



THE TWO WORLDS.

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

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

No. 1685—Vol. XXXIII.

FRIDAY, FEBRUARY 27, 1920.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,

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WEDNESDAY, MARCH 3RD, at 7-30, Meeting for Members only
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N. L. S. A.

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At 3, LYCEUM. Cordial invitation to old and young.
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WEDNESDAY, MARCH 3RD, MR. T. W. ELLA, Address.
THURSDAY, MARCH 4TH, MR. PERCY STREET.

SATURDAY, MARCH 6TH, Special SOCIAL AND DANCE,
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SUNDAY, MARCH 7TH, at 11, MR. J. MACBETH BAIN,
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THURSDAY, MARCH 4TH, at 8-15, Trance Address by MR. T.
W. ELLA.

SUNDAY, MARCH 7TH, An Address by MR. G. PRIOR.

THURSDAY, MARCH 11TH, MR. WOODWARD SAUNDERS,
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THE TWO WORLDS OFFICE, MANCHESTER

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,685—Vol. XXXIII.

FRIDAY, FEBRUARY 27, 1920

PRICE TWOPENCE.

Original Poetry.

The Realms of Light.

THERE are no clouds where thou abideth,
Only th' eternal blue;
No mocking dream thy soul derideth,
Where life and love reign true.

There are no tears where thou abideth,
Nor touch of chast'ning rod;
Pure rapture every power beguileth,
Bright with the light of God!

E. P. PRENTICE.

Atlantis Redivivia.

The Story of the Lost Island.

Richard Phillips.

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IN 1906-7 I received through inspirational writing a number of communications from intelligencies who declared themselves to be the one-time inhabitants of the sunken island of Atlantis. I have set these out as I received them without comment of my own, but have given in the order of their reception the corroborative testimonies of four other unseen visitors whose words I have every reason to accept as trustworthy. I cannot expect that those who are unaware of all the circumstances of the case should share my confidence, but possibly others may have had somewhat similar experiences which have never yet been made known but which may be found confirmatory of my own.

November 16th, 1906.

I am Alandis, a lady of Atlantis, the land that sank in the sea. I have watched many writing through you, and desire to try also. I lived in the great city of Beleez, which was the chief city of the land of Amurra. My father was a great man there. I knew the language of the Sinitim, one of the nations of Atlantis. We were larger than the races of the present time. More than one language was spoken. We worshipped gods and knew not that all things are the work of the Great Supreme. I have been among the nations who now inhabit the world and find that the natives of Asia who live along the valley of the Euphrates most resemble us, but their language is different. I am taller in stature than those who come to you. Our language was more like that of the Arabs than any other. The climate was warm but not hot. Atlantis was a vast island. We had a written language, but no books like yours. We believed in a life after death. There is no memorial of us anywhere. All is overwhelmed in the depths of the sea.

It was the custom with us for a man to have two wives, but the great men had more. I do not think we were more advanced than the nations of Asia who existed at the same time as ourselves. With some of these we had communication.

Gods: Alala, Mesota, Miska. Goddesses: Atlantis, Meltis. Alala was the chief divinity. Atlantis lay between Africa and the great country you call America. We did not live longer than the people of other lands. We had kings and kingdoms. We were all like one another, yet we spoke languages which were different, and which it was needful to learn in order to be mutually intelligible.

The submergence occurred during a series of volcanic eruptions. It was too sudden to allow of our escape to the neighbouring continents. It was not densely populated, although we had large cities. The dress of the peoples resembled that of the Arabs more than that of any other.

We did not differ in bodily structure from the people of that time, although we were larger in body. I can recall the events of my earth life quite clearly after this great period of time.

I was the daughter of a great man who served the King. When I was 20 years old I was married to a bad man. I lived with him for three years, and then my father had me released from his cruel yoke. I was married again, and this time it was to one who was as good as the former had been bad. I lived happily with him for four and twenty years, when I died. I had several children. My first husband's name was Anantis, the second's Maltis. We knew of the existence of the land you call America—we called it Norlatis. If you desire I will come again.

November 18th, 1906.

I am Alandis, of the lost island of Atlantis. I will answer thy questions according to my knowledge.

The submergence was sudden, and gave no time for preparations of escape. I died long before this great catastrophe, but I have had opportunities of converse with those who were overtaken by it. I think Atlantis was nearer to the continents of America than to either Africa or Europe.

We had sailing vessels, but in our day we did not make long voyages, as our vessels were not large. We made voyages to the land you call America. I think it would be Southern America. I have been told that a vessel with a fair wind could cross over in four days. To Africa we could cross in four days also.

In size Atlantis was nearly as large as the land you once dwelt in, the great Island of Australia, but in fertility it far surpassed this, for whereas Australia is largely desert in the interior, Atlantis was fertile throughout. There were no high mountains in our land, but there were low ranges of hills in several directions. Agriculture was the chief industry of our people. I am unable to tell you how many perished when the island sank in the sea. We were told that the race was created by the gods, who created a number of men and women full grown, and that from these the land was populated.

I have never heard that we ever invaded any of the neighbouring countries, or that they ever attacked us.

