do come into close communion with the great All-Father, and that His Will is more or less clearly revealed to them, on account of their intense desire to know and obey that Will, and to help others in the same direction. In this way Moses must have received help. But Moses, like everyone else, was very fallible, and his powers were limited; consequently the work done through him was not perfect. It is also very probable indeed that Moses received the help of a great intelligence in the spirit-world, who was deeply interested in him and his people, and who chose that people for his special care, using Moses as his medium and providing a means of communicating in the holy of holies, and by other means when Moses should have passed away. This high intelligence was considered by the Israelites to be their God, the God of Israel, and they were His chosen people. It was the common thing in those days for each tribe or nation to have its own God or Gods. But along with the tribal God of Israel was a dim perception of a Supreme Being, and the conception grew, and ultimately became the dominant thought. Still even the ten commandments begin with the idea of a jealous God. It is evident from many passages that the God of Israel was believed to possess the usual feelings and passions of a man, and sometimes of a brutish man.

The belief that these ancient writings were given by the direct inspiration of the Almighty has led to much error of thought, which is certain to continue until that belief is destroyed. The case of the ex-Emperor of Germany is but one instance. The ideas of the early books of the Old Testament so fitted in with his natural ambition and arrogance that he readily persuaded himself that he was on the side of God, and that he was doing God's work. There are very many



others who are only too pleased to have a show of authority on their side in support of their evil opinions and practices. We do not wish to lose the Bible; but it is high time that its true place and value should be taught, and only those portions used in public and private worship that are of an uplifting nature, and calculated to assist us to a better life here and hereafter. The Psalms of David are teeming with beautiful thoughts, put into simple and noble language, but on the other hand they contain a great deal that is most un-Christian in tone, and not deserving retention as a means of developing a higher conception of feeling and conduct in humanity. Instead of being a help in this direction, they are assuredly a hindrance, and their use by the orthodox churches, called and believed to be Christian, is altogether at variance with Christian principles as propounded in the Sermon on the Mount, and in the Life and Teachings of Jesus generally.

[TO BE CONTINUED.]

## William Ross Mackenzie.

### A Wonderful Northern Scottish Seer.

James Lawrence.

I REGRET the delay occurring between this and the last instalment, but pressure of work has compelled the transfer of activities, so that as many calls as possible might be attended to. At this point, to show the confidence reposed in his own powers by our seer, I will quote from the preface to one of his later pamphlets. He says:—

"The Great Father of saints and men will reward those who have assisted in the publication of these memoirs; for no such record has been given to the world for at least 1,000 years—since, in fact, the days of St. Columba and St. Francis. The author has the fortune—or misfortune—to belong to the Independent Order of Literati, for whom, from Burns to Thomas Edwards, Scotland has never done anything but gratuitously appropriate their works."

There is an unkind—although not altogether undeserved—cut to intellectual Caledonians in this last paragraph, yet neglect seems to be the portion of most gifted souls in all lands and in all times. The Thomas Edwards referred to was, next to Hugh Miller, perhaps our greatest geologist, and I had for years the pleasure of the acquaintance of one of his daughters, who was the wife of the editor of a north of Scotland newspaper. But to return. Mr. Mackenzie had no hesitation in judging the qualities of seership in various people, as note the following:—

"The super-sensualism of the Northern seers differs essentially from that of England and America, and approximates nearer to the Israelitish than that of any other country. No two nations of men ever possessed a greater enlargement of the spiritual entity, or were privileged to a more intimate relationship with the beings and powers of another world, than the old-time Jews of Palestine and the Highlandmen of Scotland."

In this strain he extolled his native mediumship, holding it above that of all others. In my last article I briefly referred to "glancy lights," or "Fiery Urin," which foreshadow death and disaster, anent which the wreck of the "Royal Charter" steamship is a good instance. This happened on the 25th of October, 1859, which was a very dark night, but "the streets shone with an unearthly glare, and the lamps burned dimly with an unearthly glare. Weird and doom had been struck in the chancery of Heaven, and man must abide its coming. Bright flashing lights swept athwart the tremulous surface of the outflowing waters, where the gold-laden vessel crashed to destruction on the rock-bound coast of Wales."

Another citation of the exercise of this species of clairvoyance is contained in his account of an experience in January, 1860. Passing along a certain road, the Seer perceived certain things, and heard certain sounds, which he reported to his father, who replied: "Depend upon it, that man is forewarned of coming death." And it so was, for three months later, when passing a point near to where he had witnessed those strange phenomena, he saw the hearse containing the body of the person referred to. He says:—

"Had either (the hearse or myself) been a second earlier or later the funeral party would have been out of sight. Verily, they know their mathematics in the upper regions, and the Angel of Records keeps a good tally."

The Seer's father seems to have had a little of his son's powers, for we read:—

"In the early 40's of last century my father came trudging his weary way homeward one night from the city of Elgin. After travelling about three miles, he found himself accompanied by an uncanny companion of the corpse candle order, which kept well in front, with a rising and falling motion like the waves of the sea or a coffin when carried on handspikes. After travelling about a mile it parted company, and crossed the river Lossie, and seemed to be sending warnings of death as coming doom to every house on its way. It passed through two miles of hill country, lingering eerily on the tops of the houses, until it alighted and glimmered weirdly on the top of Auld Robertson's mountain shieling. Deaths followed in rapid succession, and we wondered when the full tale would be accomplished. After Robertson the next to fall was a farmer named Barron, and the last on the hillside was a child of Auld Robertson."

Mr. Mackenzie had the clairaudient ears, and he tells of his many experiences in this direction, particularly in musical selections. Says he:—

"Sweet sounding stringed instruments seem to possess a great attraction for spirits, and often in the still night or early morning I have heard ravishing strains and fairy touches of marvellous beauty, giving token to me of mid-night visitors or passing friends. But music without the instrument is by far the most celestial."

In this last expression he gives prophecy of much of our special phenomena of to-day, a fact which deserves appreciative noting. Continuing, he says:—

"One morning some years ago I had distinct premonitory manifestations from a group of spirit serenaders. The hour was 2 a.m. I was sound asleep, and all the world was shut out, when hark! something moves, and I was all attention in a moment. Then a highly-tensioned banjo gave forth three distinct notes. I at once said, 'That is my number in the Unseen, and something is meant when the angels are so early afoot.' And so it was. Going down town about ten o'clock, I called at my brother's shop in High-street, and found a plumber doing repairs. He carried a lighted candle, and having cut the main gas pipe the shop was soon in a blaze. I beat the flames out and little damage was done. The angels protected us."

He had a store of death-warning stories, many of them common and hackneyed enough to the intelligent Spiritualist, but others quite interesting and outside usual experience. Take this one:—

"In December, 1843, my father, after conducting family worship, rose from his knees excitedly, and said solemnly, 'Some of us here are marked out for death, for I have had the heavy hand placed upon my shoulder, and all of us need to prepare for the great change.' My eldest brother was immediately attacked by consumption, and died in the August following. I believe that had the sign been heeded death would have been prevented."

Here we have a foretaste of the frequent counsels of our mediums of to-day, who keep on reminding us that every warning, every message is for a purpose, and should not be neglected. In October, 1862, occurred one of the greatest railway disasters in Scotland, and of it Mr. Mackenzie has much to tell, but, condensed, the story is that when passing through Winchburgh cutting on the Glasgow express a weird flashing light shone around, causing a shock of indefinite terror. In eight days two trains met at the place, with disastrous results. Mr. Mackenzie was of the opinion that had a spiritual telegraphic system been in operation, and notice lodged with the manager that danger attended at the Winchburgh cutting, more care would have been exercised, and many lives been saved. Of this latter readers will be sceptical, but the chief point is this untrained Northman's ideas of what might have been, an opinion finding echo to-day. A Mrs. Harrymood called at his shop (he was a cobbler) one day to purchase a pair of boots for a child of three years old. He had a pair in stock with very thick soles, and an irresistible power seemed to urge "Sell, sell," which he ultimately did. Some two weeks later, the



husband called, carrying a small parcel. Unwrapping it, he took out a boot, saying "Do you know that?" "Yes," replied Mr. Mackenzie, "I pressed them upon your wife, but what bent the heel that way?" "The child fell upon the road," said the father, "and the heavy brewery cart passed over her foot, but only the heel was touched, so strong was the boot." "Now," concluded the Seer, "the salvation of that child was not due to human foresight or care, but to efficient angelic prescience and control."

Another instance, in his own words, will evidence the powers of this remarkable man:—

"Being in Aberdeen, holidaying, in July, 1881, I went to see a launch at the harbour. When the vessel, with her deck full of people, moved into the water, a strange tremour shook my frame, and I at once said to someone standing by me, 'That is a death warning, and betokens ill—ill somewhere.' Next year, passing up the Clyde on an Inverness steamer, a single man in a boat came down the river, shouting 'A steamer has overturned in the channel, beware.' On coming up to Glasgow we found that the 'Daphne' (the vessel I had seen launched at Aberdeen) had overturned, with 127 men locked in her holds. Of all the devil-possessed ships in Britain, none equalled the 'Daphne,' for she continually endeavoured to drown her crews, and had to be broken up and built over again. Now, had prescience or spiritual telegraph been in operation, and notice sent to all the Scottish shipyards before that danger was signalled at launching, would 127 men have allowed themselves to be locked up in the 'Daphne'? Man is still creation's fool and his own executioner by failing to take advantage of those means of safety which a beneficent God has placed at his disposal."

Although somewhat crudely expressed, we have before us the stirrings of a great but lonely soul, one caged among those Northern fastnesses, but with a vision and imagination quite abreast of our own day and our most active mediums. In his longings for a fuller incoming of the Divine light lies a smack of that wonderful faculty present in all ages among the most primitive and isolated races, where knowledge of events happening was flashed with almost the speed of modern dots and dashes. Our Indian brethren are up-to-date examples of this prescient possession. Mayhap some day, somehow, we will learn to value the impressions coming to us as they should be, then will our movement fulfil another of its intended accomplishments.

On more than one occasion Mr. Mackenzie published his prophetic receipts, notably in 1858-9. He says:—

"I was then engaged in studies regarding the 'Return of the Angels and Advent of the Normal Man.' I found that the spiritual barometer was sinking rapidly towards the region of storms, accompanied by dismal forebodings. The Pale-Horse Rider was also in evidence, his gleaming fangs lighting up the highways. I then published the prospectus of a tract on 'The Burden of Meros, or A Coming Judgment.' On the 11th May, 1863, came the denouement. A child of a hawker in Aberdeen developed smallpox in a house of Littlejohn's, and within a year 84 citizens died from smallpox scourge in a town of only 7,000 inhabitants. Now, the coming of this terrible waste of human life and incalculable suffering was published from my shop in the High-street, and could have been avoided but for man's perverse nature, and his shutting his ears and eyes to the angelic forecastings."

Spiritualist Societies had not multiplied in Scotland in Mackenzie's early years as they have done of late, nor were mediums so plentiful, so that his plaint about the paucity of second-sight was not so incongruous as it might seem to some to-day. Said he:—

"The paucity of second-sight in Scotland no doubt results from the same cause which prevented the open vision in the land of Israel, but God never leaves His cause without a witness. His flag flies in every clime, although its supporters be ragged enough. But, like Jonah, it is not the man, but his mission, which constitutes his strength. Even the stones out of the walls are said to preach if all else should hold their peace. Donald Ray, of Nigg, was not the last, but he was one of the best known of all the seers and prophets of the Highlands, who, with my great-grandfather, also of Nigg, knew well how to wield the bow of Eli, and launch the sharp arrow of David. To an earthly tyrant

Donald Ray said, 'You will compel me to complain of you to my master, and if I do, depend upon it it will be the dearest thing that ever happened to you.' In the Lowlands Donald would have been accounted a wizard, and been in danger of burning. To bless and to ban (curse), however, was a prerogative of the seers and prophets, and Donald was not slow to use the power. Sometimes, in his anger, the ban slipped out unexpectedly, but in such straits a reprieve could be obtained at the will of the master."