We had occasional wars amongst ourselves, for we were divided into three or four nations, speaking languages somewhat alike, but not enough to be mutually intelligible. The sword and the spear were our weapons. We had no bows and arrows. We had animals which resembled the horses and dogs of your day, but they were not so well-shaped as yours. We had priests of the gods, but no priestesses. We had animal sacrifices, but no human sacrifices. If I can tell you anything more, wish for me and I will come.

I am Ian. You have really been conversing with a former inhabitant of the lost island continent of Atlantis.

We know no more than you. We have followed the descriptions given you with great interest. We think the catastrophe that overtook Atlantis must have taken place at least fourteen thousand years ago.

Alandis is a beautiful woman over six feet tall, with dark hair, long and wavy. Her complexion is dark, but not black, nor even so brown as the Australian. The cos-

tune, as you have been told, resembles the Arab style, but no veil is worn.

I should say the physiognomy approaches the Arab type, but there is a difference not easily describable. The feet were bare, like the head, and this was evidently the fashion—if you can call it such—of the people, as she comes habited as in earth life in order to be described to you.

November 19th, 1906.

I am Alandis. I am ready to answer thy questions, even as I promised. We had a written language, and I could read and write it. We had things like your paper and pens, but no books like yours. I could tell you what certain words would be in our language.

Man, lan; woman, lanna; father, pata; mother, umata; brother, bratu; sister, woosta; 1, nin; 2, toa; 3, doa; 4, atar; 5, uva; 6, min; 7, leo; 8, mia; 9, nea; 10, uvoa; 11, uvalin.

We had no iron. The thing we made our knives out of was a reddish substance, which we dug out of the ground and melted and made into the shape we desired. We had no gold. We had images carved out of stone. They were set up in the cities. We made images to represent the gods. Some of these were of wood, others of stone, others of the red substance I have spoken of. We called it eapa. We had paintings. They were made on smooth boards.

We held that there was a life after death. Some amongst us said they saw those who had died, and conversed with them, but there were not many of these. If we desired to speak to those who had died we sought out one of these people who said they could see them. It was held a bad thing to do—the priests said so. They said we should not trouble the spirit after its departure.

I know that the submergence of Atlantis did cause the submergence of other portions of the world, and especially the space between the two parts of Norlatis, where there are now only a few islands, but in our time was land. This land for the chief part was low lying. Afar was the name by which we knew the land you call Africa.

Slavery did not exist among us. We had animals like the cattle which are in Asia now, but no sheep. We used the flesh of animals for food.

East, Nald; West, Wenda; South, Easa; North, Ota.

I am much pleased that I have been able to answer your questions. If any others come into your mind, call me, and I will come.

[TO BE CONTINUED.]

Mr. J. J. Morse.

IT is twelve months since our old friend and fellow labourer, J. J. Morse, was called to service on the higher planes of being, whence he has been directing a good deal of influence on his successor. Gladly we record our sense of obligation to him for his guidance. The fund to perpetuate his memory grows but slowly, some £300 or so being all that has come to hand. It is time the fund was closed, and we would urge every Society to make some effort to show their appreciation of his fifty years of labour. The philosophy of Spiritualism in this country was largely built by the wonderful trance addresses of a little band of mediums of whom Brother Morse was one. There should be some token to perpetuate his memory, for the new-comers will know him not.

We are informed that Sir A. Conan Doyle will deliver a lecture in the Battersea Town Hall on Tuesday, March 30th, at 7-30. The proceeds will be divided between the funds of the Battersea Spiritualist Church and the S.N.U. Fund of Benevolence. We shall expect the accomodation to be severely taxed.

A DISCLAIMER.—In order to set at rest an unfounded rumour, the Executive Council of the Union of London Spiritualists desire to state that their Vice-President, Mrs. Mary Q. Gordon, is in no way connected with or related to the parties bearing the same name in a divorce case recently reported in the press.

My Evidence before the Magic Circle.

Horace Leaf.

[CONTINUED FROM LAST WEEK.]

I DO not know how the story of "Robert Farell" impressed my sceptical hearers, but I have always regarded it as one of the most interesting and convincing things that have befallen me. It is made doubly so because of the participation in it of one of the most capable observers and authorities on psychic phenomena that we have, namely, Dr. W. J. Crawford.

It happened, in fact, in his house in June, 1915, Miss Kathleen Goligher being the medium. There had happened first the usual demonstrations for which the Goligher circle has become famous. The seance was held as usual in the light, thus enabling all present to see the whole proceedings. Furthermore, there was no professional element about it.

The usual taps, thuds, and levitations had occurred when Dr. Crawford suggested that we should see whether we could obtain evidence of identity from any of the spirits purporting to be present. The raps immediately signified approval.

In answer to a question put by myself, it was stated by the raps that someone was present desirous of communicating facts about himself. It was agreed that the invisible communicators should rap at the correct letters forming the words they wished to convey, as one of the sitters slowly repeated the alphabet. In this way the name "Robert Farell" was spelt out. As no one present knew any such person, he was requested to signify with whom he wished to communicate. It was with myself. I informed him that I was quite unacquainted with anyone of that name, but the raps conveyed the information that he was known to a friend of mine whose name he promptly mentioned. As the person referred to had a rather distinctive and honourable profession, I wondered if "Robert Farell" could tell me what it was. He readily proved he could.