Our Seer's affection for all who possessed abnormal faculties amounted almost to a passion, while his cultivation and usage of his own was regarded as a holy duty, an attitude which might well serve as an inspiration to many to-day.

Had he lived within touch of one or other of our 'live' Societies, how different might have been his harvest. As it stands, little complaint can be made. Let me close this contribution by quoting a statement he made to me some fifteen years ago:—

"Ignorance regarding the 'spiritual gifts' tabulated by Paul from Tarshish, need not be wondered at among the rank and file, when, in the pulpit, so little notice is taken of them. Some time ago a count of texts was taken, and out of 15,000 only 15 referred directly to the Holy Spirit and the various gifts coming out therefrom."

## A Parable.

AND it came to pass in those days in the great kingdom of the isles of the sea, and after the great war, that there was much contention in the land. And a certain philosopher of the people of the Philistines was very eager that the people of the greatest stupidity of the greatest number should hearken to his doctrine of re-births, but the people would not hear him. Therefore, the philosopher diligently reproved them, saying, that they were verily a people of the greatest stupidity of the greatest number. And there was a certain man who was a teacher among the people of the greatest stupidity of the greatest number of the great kingdom of the isles of the sea. The name of the teacher was Cypher, but the name of the philosopher was Calculus. And it came to pass that the philosopher met the teacher and enquired of the same if he knew aught of the doctrine of re-births. And the teacher answered the philosopher and said, "O philosopher, live for ever. Verily I have knowledge of the doctrine of re-births for I remember in former years that I served as chief astrologer and architect in the court of Pharaoh and laid before him the plans for the building of the great Pyramid. And it came to pass that I died and sojourned for a season in the land of Spirit and again I was reborn into earth and lo, I became a king among a people who came out of the land of Egypt. And again I died and came to the land of the spirit. Then I remembered that one like unto the gods came to me and said, 'Son, thou hast gained much experience yet thou hast not yet attained unto the crown of life, inasmuch as thou hast often, as king on the earth, broken in pieces the sixth, seventh and eighth law of the Most High, and thou also often cracked the rest of his commandments. Thou, therefore, once more to earth and become born again in the house of the twelfth mansion which is the house of humility. There thou shalt work out thy redemption and shalt also teach the children of the people of the greatest stupidity of the greatest number in the great kingdom of the isles of the sea.' And the philosopher was pleased with the teacher and enquired diligently of him saying, "Dost thou teach thy humble disciples the doctrine of re-births?" But the teacher whose name was Cypher answered and said, "O, Philosopher, live for ever, my disciples are yet in the class of the multiplication table. Then the philosopher whose name was Calculus departed from him for a season.—W.A.J.

WEALTH and intellectual development without spiritual growth are soul-enslaving.

WHAT we know as "Christianity" was invented by pagan priests about the year 225. It took nearly 300 years to get the New Testament into its present shape.



## 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.*

## THE BRITTEN MEMORIAL.

SIR,—I beg to express the cordial thanks of the Trustees to a lady, Mrs. Lincoln, who resides in London, for a generous donation of £4 to the Memorial Fund, through Mr. E. W. Oaten, which has just been notified. A thousand more similar gifts would enable us to begin operations. Only one thousand of all the Spiritualists in the United Kingdom! If we are in earnest in our desire to promote the good of our fellow-men there should be no difficulty in finding the money.

A. W. ORR.

## THE S.N.U. FUND OF BENEVOLENCE.

SIR,—With your kind permission, I respectfully ask you to allow me to present (through "our paper") my best thanks to the Hon. Secretary and the Committee of the Fund of Benevolence for the great help and assistance my wife and I have received through the monthly grants from that fund. They have been the means of keeping the "wolf from the door" and so enabled us in a great measure to obtain the common necessities of life, without which it is a question if we should have found the bare means of subsistence. The F.O.B. is doing a greater work than the majority of Spiritualists are aware of in ameliorating the hard conditions that exist in these times of stress and purse strain. The hearts of the donors and subscribers must thrill with joy and gladness as they hear now and again how greatly appreciated are their gifts to the fund by the old veterans and those who, through the infirmities of the flesh, have been (and are) unable to work. Our deepest gratitude and thanks go out to each and all concerned. ARTHUR THOMPSON.

## THE HISTORICITY OF JESUS.

SIR,—We have been discussing the Historicity of Jesus and the Astronomical Basis of Christianity. Friend Hewitt now flies away from the subject at a tangent. Not being able to upset the fact of Jesus, he sets up a bogey that has already been laid by Spiritualism in order to show apparently that he can knock over something. He is now writing as if I had been defending the theology of orthodox church Christianity, when he and your readers know very well that we have not been discussing that at all. I recommend him to read my booklet, "The Place of Jesus Christ in Spiritualism," or if he has done so, to read it again properly.

The fact that in 30 years' experience of Spiritualism he has never contacted a spirit who has seen Jesus indicates that his plane of experience has been very much on the "diakka" level. One thing is sure, that Jesus would not manifest to one who denies his existence or sneers at his teachings, for obviously no good would come of it. Mr. Hewitt also refers to "friend Bush and other paid Christian apologists." This is on a par with his other inaccuracies. R. A. BUSH.

SIR,—Re this vexed question. If I remember aright, you had this paragraph in THE TWO WORLDS lately: "Small minds quarrel, big minds differ." So let us all be big, and agree to differ. The whole truth, and nothing but the truth, is not given to anyone. Ask, and ye shall receive according to your spiritual capacity. There is a light that lighteth everyone who cometh into the world, and as we are told the wise shall understand, they also, with lamps trimmed and abundance of oil, shall shine as the firmament in the Kingdom of God's abiding love. E. P. PRENTICE.

SIR,—It is many years since I wrote to THE TWO WORLDS, but the present occasion is rather tempting, so much having been said about Jesus. I admire Jesus about as much as he admires me, that's nothing at all. No doubt he existed, but how to rule the world he did not know. The ministry of love and kindness to undeveloped people is useless. What is needed is practical knowledge, severity and dis-

cipline, but no cruelty or threats. The final doctrine of Jesus was "Believe or be damned." If Spiritualism was divorced from Christianity it would soon become a happy power in the land. Spiritualism has no blood and fire rubbish or personal swagger. Spiritualism does not condemn the human race, but adopts a method of development, instead of brutal threats and insults to the helpless state of man. Broadly speaking, it must succeed. It appeals to reason, not to fear and excessive love, which, after all, is a form of selfishness. The Ten Laws of Right have always been the guide of my life. They are perfect. I was glad to see them republished.

CHAS. BAKER.

## SIR A. CONAN DOYLE'S DEBATE.

SIR,—The extreme importance of the forthcoming debate on Spiritualism between Sir A. Conan Doyle and Mr. Joseph McCabe is clear to all. On the one hand, Mr. McCabe is a Rationalist of great repute and wide experience, and, on the other, Sir Arthur is second to none as an exponent of Spiritualism. The audience will be in a position to listen to two experts arguing a subject from different points of view, and there are many thousands of people who will bitterly regret their inability to attend the debate.

I beg to suggest that an effort be made to preserve the record of the proceedings in the permanent form of a published report of the discussion, and nothing short of a verbatim report will meet the requirements of the case, so that those unable to attend may be able to read the speeches. Indeed, a verbatim report of this debate would be of the greatest value to our movement as every debater knows.

If the disputants do not intend to publish a report, may I suggest that, with their permission, the Spiritualists' National Union do so upon their own authority? But again let me emphasize the necessity of a verbatim report—no other form, however full, is satisfactory, and the proof sheets should be corrected by the gentlemen concerned.

E. S. G. MAYO.

## SPIRITUALISM'S RESPONSIBILITY.

SIR,—The writers of the various articles and your several correspondents in THE TWO WORLDS were one and all clever in the enunciation of their views. I only wish I could emulate them, but, Sir, there is one side of the great question of Spiritualism which always seems to escape the attention which it should receive. I mean the fate awaiting us in the hour of death. Leading Spiritualists have described death as simply passing out of one room into another, in other words, good-night here and good-morning in another sphere. The hymn book says "There is no death in God's wide world." I accept that suggestion, but as the godly build up their inheritance in the higher spheres of light and love to a fuller life and being, so the godless sow their seeds of sorrow here and reap their harvest in the nether worlds. I have myself seen spirit persons from three different states of existence, and I wish I could here explain the effect they have had on my life, and the awful impressions they left upon me. I am persuaded that if Spiritualism is ever to become an established and generally accepted religion and a force in the land, the whole truth of man's future destiny must be put fully and plainly before mankind. The churches are become, practically speaking, obsolete, ineffective, and impotent. This is a remarkable age. The light of heaven seems to dawn upon us with a power that is arresting, and yet men and women are becoming more and more careless and indifferent to their enormous spiritual responsibilities. My firm opinion is that Spiritualism is God's gracious gift to mankind, and that it is pregnant with power to save souls. Our duty is to accept it as such, and use it to God's glory and the building up of His kingdom, and not as a plaything or as a pastime, nor yet as a theme for argument, but as a trust, and an instrument to uplift humanity to the heavenly spheres. G. GUEST.

THERE is only truth and untruth, and we are born in untruth; hence the struggle is to let truth manifest in us, for it is impossible for us to discover truth.

WEALTH is man's friend (?) in life; at death it leaves him, but his relatives follow him to his grave. But his good deeds, his kind actions, displayed in love of fellow-man, never leave him.



## 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.

#### BRITISH MEDIUMS UNION.

THE quarterly meeting was held on Saturday, Jan. 31st, at Ford-lane, Pendleton. The meeting was called to order by Mr. J. Knight, who occupied the chair. After the usual business, a good discussion took place re making a home of our own. The E.C. was instructed to take this up at once, and secure a place. The following new members were accepted: Mr. Poole, Mr. A. Hope, Mrs. S. Hope, Mr. J. Wilcock, Mrs. Firth, and Mr. W. James. The next item was a pleasing duty for our President (Mr. G. Gee) in presenting to Mrs. Annie Rhodes, of Oldham, who is leaving England for New Zealand, the credentials of the Union. Many pleasant speeches were given, all hoping that Mrs. Rhodes, when she arrives in New Zealand, will find work to do that will be to the benefit of our movement. Mrs. Rhodes, in a few well-chosen remarks, said she hoped that she would soon find a Society there where she would be of use, as she has heard that there is a Society in Nelson, where she hopes to reside.

#### SOUTH-WEST LANCASHIRE AND CHESHIRE DISTRICT UNION.

THE annual general meeting was held in Brook-street Church, St. Helens, on Saturday, Jan. 31st. The E.C. met at 2-10 p.m., and the general business meeting was at 3-10. There was a very good attendance of delegates and associates present. At 5-30 an adjournment was made for tea, after which came the election of officers. Mr. R. A. Owen presided. Mrs. Davis (Vice-president) and Mr. Crewdson (Secretary) were re-elected. Mr. Mack was elected Treasurer, Mr. S. Williams literature secretary. The two E.C. members elected were Mr. Keeling and Mr. Yates. After a vote of thanks to the St. Helens people for their kind catering, which was very much appreciated, business concluded about 8-20. On the Sunday the services were taken by Mr. Bostock who gave addresses on "Past and present" and "True Spiritualism." Messrs. Stout and Mack officiated as chairmen.