Thinking that perhaps "Robert Farell" had been a member of the same profession, I invited him to tell me what particular vocation he had followed when on earth. This to the astonishment of us all, he refused to do. This seemed very singular, as there appeared to be no reason why that should not be rapped out as well as the facts already so successfully given. There was certainly no lack of psychic power, as subsequent phenomena proved, but every effort to obtain the desired information met with so decided a rebuff that we at last desisted, feeling the value of the test had been greatly impaired.

The next day I wrote to my friend a letter in which I mentioned the seance, and that the name "Robert Farell" had been given as known to him. Nothing, however, was said about the failure to obtain information of his earthly profession. A few weeks later my friend, who had been staying at a South Coast seaside resort, visited me in London. As he had not answered my letter about "Robert Farell," I mentioned the matter to him again. He admitted that he and his brother had known a gentleman of that name some forty years ago in London, but I observed a strong disinclination on his part to talk about the matter. At last he said: "Robert Farell was quite a notorious character in the district, and I only knew him as a neighbour. I saw him many times, but I have no wish to talk about him."

I told him that "Farell" knew his profession. My friend agreed that he undoubtedly did. I then commenced to tell him how I had asked "Farell" what his particular profession was. Here my friend interrupted with:

"He refused to tell you that, I expect."

"Yes, but why?"

"Well, I expect because he was a professional thief."

There are three probable reasons why "Robert Farell" refused to divulge what his profession had been. First, that he was ashamed of it. Secondly, that he was known to my friend only by repute and as a neighbour, and therefore he did not wish to convey the idea that friends of mine had been connected with questionable characters. Thirdly, because he did not wish to shock the susceptibilities of the

sitters, several of whom were new to the subject of Spiritualism, and might therefore form a wrong idea as to the nature of the entities communicating. Thus what at first appeared to detract from the test really added to its point and interest.

Revelation.

Six Articles by A. L. Wareham.

III.

WE should try to examine our beliefs in the light of Modern Spiritualism, modern science, and modern historical research. It is true that religious life of a very exalted nature is frequently attained even when religious beliefs are fallacious. In these cases persons undoubtedly rise superior to dogmas they have received and possibly not questioned. Such persons may be found in many different religious cults, and are not confined to any sect. The religious instinct is so deep and real with them, that they come very close to God and essential truth in spite of the husks that prevent others getting such close contact. Religion is really a condition of the mind, an attitude towards and a relationship with a higher spiritual power; and it may exist without knowledge of history, science or theology; nevertheless, each of these may be a help to religious thought and life, and may often be necessary to lead in the first place to belief in, and then to participation in religion. Dogmatic errors, when discovered to be such, have a tendency to destroy all belief, and to undermine religious life. Since man is endowed with reasoning faculties, it is important that our views as to religion and the grounds of our faith should not be inconsistent with facts of our everyday life and thought that are evident to us. Such statements as, "that the sun stood still at the bidding of Joshua," and "that the world was made in six days," are not likely to assist the advocates of religion, when made to people of ordinary education nowadays. The old ideas, however, are not dead, and the Bible is still held by many to be an infallible guide, while by some the meaning of passages is palpably distorted, and much of it is said to have, not a literal, but a spiritual application. Great mental qualities are devoted to this kind of work, which might well be spent in a more worthy and useful manner.

Orthodox beliefs arose in a different intellectual atmosphere from that in which we live, and although they may have served in the past, are not harmonious with the knowledge of to-day. There is the danger that along with what is false, much that is good and true may be swept away and lost to the world, and the fear of this is probably the reason why so many cling to their whole system as it is, being afraid that if reconstruction be attempted, everything will be endangered.

Many rationalist critics ridicule the idea of miracles, and the belief in miracles lies at the root of orthodox Christianity. On this subject, Modern Spiritualism throws a great light; a light that should go far to reconcile the differences between theologians and their critics. While denying the supernatural, we affirm that the phenomena usually known as miracles actually occur at the present day in all parts of the world, and in perfect accordance with the permanent laws of being. These laws we do not pretend to know completely by any means, but from the multiplicity of facts coming under our observation, we are constantly acquiring fresh knowledge; and the adoption of modern scientific methods promises to produce great additions to our knowledge on subjects material and spiritual, physical and metaphysical. If the orthodox leaders would investigate our subject wholeheartedly, they would discover in it the best of supports for true religion, and a reliable help to reconstruction. Our knowledge that spiritual occurrences take place to-day renders it reasonable to believe that they also took place in the time of Jesus and his apostles. But we know that they were not confined to those times and persons, but appear to be common in a greater or less degree to all times and places. Spiritual gifts are not bestowed on the adherents of one church only, but are spread throughout humanity. They can be, and are, cultivated by some and neglected by others; and there

have been and still are institutions for the study and development of psychic powers.