WILL all Secretaries please note that Mrs. Rhodes, of Green-lane, Oldham, is leaving England for New Zealand on Feb. 26th, 1920, and wishes all friends good-bye.

#### BIRMINGHAM.

THE residents on the Longbridge Estate, Northfield, Birmingham, were on Sunday, Feb. 1st, honoured with a visit from Mrs. Pears, the eminent medium, of Coventry. The visit aroused great interest not only on the Estate, but also in the immediate neighbourhood. Mrs. Pears conducted two meetings—a private circle in the afternoon and a public meeting in the evening. There were large audiences at both meetings, and the greatest interest was manifested in the proceedings, the addresses being listened to with rapt attention. Mrs. Pears possesses a most impressive platform style, her oratory calling forth admiration. Interest was maintained right through to the close of the meetings. The popularity of Mrs. Pears was such that at the close of the Sunday evening meeting she was besieged by an admiring throng, who requested a further meeting on the Monday. Mrs. Pears kindly consented to accede to their request, and this meeting was also well attended. Mr. W. D. Pitchford presided at all the meetings, and in thanking Mrs. Pears for her visit, expressed a hope that she would pay a return visit, a hope that was fully endorsed by all present. As an outcome of the visit of Mrs. Pears, it is intended to form a committee on the Estate for the advancement of Spiritualism.

#### A NEW PAMPHLET.

### Is Spiritualism a Religion?

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

A STRAIGHTFORWARD STATEMENT FOR THE RELIGIONIST.

COPIOUS BIBLE REFERENCES.

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

#### ROTHERHAM.

OUR speaker on Sunday and Monday last was Mrs. Roddis. The Sunday morning service took the form of a spiritual circle, those from the higher life bringing a spiritual atmosphere, which was felt by everyone present. One member had a test given through medium which she had waited for 8 years. At the evening service a baby was named by Mrs. Roddis, who afterwards gave an address on "There is no death" to an interested audience. She also gave spiritual messages and accurate descriptions, in some cases giving both names.

#### RIPLEY.

AFTER having been sorely handicapped owing to difficulty in securing suitable headquarters, the Ripley, Codnor and District Spiritualist Society have found central accommodation in the Lecture Hall of the palatial new Victory Halls, Nottingham-road, Ripley, opened last week. The first service of the new session was held in this spacious building on Sunday evening, and although this room is far larger than any previously used, additional temporary seating had to be provided, and there were also many in the vestibule, anxious to hear the truths of Spiritualism proclaimed. The audience of about 500 contained quite 50 per cent. of males, many being miners and engineers who have recently been demobilised. Mr. Sharplin conducted the service, and the speaker was Mrs. E. Swadden, of Nottingham, whose ad-

dress on "The open door of Spiritualism," with its plea for tolerance on the part of those who have not yet embraced the truths of Spiritualism, was really fine, and was followed with rapt attention. Later she was the medium of messages from phenomena to several of the audience, who were much impressed by what they were told, and invariably admitted recognition of the description given. Next Sunday a visit from Mrs. Beecher-Stowe, of Nottingham, is eagerly anticipated.

#### CHESTER.

ON Saturday, Feb. 7th, in the room of the Commonhall-street Society Mr. Horace Leaf lectured on "Materialisations," illustrated by limelight views. The lecture and pictures of the building up of the materialised form were both highly instructive and entertaining. Keen interest was manifested by a crowded and appreciative audience, many strangers being present, and were favourably impressed with the whole proceedings. This was a joint effort of both the Chester Societies for the advancement of our cause in this locality. We are anticipating a greater influx of sincere inquiries after truth.

#### PORTSMOUTH.

THE Lake-road Spiritualist Church was packed to overflowing on Sunday last, a very large number being turned away unable to hear Mrs. Orlovski who was our speaker and clairvoyant. Our arisen President (Mrs. Cottrell) in co-operation with us from the higher life, and we are seeking for a larger hall for our Sunday evening services, as we are unable to find room in our present hall. On Sunday next we are holding service to the memory of our arisen President, when we shall have the use of a large hall. Our newly-elected President (Mr. J. J. Welch) occupied the chair.

#### ROTHWELL.

Two propaganda meetings arranged by Mr. Harvey Metcalfe were held at the Electric Theatre, Rothwell, Northants., on Sunday, Feb. 1st, to very large audiences. In the afternoon Mr. T. Robinson spoke on "What is the Spiritualism?" and in a most logical manner expressed the objects and ideals of our movement. At night Mr. Metcalfe delivered an address on "The new revelation." The young lecturer was greeted with hearty applause by the hundreds of people present. Clairvoyance was given by both speakers. All concerned gave their services free. Part of the propaganda expenses have been met by the Chairman (Mr. Flavell) and the speakers, so that, advertised, a sum of money could be given to the local hospital.

#### SUNDERLAND.

THE members of the Derwent-street Society celebrated their 10th anniversary on Sunday last, and for the occasion engaged the Store Hall, Green-street, which seats some 700 persons. In the afternoon only about 100 attended, but in the evening nearly every seat was occupied. The President of the Northern Counties Union presided over both services, supported by nearly all the surviving past-Presidents of that body, the only absentees being one who was sick and another detained by the ill-health of his wife. Messrs. Bopps (Gateshead), Lawrence (Newcastle) and Captain Ridley (South Shields) addressed the afternoon meeting, and then departed to other appointments, whilst in the evening those who took part were Messrs. A. H. Bain (New-



castle), W. Moore (Gateshead), R. Major (Beamish), and W. Dowell Todd (Secretary of the Derwent-street Society). All seven in turn have been President of the Northern Counties Union. The annual tea and social were held in the Society's rooms on Monday, and proved a great success. Altogether the most successful anniversary the Society has had.

### MEETINGS HELD ON SUNDAY, FEBRUARY 8th, 1920.

**BARROW.** — Mrs. Legge, of Dalton, was the medium. Good audiences.

**BARRY.** — Mr. Crago gave an able address on "The after-life," followed by good clairvoyant descriptions, well recognised. Mr. Gardner presided.

**BEDWORTH.** — Mr. Passant conducted our services, taking for his subject in the evening "What is soul and its composition?" also giving clairvoyance to a crowded audience.

**BIRMINGHAM, Aston.** — Mrs. H. E. Harris gave an address on "The great silence." A large congregation listened with rapt attention to this elevating address. She also gave clairvoyance and helpful messages.

**Saltley.** — Mrs. Taylor Woodhall discoursed on "A little child shall lead them," and also gave clairvoyance to a crowded congregation.

**Small Heath.** — Mr. Atkinson gave an address and clairvoyance to a full hall. Lyceumists gave one of their hymns.

**BRIGHTON, Athenæum Hall.** — Mrs. Cannock conducted a healing circle in the morning, and in the evening gave an address on "Spiritualism, and what it means," also descriptions. Good audiences.

**BRISTOL, United.** — Mrs. Bloodworth took both services, her subjects being "New revelation" and "Spiritualism, ancient and modern," followed by convincing clairvoyance.

**Dighton Hall.** — Morning meeting conducted by the President (Mr. J. M. Eddy). Evening, address by Alderman Whitefield, whose address was greatly appreciated by all present, and was listened to with rapt attention. Mr. H. E. Oaten presided, and gave convincing clairvoyance at the close.

**BULWELL, Hazel-street.** — Mrs. Pepper gave very appropriate addresses to good audiences, followed by clairvoyance.

**BURTON, Horninglow.** — Mrs. Alton gave addresses on "Are we progressing?" and "The after-life," also clairvoyance. Hall again full.

**COVENTRY, Mission.** — Mr. Ayriss spoke under control with great fervour, afterwards giving clairvoyance.

**DONCASTER, Wood-street.** — Mrs. Ward and daughter (Mrs. Powell) conducted our services. Clairvoyance was given at each service. Good audiences.

**EASTBOURNE.** — Miss M. D. Struthers conducted both services, giving good addresses and clairvoyance, which was all recognised. Mrs. Mansell presided.

**EXETER, Market Hall.** — Mrs. M. A. Grainger took a meeting for clairvoyance only in the afternoon, and in the evening discoursed before a large audience on "Is Spiritualism True?"

**HETTON.** — Mr. Best gave an address on "Personal Responsibility."

**HIRST.** — Mrs. Brydon occupied our platform, giving an address on "Is Spiritualism a religion?"

**LINCOLN.** — Lyceumists conducted all services. In the evening they rendered a service of song entitled "The Strolling Minstrel."

**LONDON.** — Battersea: Good morning circle. Evening, Mrs. Inkpen gave an address and clairvoyance.

**Brixton.** — Mr. G. Prior gave an address on "Missing the way, or the open secret."

**Camberwell.** — Morning, the Rev. A. I. Waldron. Evening, address by Mr. Porteous.

**Clapham:** Address and clairvoyance given by Mrs. E. Marriott.

**Croydon:** Address by Mr. F. T. Blake, also descriptions. — Pros.: Sunday next, at 11, Mr. P. Scholey. At 6-30, Mr. H. Boddington.

**Ealing:** Mr. Bolton gave a trance address and psychometry. — Pros.: Sunday next, Mr. G. R. Symons. 18th, Mrs. Marriott. 22nd, Mr. E. W. Beard.

**E.L.S.A.:** Address and clairvoyant descriptions by Mrs. E. Neville.

**Hackney:** Mrs. A. Jamrach addressed a crowded meeting and gave excellent clairvoyance.

**Kingston:** Sunday next, at 6-30, address and clairvoyance by Mr. H. Leaf.

**London Spiritual Mission:** Morning, Mr. Ernest Meads discoursed on "Humility." Evening, Mrs. Wesley Adams gave an address on "The power of the voice."

**Manor Park:** Evening, Mr. Pulham gave an address on "Light bearers," followed by clairvoyance by Mrs. Pulham.

**Marylebone:** Special service in memory of Mr. Clegg. Speaker, Dr. W. J. Vanstone. Soloists, Miss Dimmick and Miss Bowden.

**Stratford:** Mr. G. Tayler Gwinn gave a very bright and interesting address to a crowded audience.

**Tottenham:** We had again to turn away many people for want of room. Mrs. Crowder was the attraction, and her address and clairvoyance were excellent.

**LOUGHBORO'.** — Mr. Riley gave an address on "The future aspects of Spiritualism" and Mr. Webster described spirit friends. Good audience, many strangers being present.

**MEXBOROUGH.** — Mrs. Collins took our services, and gave excellent addresses and clairvoyance to interested and large audiences.

**PAIGTON.** — Discussion class conducted by Miss Metcalf. Evening, Mr. C. Tarr, of Exeter, discoursed on "The value of the New Revelation."

**PETERBOROUGH.** — Two addresses and clairvoyance by Miss Butcher to crowded audiences.

**PLYMOUTH, Morley-street.** — Mrs. Trueman presided, and also gave clairvoyant descriptions. Mr. Loomer gave an address on "Death's chiefest surprise." Mrs. Pearce was the soloist. Good attendance, many inquirers.

**PORTSMOUTH, Temple.** — Owing to a sudden breakdown in health of Prof. Coates, and his doctor's orders for him to cancel all work, the advertised visit could not be carried out. At the last moment Mr. Arthur Lamsley kindly offered to deputise, and gave splendid addresses and clairvoyance to large audiences.