Whereas there is an uncertainty about all history, whether biblical or not, the best basis of opinion is experience, supplemented by the testimony of others, and a broad study of history. Religious beliefs are of too great importance to be accepted merely on authority; and when doctrine is founded on ancient records, for proof of which we are referred to writings of doubtful authorship, coming from the misty past and showing signs of weakness and ignorance, we are wise in withholding acceptance. In times of trouble and of doubt, we need a firmer basis for our faith than is afforded by uncertain authority. This can be obtained by a close communion with God through His visible and invisible universe, which is in reality His word and his offspring, inseparable from Him. The fuller our knowledge of all things, the greater is our acquaintance with God's works, and consequently with God Himself. Mental wholeness must not be abandoned; there must be no conflict between the intellect, the emotions and the will, but all must be harmonised so that our minds accept the truth as being one and harmonious. The conclusions of the intellect, which alone may be cold, should be woven into the practical things of life, and warmed by the emotional faculties; the whole should be led by our highest spiritual intuitions and instincts. There is an important difference between that which transcends intellect, and that which is antagonistic to it. We may believe what we do not know of a certainty; but it is foolishness to persuade ourselves that we believe something that we know to be contrary to fact. Still, there are subjects upon which we cannot come to a decision, because of the apparent contradictions. In these cases we should be content to suspend judgment until we have more light, and are in a position to judge. It will eventually be found that the contradictions are not real, but only apparent owing to our limitations.

The conflict in the mind between newly acquired knowledge and erroneous beliefs is necessarily a painful matter, and for that reason is often shunned; but this savours of moral cowardice, and in the end will bring trouble rather than satisfaction. It is much better to meet troubles courageously with patience, and to overcome them. If we are ourselves in earnest, God has many means for our instruction, none of which should be neglected by us. The laws of intelligence and ordered knowledge are equally divine with piety; and bearing this in mind, we may proceed trustfully to the examination of the grounds for the dying belief in the infallibility of the New Testament.

We believe that the statements of the New Testament are based principally on the experience and evidence of early Christians. This evidence, though trustworthy in the main, contains, like all other evidence, an element of error. It may be asked what sure guide we have, if the gospels and epistles are not infallible. Let us remember that we do not remain for ever children, and that it is necessary for our development that we do not always rely on the statements of others, no matter how learned and good they may be. We have to exercise our faculties, and, taking advantage of all help, find out things for ourselves. This applies to the spiritual life equally with our everyday life. So far as God's will is revealed in our surroundings, we can learn it for ourselves by observation. We can find by the aid of our faculties what courses of action tend to benefit mankind, and we may be sure that all that lifts us higher is in accordance with the Divine will; while that which injures and degrades is a negation of Divinity, tending towards extinction. The more we know of the facts and events of life, present and past, the more able we should be to choose the better path. But there is the great gift of conscience, which confers a natural knowledge or intuition of right and wrong, and which is inherited by us from the vast experience of our ancestors, and is used for our guidance by the unseen messengers of God.

With unformed minds, the old didactic method of teaching high principles is good and necessary. The committing to memory of most that is contained in the Ten Commandments and in the Beatitudes is excellent work. But this should be supplemented by teaching that will ensure an intelligent grasp of the principles taught, and, so far as experience permits, the practical grounds upon

which we believe them to be based. It is too frequently the case that young people, on discovering the unreliability of much of their religious education, make the deplorable mistake of undervaluing the whole, and are inclined to discard it entirely. This would be less likely to occur if, in the first place, all perceptible error were omitted from the teaching, and if in the second place young minds were trained to see the reasonableness, beauty and advantage of conforming to the tenets of a high ethical and religious code.

[TO BE CONTINUED.]

Bilson and the Question of "Evidence."

John G. Wood.

"WHY THIS THUSNESS?" I cannot claim to have originated the above phrase. I heard it many years ago from the lips of the Rev. Samuel Strong Forster, one time Headmaster of the College for the Blind Sons of Gentlemen, Worcester. Mr. Forster was a good man, one of the most charitable men living. I am sure that to refuse a request for assistance would have been to him a real grief. That phrase occurred to me when Bilson blew in upon me the other evening, for, wonder of wonders, Bilson was smiling, so I exclaimed "Why this thusness?"

"Why!" hesitated he, and so I repeated the phrase, and added "Why these smiles?"

"Surely I can smile if I wish to do so," he muttered.

"Apparently you can," I answered, "although if I had not seen it myself I should have questioned the possibility, for when a man usually comports himself as though he were first cousin to the Gloomy Dean, why, a smile seems about as remote as the planet Mars."

"Well," said he, "I rather fancy I can afford to smile on this occasion, for I have got you fixed now."

"Indeed. If that is so I can excuse your gratification, but will you please explain it?"

"Yes. Now, at our last meeting you claimed Spiritualists and Spiritualism had an unassailable position by reason of the facts on which their claims were based, but that, I find, is where your statements are distinctly challenged. I have come across many references in papers, and also in private conversations, where the claim is made that distinct and incontrovertible evidence is the one thing lacking. Several maintain that never have any returning spirits brought any ray of illumination as to the life beyond, and that as regards proof of continued personality after the change of death, that submitted is paltry and trivial in the extreme, totally unworthy of a moment's serious consideration."

"Serious, eh? Well, it might be serious if the people knew what they were talking about."

"Don't they know that?"

"No, I am sure of it—perfectly sure, and you may be equally sure of it if you will only think matters over for yourself, instead of being too ready to have your opinions ready dressed up for your acceptance. I had always supposed that Omnipresence was one of the attributes of the Deity, but it would seem that opponents of Spiritualism are now claiming to possess that, otherwise how could they claim to know that there has never been any ray of illumination brought to earth by returning spirits? There are many hundreds of private circles every week in this country alone, hundreds of services taking place at the same identical moment. How, unless they were present, can they know whether or not there have not been helpful and illuminating communications conveyed, and how could they, short of being themselves Omnipresent, know the truth? But limitations of knowledge, ignorance of facts, has never yet barred the foolish nor prevented them exhibiting their foolishness. And as regards the trivial nature of the evidence, please remember this—the people to whom the evidence is tendered are the ones best capable of forming an opinion as to its value. Here in my pocket is a letter received this morning from a very old and intimate friend. Possibly if I gave it you to read you would comment upon its extreme foolishness—that is after asking to be allowed a candid opinion—and I should not be surprised. You

would not be in a position to judge. I know my friend, and he knows me. That which you regard as foolishness, not having the key, I regard as the most helpful and characteristic part of the epistle. Without such I should wonder if there were not something wrong. So with the messages from the other side of life. Remember, first and all the time, the other life is a real life, and the people there are real men and women. Ah! how often is it that the pet name, known, perhaps, to themselves alone, has carried conviction beyond anything else could have done. If you have the key, all is clear; without it, you are unable to judge as to value. Some time ago I attended by invitation a seance at a gentleman's house. During the seance a spirit was described to me, and the words were given three times repeated 'It was, it was, it was.' Like a flash the curtain of time was rolled back more than 20 years, and I again heard in exactly the same tone of voice those words. No one else in that meeting had been present, none had been told of it, yet the spirit present knew of it and of the grave crisis to which it referred. To the outsider meaningless twaddle; to me, perhaps the most convincing test possible. That particular test was given to me in the house of my good friend Dr. T. D'Aute Hooper. Many years ago a young man in business in Birmingham made up his mind to go for a few hours to his mother's house on a certain holiday. Quite unexpected he made the rather long journey, walked in without troubling to knock. The mother looked round and saw her eldest son. Her face radiated its welcome, and her voice exclaimed "Ah! my lad." The warmth of that welcome stands out in that young man's mind to-day. Tell him, ye sceptics, when a description of that dear one is given to him, and the words and exact intonation are repeated, that such is trivial, paltry, and of no value, if it pleases you so to do, but to the one who knows, a far different value is ascribed to it. Now, Bilson, my boy, don't content yourself with accepting either the ready-made beliefs of other people, or of being convinced by the evidences received by others. Those things were never intended to convince you, nor to influence you. Exercise your own mental faculties, seek your own evidences, and only be convinced by that which is given to yourself, and which you are therefore qualified to judge upon, and even then don't be in a hurry to pronounce judgment too soon. Read, mark, learn, and mentally digest, and, in conclusion, I wish I might advise you to be as patient in this investigation as a friend of mine was in another matter."

"What was that?"

"Why, two young people had been courting, as the expression is, for years without getting any 'forrader.' 'Well,' said the young fellow, 'see you on Sunday night at the usual place.' 'No,' said the young lady, 'I don't intend to be there.' 'Why, what's wrong?' 'Well, I've been meeting you at the corner of Hope-street for years—too long, in fact. I'll meet you in Union-street if you like. And it was so.' But Bilson had fled.

MEN only struggle for that which is placed before them sparingly, or kept out of reach.

WITH spiritual illumination comes understanding and wisdom which are the keys to the hidden mysteries of nature.—PROV. iv. 7.

IGNORANCE and blind subservience to what Christians call "faith" befogs the reason of man, hindering man's spiritual progress, placing a veil between him and his God.

THE pearl-oyster that contains the precious pearl is in itself of very little value, but it is essential for the growth of the pearl. The shell itself may prove to be of no use to the man who has got the pearl. So ceremonies and rites may not be necessary for him who has attained the Highest Truth-God.

ANANDA was the favourite disciple of Gautama Buddha. Through all the wanderings of the great Hindu Sage, Ananda was the daily and constant companion and loving attendant of the Master. When the Buddha was in his 80th year, indeed the year in which he passed into Parinirvana, Ananda asked him to leave especial instructions that might guide the disciples after the loving voice that had so long instructed them had been hushed by death.—"SELF CULTURE."

Phenomena Extraordinary.

Displays of "Spiritual Radium."

A Memorable Seance.

Edgar Lucien Larkin,

Director of the Lowe Astronomical Observatory, California.

[Despite his advanced years, Professor Larkin, in addition to pursuing his astronomical investigations, finds time to actively interest himself in psychical research, to contribute articles to dozens of magazines and to publish works on such transcendent themes as the mystery of the human mind and the character and power of the soul. He is well-known as a contributor to this journal, and many of our readers have read his deep and illumining books, "Within the Mind Maze" and "The Matchless Altar of the Soul," which have been in such demand that very few copies are now available. His enthusiasm for Spiritualism knows no bounds, and the amazing phenomena recorded in the accompanying article will indicate the character of some of the bewildering wonders he has witnessed.]

THE entire scientific world was startled in December, 1899, when M. and Mme. Curie—the actual discovery being made by the toiling wife—found the most remarkable form of matter known, radium, in residual pitchblende, an ore of uranium. It emits Alpha particles incessantly, and these are helium—a true case of transmutation of matter—and, besides these, the Beta and Gamma rays have energy of great penetrating force, due to high velocities, from internal projection.