**SHEFFIELD, Heeley.** — Owing to the absence of our planned speaker, our platform was occupied by locals.

**Meersbrook:** Afternoon, Mr. Lewis Firth gave an address on "Man the creator," followed by clairvoyance, and in the evening discoursed on "Jesus and ideals," followed by clairvoyance. Good attendance.

**SUTTON - IN - ASHFIELD.** — Mrs. Thickett gave a very interesting address and clairvoyance.

**TREDEGAR.** — Mr. T. A. Peate Hughes gave addresses on "The crisis of Spiritualism" and "My Catholicism." Mrs. Halestrap gave clairvoyance to good audiences.

**YORK, St. Saviourgate.** — Addresses by Councillor Alderson, whose evening subject was "The turning tide of religious thought." Discarnate friends were described at each meeting and messages given.

**MR. WADDINGTON,** Speaker and Clairvoyant, thanks old friends for kind hospitality in past, and begs to inform same that his present address is Popeley Farm, Gomersal, nr. Leeds. Booking dates for 1920.

### Society Advertisements.

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

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

Lyceum at 2-30.

MONDAY, at 8-15, Members' Developing

Class conducted by Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Circle

conducted by Mrs. FORREST.

THURSDAY, 3 & 8-15, MISS WALLWORK.

#### Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

FEB. 15—Circle for Members only

„ 22.—MR. E. W. OATEN.

„ 29.—Circle for Members only.

MAR. 7—MR. F. CHANDLEY.

#### 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. 15TH, at 3, Open Circle.

At 6-30 & 8, MR. F. JOHNSON.

Lyceum at 10-30.

MONDAY, 3 & 8, MRS. TONGUE.

WEDNESDAY, 8, MRS. IRONS.

SUNDAY, FEB. 22ND, MRS. SHARPLES.

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

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

MR. LAPPIN.

TUESDAY, 8-15, MISS WHALLEY.

THURSDAY, 8-15, MRS. MURRAY.

#### Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, 7-30, OPEN CIRCLE.

SUNDAY, FEB. 15TH, at 3, 6-30 & 7-45.

MR. TONGE.

MONDAY, 3 & 7-45, MISS BIRKETT.

WEDNESDAY, 7-45, MRS. HOLDEN.

THURSDAY, Members' Circle.

SATURDAY, FEB. 21ST, A SOCIAL will be held. Tickets 1/6 each.

#### Bury Spiritualist Society, 44, KING STREET.

SATURDAY, 7-30, MRS. FARRER.

SUNDAY, FEB. 15TH, at 3, 6 and 7-30.

MISS BIRKETT.

WEDNESDAY, 3 & 7-45, MR. VERITY.

THURSDAY, 7-30, Members' Circle.

#### Brighton Spiritualist Church, ATHENÆUM HALL, NORTH ST.

Affiliated to the S.N.U.

SUNDAY, FEB. 15TH, at 11-15 and 7.

MRS. JAMRACH.

Lyceum at 3.

WEDNESDAY, 8, MR. CRAMP.

#### Coventry,

ARCADIA HALL, WHITE STREET.

SUNDAY, FEB. 15TH, MRS. EVANS.

Circles every Monday at 3 p.m.

MRS. JENNIE WALKER (12, Oakley Square, London, N. W. 1) is completing early fixtures as under:—Feb. 15, 16, Exeter; 17, 18, 19, Plymouth; 20, Exeter; 22 to 27, Bristol; 28, 29 and Mar. 1, Brighton; 2, Queen Square, London; 3, Kingston; 7, 8, 9, Chorley; 10, 11, Wakefield; 12, Normanston; 14, 15, Sale; 16 to 21, Manchester; 23, 24, Warrington; 25, Rotherham; 26, 27, 28, 29, Castleford; 31, Apl. 1, Leeds.



**Society Advertisements.**

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

SUNDAY, FEB. 15TH, at 11-15 and 6-30,  
MR. T. W. ELLA.

WEDNESDAY, at 3, Psychic Readings.  
At 7-30, Public Circle.

SATURDAY, Seance.

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

SUNDAY, FEB. 15TH.  
At 11-15, Circle Service. At 3, Lyceum.  
At 6-30, Mrs. CROWDER.  
THURSDAY, Address and Clairvoyance.

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

SUNDAY, FEB. 15TH.  
At 3, LYCEUM. At 7, Mrs. NEVILLE.  
SUNDAY, FEB. 22ND, Mrs. A. DE  
BEAUREPAIRE.  
SATURDAY, FEB. 21ST, SOCIAL.  
THURSDAY, FEB. 26TH, Mrs. HARVEY.  
Other Circles as usual.

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

SUNDAY, FEB. 15TH.  
At 11, Mrs. THOMSON. At 6-30, Mrs.  
MARY GORDON.  
FEB. 22ND, at 6-30, Miss V. BURTON.  
Public Meeting every Wednesday, 7-30.

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

SUNDAY, FEB. 15TH, at 7, Mrs.  
GEORGE.  
FEB. 22ND, at 7, Miss GEORGE.

**Hackney Society of Spiritualists,**  
240A, AMHURST ROAD.

SUNDAY, FEB. 15TH, at 7, Mr. AND  
Mrs. PULHAM.

SUNDAY, FEB. 22ND, at 7, Mr. CONNOR.

**Manor Park Spiritual Church.**  
STRONE ROAD CORNER, SHREWSBURY

SUNDAY, FEB. 15TH.  
At 3, Lyceum. Adults heartily welcome  
At 6-30, Mrs. PODMORE.

**Lewisham & District Spiritualist  
Church,**  
THE PRIORY, HIGH ST., LEWISHAM.  
(Cars stop at George Lane.)

SUNDAY, FEB. 15TH, Mrs. ANNIE  
BODDINGTON.