In a secluded residential district of Los Angeles, away from the roar of traffic, there stands a cottage, a refined home, the blessed home of two sisters, Mrs. Loretto H. Julian and Mary M. Schultz. All who know them are impressed with their refinement and gentle natures. They radiate cordiality, goodwill and happiness. "Everybody loves them" is a common expression. Ella Wheeler Wilcox made a long series of psychic researches with them while here in Los Angeles. I first visited the home in 1914, when various phenomena occurred, such as lifting flowers to our faces, raps, voices in trumpets, singing near the ceiling, and messages, as usual. Then a thunderstorm and rain came, putting an end to the seance. The sensitive natures of the sisters could not battle against the war of hoarse elemental forces—their spirit friends went away when lightning and thunder came.

On February 13th, 1919, I was engaged in writing a chapter in my new book, "Popular Studies in Recent Astronomy," when the telephone bell rang. The message was from Mrs. Julian, who said, "We are to have a little meeting to-night, and would be glad to have you come." I could scarcely wait until 8 p.m., when I hurried over to the beautiful home. On arrival I found invited guests, Mr. and Mrs. D., Mr. and Mrs. B., Miss M., Miss C., Dr. Q., and Mr. M. These together with the sisters, Mr. Julian, and myself, made a party of twelve. The sisters soon invited us all to the now classic and soon to be historic room in the annals of Modern Spiritualism. The sisters went to opposite ends of the table, and we were seated around it. I was seated next to Mrs. Schultz, and Miss M. next to Mrs. Julian, directly opposite. This now famous table of natural wood has no paint nor varnish. It is 4½ feet on a side, and rests on four square legs. The room is 14 feet square, and the ceiling 8 feet from the floor. A circle of fresh flowers was placed on the table. In the centre of the floral centre, Mrs. Julian stood an aluminium trumpet, telescopic, 39 inches high when extended, and 13 inches when closed. Dr. Q. brought one like it, and both were stood side by side on the table. Close to the trumpet, a ukulele, having four strings, was placed. The stems of the flowers were from 5 to 7 inches in length.

THE PHENOMENA BEGIN.

We were all seated when Mr. D. reached to the wall and turned an electric light switch, and we were in total darkness. Soon, minute specks of light formed in space

over the entire area of the table, and moved in various directions; flowers moved across our faces, rested on our heads, and were laid on the shoulders of all at the same time. Exquisitely refined tones came from the ukulele—not a tune, but notes of the chromatic scale. The two trumpets went sliding round the table, and struck each other. Soon one was lifted half way to the ceiling, when the sweet voice of a little girl called out in childish glee to Mrs. Julian, "Hello, how are you?" She replied, and we had all talked to Rosa for some time when she said "good-bye," and the trumpet fell with a loud noise.

Next the trumpet was raised to the Doctor's face, when a voice within said, "Good evening, Doctor, I am glad I can speak to you." The doctor replied, when the voice gave his name, and a long method of treatment that ought to be employed in a serious case. The voice was in tones of a physician who had passed on. Dr. Q. promised to use the treatment due to the invisible doctor's diagnosis and prescription. Mrs. Julian exclaimed that a venerable man was present, wishing to speak to me, giving the name Phyllos. I was astounded at thus hearing the name of the author of that immortal book, "A Dweller on Two Planets," the work I have often written about and quoted from during fifteen years. It is now out of print, and one of the literary crimes of the ages is that it cannot be re-published, solely from the lack of funds.

I said, "Phyllos, are you here?" A trumpet was lifted to near the ceiling three times and dashed down on the table with great violence and loud noise. We all heard subdued whispers in a trumpet as if someone was trying to be heard speaking, but we could not hear the words. Silence for a few minutes, when the open end of a trumpet was placed a few inches from my face, and a loud heavy voice spoke in impressive, awe-inspiring tones, saying: "Thoughts are things, and thou art sending them around the world. I am going to help you." Phyllos vanished, and we all sensed his going, and then silence supervened. Soon, however, the musical strings sounded, trumpets tapped together, keeping time, flowers were rubbed and tapped against all of our faces. Silence again, but all present sensed a mental depression—inharmonic thoughts pervaded all. I was ill at ease, and the sisters were depressed. The musicians and flower people left, and the room seemed empty of personalities. Then a trumpet hit the other and pounded the table four times, showing that the research session was closed, and Mr. D. reached up and turned on the electric light.

All were rising to go home, when I thought of a Sir William Crookes' spinthariscopes I had in my pocket. I asked that all be seated and I would show them radium. A Crookes' spinthariscopes is a small brass tube, 1½ inches high, and ¾ inch in diameter, having a screen coated with platino-cyanide of barium in the bottom. Above this projects a needle whose point holds a minute quantity of radium bromide or chloride. When the Alpha particles which change to helium are shot out with terrific speed and hit the particles of the platino-cyanide, the impact causes infinitesimal sparks of brilliant light to appear. The other end of the tube holds a magnifying lens. Looking through this, one sees hundreds or thousands of bright flashes if one is in a totally dark room. Mrs. Julian turned down the light. I passed the little instrument around, and all were amazed to see the rapid flashes. None save Dr. Q. had ever seen radium before. But while we were looking at the radium glow, all traces of mental depression vanished; we were all animated with wonderful harmonic thoughts; all began to talk at once, and the mental environment was completely changed from preceding unrest to joy. I felt a distinct mind change; so did all.

Mrs. Julian exclaimed, "There are many people present." Mr. D. and I said at once, "Let us hold another seance." The sisters consented, and we were all on a high pitch of expectancy. I passed the spinthariscopes around again in the darkness, so all became fully aware how radium scintillations look. The supernal light of radium transmutation is unlike any other, and one having seen it, cannot mistake the wondrous, scintillating glow. They all pointed the instrument towards each other across the table, so that all could see at a distance of five feet the bright, glowing circular disc. But the two sisters! It was an inspiration

to see their happiness and exaltation. I was animated with the possibilities of a seance where radium was present. I placed the spinthariscopes on the table between the trumpets. All was in readiness. Mr. Julian reached up and turned off the light, but before he could sit down, dozens of flowers were tapped and pressed hard against all our faces at precisely the same instant. My face was rubbed with force with carnations. So were the faces of all the others with various flowers, showing 24 hands to be at work. Flowers were placed on shoulders and in button-holes, and laid on the tops of heads. Little hands pulled our sleeves, and heavy hands slapped our backs, so there must have been far more than 24 hands of the discarnate.

Our joy was so great that we sang the "Star Spangled Banner" and "America." The ukulele kept exact time with both songs, while the trumpets beat together like the tapping of a drum. Silence supervened. But soon whispers were heard in both trumpets, as if two were talking to each other, planning what to do. The consultation finished, brilliant lights, all minute points, filled the air. These rapidly moved in circles and spirals, also to and fro in complex paths, from side to side of the table. I thought with all the force of sudden, impelling thought that the lights were radium. I reached, got the spinthariscopes, and placed it in my pocket. None was aware of this.

THE COMPANY FILLED WITH ASTONISHMENT.

Then I thought of M. and Mme. Curie, and this thought came with dominating energy. I said to Mrs. Julian, "I would like to ask a question." She consented, when I asked aloud so that all could hear, "Curie, are you here?" Instantly a trumpet was lifted to near the ceiling and hurled down to the table three times with such force that, had we done it, the tube must have been flattened. At absolutely the same time that the trumpet was pounding, a man's hand with open palm, slapped my back with great force, precisely as would be the case of an old friend joyfully greeting another. I then asked, saying, "Curie, are these lights the light of radium?" when away went the trumpet high above, and down it came three times with terrific violence. Both sisters exclaimed, "It is radium! It is radium!" And we all felt that the light was due to radium. But no one was aware that I had all the radium, freed from uranium, safe within my pocket!

I then asked Monsieur Curie if all the lights displayed in seances in ancient and modern times had been due to radium? Up went the trumpet and down with a crash three times. All were filled with astonishment profound, but none more than the sisters, who had never seen radium. To me, radium is the metal divine. It radiates light and heat for centuries. I must refer again to the gladness of the discarnate intelligences, all human souls, in the room. They were simply filled with joy that I had brought the radium into the presence of their friends, the two sisters, without whom none of the fascinating phenomena could have occurred. They are in illimitable realms already.

After the stupendous statement had been made that spirit lights are the spiritual radium, a short period of silence ensued. We tried to sing a closing hymn or song, some lively melody to complete our joy. Several were started, all broke down, the ukulele made harsh discordant notes. We simply could not sing—the singing ran out. Suddenly, another impression, too strong to be resisted had I even desired to do so, came thus: "Ask them to sing 'The Marseillaise.'" I did, when within a fraction of a second of time, joy and supreme harmony filled the room, and also our very souls.

A CHOIR INVISIBLE.

None present in the body knew the words well enough to sing the first verse, so they began to hum the immortal hymn of France. One young woman remembered a line of the second verse. They tried to sing that; but celestial singers, all French, came to the rescue. They started the majestic composition in tones many times louder than we had been singing, and over the table, even to the ceiling and around the room, sang the choir of discarnate human beings. A trumpet rose above our heads and burst forth into song, with all the words in the French language! And the strings of the ukulele were played by a master hand. No strains in any grand opera on earth could compare with the voices of the singers in this ever-to-be-remembered

seance. The song died down into low, sweet, tuneful strains and ended.

Sparks or flashes of radium appeared in all the spaces above the table, somewhat higher than our heads. In the closing, dear little hands of children tapped our faces, pulled our hair, collars and sleeves. They vanished. The trumpet tapped the table four times, and Mr. Julian raised his hand to turn on the lights. I asked that those present would keep the astounding results secret until further investigations could be made. They all promised. Then a voice close to the ceiling spake aloud without a trumpet in a facetious tone, saying, "I will not tell; come on Thursday night."

[NOTE.—The seance "next Thursday night" was beyond doubt the most remarkable ever held on earth. A thousandfold more spirit radium was presented in various kinds of scientific display. The human mind simply wonders at the events. Every minute scientific-spiritual is now being written in my forthcoming book entitled "The Supernal Glow of Cubic Altars."—HARBINGER OF LIGHT.]

Good Angels.