SUNDAY, FEB. 22ND, REV. S. HARRIS.

**Ilford Psychic Research Society,**  
ASSEMBLY ROOM, BROADWAY, CHAMPS  
PATRON: SIR ARTHUR CONAN DOYLE

FRIDAY, FEB. 13TH, at 8, Mrs. MARY  
INKPEN.

SUNDAY, FEB. 15TH, at 7, Mr. A.  
MASKELL.

THURSDAY, FEB. 19TH, at 3, Ladies'  
Meeting—Mrs. A. JAMRACH.

**Society Advertisements.**

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

SUNDAY, FEB. 15TH, at 7, Mrs. A. E.  
CANNOCK.

WEDNESDAY, at 7, Mrs. A. BRITTIAN.

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

SUNDAY, FEB. 15TH, at 3-30 and 7,  
DR. W. J. VANSTONE.

WEDNESDAY, 7-30, Miss LIND-AF-  
HAGEBY.

SUNDAY, FEB. 22ND, at 7, Mrs. NEVILL.

**Woolwich & Plumstead Spiritualist  
Church,**

PERSEVERANCE HALL, VILLAS ROAD

SUNDAY, FEB. 22ND, at 7, Mrs. A.  
BODDINGTON.

\*Members' Circle after service.  
Lyceum at 3.

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

SUNDAY, FEB. 15TH.  
At 11, Public Circle. At 3, Lyceum.  
At 7, Miss L. THOMPSON.

FRIDAY, at 8, Inquirers' Meeting.

SUNDAY, FEB. 22ND, Mr. H. LEAF.

WEDNESDAY, FEB. 25TH, at 7-45, THE  
RUTLAND CONCERT PARTY. Tickets 1/-,  
including Tax. Proceeds for Building  
Fund.

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

SUNDAY, FEB. 15TH, at 6-30,  
MR. AND Mrs. SMITH.

WEDNESDAY, FEB. 18TH, at 3,  
LADIES' MEETING, Mrs. JAMRACH.

THURSDAY, FEB. 19TH, at 8,  
PUBLIC CIRCLE.

SUNDAY, FEB. 22ND, at 6-30,  
MR. H. BODDINGTON.

LYCEUM EVERY SUNDAY at 3.

SPIRITUAL SCIENCE AND LIFE VI-  
BRATIONS.—If interested in the above,  
send your name and address, along  
with stamps for postage, to EATON  
WOODCOCK, Park Mount, Lower Wort-  
ley, Leeds.

BACUP SPIRITUAL CHURCH. — The  
Committee desire to thank all who have  
sent in for dates (re advt. in Two  
WORLDS, Jan. 23rd), hoping to make  
use of many of them, although the  
number of applicants was many.—  
WILLIAM NIXON, 256, Blackburn-road  
Haslingden.

WORK TWO HOURS daily at home.  
Several pounds weekly easily earned by  
all purchasers of my "Work Two Hours  
Daily Instruction Book" (114 pages),  
1/9. I guarantee that failure is impos-  
sible.—ALBERT FEATHER (X Depart-  
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ningham, Bradford, Yorks.

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join another, one who thoroughly un-  
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experience; has a good knowledge of  
all herbal remedies, many of which  
would command a ready sale; would  
be willing to instruct or advise those  
who desire to embark in this line of  
business.—Address ALEXANDER, c/o  
M. E. ORLOWSKI, 171, New Cross-road,  
London, S.E. 14.

**Miscellaneous Advertisements.**

To Let, Wanted, For Sale, Prospective Announ-  
ments, Speakers' Dates, Mediums Wanted: 20 words  
1s.; 40 words, 1s. 3d. per insertion. For every  
additional 10 words or less, 3d.

**SPEAKERS' OPEN DATES, Etc.**

G. ROBERT REED, Speaker and  
Clairvoyant, commences active plat-  
form work. Will secretaries please for-  
ward vacant dates?—36, Holly Ave.  
Wallsend-on-Tyne.

MR. SAM BLOOR, the well-known  
Manchester speaker, is open to accept  
engagements, provided same are ad-  
vertised. Subject, "Reply to Father  
Vaughan on Spiritualism." Expenses  
only.—9, Thomas-street, Shudehill,  
Manchester.

ROBERT DAVIES, the renowned ex-  
ponent and demonstrator of clairvoy-  
ance, clairaudience, psychometry, and  
psychography, has vacancies at  
liberty for 1921 for week or week-end  
missions. Only bona-fide Society's sec-  
retaries need apply. Terms on applica-  
tion to 5, Lila-street, off Church-lane,  
Harpurhey end, Moston, Manchester.

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BOARD Residence, city gentleman  
Spiritualist preferred. Comfortable  
home near Met. and L. & N.W. Rlys.—  
Apply Mrs. YOUNG, 14, Frognal Ave.,  
Wealdstone.

LADY HEALER (unprofessional) would  
like to hear of another healer and cer-  
tified masseuse to work with her. Salary  
Apply CHILTON, 3, Jubilee Terrace, Sile-  
mouth.

**FOR SALE.**

FOR SALE, Psychic and Palmist  
Business, with home, in the Midlands.  
Established 18 years. Owners going  
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**Births, Marriages and  
Transitions.**

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

**BIRTH.**

GRADDOL.—On Jan. 30th, at King  
Edward VII.'s Maternity Hospital,  
Glossop-road, Cardiff, the wife of W.  
Graddol, a son. Both doing well.

**NEW SECRETARIES.**

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

CHESTER, COMMONHALL-STREET.  
C. WINTER, 46, West-street, New-  
town.

ROTHERHAM. — MR. F. SERGISON,  
121, Psalter-lane, Holmes, Rotherham.

**BLANKETS.**

Government New Dark Grey  
Blankets. Size 56x86. Weight 3 1/2  
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Government Contractor, 19, Pont-  
bach-road, Pontypridd.

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