James McBlain.

"How beautiful upon the mountains are the feet of Him that bringeth good tidings that publisheth peace." ISAIAH lii. 7.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." ROMANS x. 15.

HUMANITY seeks ever some grand change, a transportation from the dull routine of ordinary life to a state of peace and good things generally. There is an universal desire for a heaven, be it but for a day, for a time in which our hearts will be throbbing, thrilling to a celestial vibration from the regions of perfect peace, and everything that seems to promise such a state of things is hailed with glad acclamation. Coming events cast their shadows before, it is said, but these are the glories that seem coming, glories we would all fain enjoy continually. Good things we would have them always. We would have our heaven to be eternal. Forever we would dwell in a miraculously bright sphere, where music, sublimest scenery, most friendly and loving companionship, and everything that can be thought of that would give us gladness would be and exist forever and forever. It is, above all things, necessary that the tendency of enjoyments of all kinds to pall upon the taste shall cease, and that they shall continue to please forever, or else that new and now unthought-of pleasures will be forthcoming throughout a never-ending pathway of light after we cross the dark waters of natural death. This is the great hope of humanity. Everything in this world tires the senses. Everything, no matter at first how delightful, becomes in time at least undesirable, eventually distasteful. Do we want money? Give it to us in any quantity, and we are not fully satisfied. It is the same with nearly everything.

This is the law of Nature, the law, therefore, we say, of God, which we want altered. Amongst orthodox Christians too little is said of what heaven will be like. We are told of harps and of great light, and thrones and principalities. But these are known to be but symbols, the realities no one attempts to describe. Spiritualists are more realistic. They say that the next life is on a plane similar to but higher than this one; it is a step higher than this one in our eternal life of progression; there are other higher steps upward and onward forever. We do not, as far as I am aware, in our philosophy, finish up the world and men and the universe by stating that it will all be absorbed and lost in a divine essence, as some occult teachers do; in that winding-up of things we do not hear good tidings of the great joy we would wish to experience. It is said by someone that man wants but little here below, nor wants that little long. But the fact is, he wants or wishes for almost everything he has not got, until he gets it, and then he begins to tire of it. What he really wants is a perpetual satisfaction to be given to him by

Infinite Power, a perpetual growth and ascension into unknown regions of glad and good things.

We cannot blame man for this. This wish is implanted in him by his Maker. The Great Spirit has implanted that wish in him, and we must give it place in our philosophy. It is quite right that we should wish for great joy, for great joy everlasting, and that we should strive for it in every proper way. We have learned that we cannot have really great good of a permanent character without good thinking, good wishing, good aspiring, good living. Holiness is, in those of our minds most thoughtful, synonymous with joy or gladness. "Virtue," it is said, "is its own reward," because in accordance with spiritual law it brings gladness. To be happy we must do right, we must think rightly, thus living in harmony with Divine law. If we do so we have a presage of the eternally good things that we hope for. Therefore, to have a vision that can come only from a glad state of the mind, we must live truly, act kindly, and be patient and always good and loving, our vibrations thus agreeing with those of high spirits. The state of gladness that comes from right living is a state in which the mind is attuned with the best minds in the spheres above us, and then we are open to receive a vision of a still higher kind of life, of more glorious and exalted happiness. Eternity thus is brought to us in all its beauty and glory by our lives here and now. Each one for himself must work out his own salvation. To have heaven for a little while we must work or strive hard for a little while, and to have salvation forever, to have heaven or great joy forever, it is absolutely necessary that we should forever work and do right, and help one another, and be kind and merciful. If one never did wrong one would never be unhappy for oneself, even if one wept for his fellow-man, for Jerusalem, for all the world, all things work together for the good of the good man. Every good action brings a joy because it is harmonious, and with the joy a vision, a thought, a perception, an image, a prefiguration, an inspiration of something better, glad tidings of good things to come.

The words quoted at the beginning of this article have been cited to refer to the coming of the Christ, but way back in the ages when they were first uttered, they most probably referred to the dawn, when the sun's first rays gleam golden on the hilltops, giving the message of the glad light of day approaching. The sun was a god. He was as a messenger from an army approaching to the relief of a nigh despairing and beleaguered few. How beautiful upon the sun-gilt mountains were his flying feet, swift shod with hope and salvation. First, however, there is an uplifting of the gaze of the beholder. In his sad plight of suffering and sorrow he uplifts his eyes to a Higher Power. He lifts his head, raises himself, and as the glory bursts upon him he stands erect, a man again, strong in hope, in faith, in reason, ready in action, girding on again his armour for life's battle. Looking unto his God, he reflects God's glory. His first good thought, good act, has put him in touch with higher life. Life is renewed, his veins swell with the warm blood from warm heart of hope and grace. His vision is from on high; his Saviour is really his God, who, by His messenger, has revealed to him the beauty of love and truth.

It follows that to be fully cognisant of this reality we must test it by experience; we may be convinced intellectually without being spiritually moved to action, and without that fact the conviction is of no good to us. We must do the act, live the life. This is the great lesson of this fact in metaphysics: the relationship between thought, emotion, and action. First comes the impulse or voice from on high, the messengers' voice, like a bugle call, like faint music in the heart, in the spiritual ear; the voice crying "Look up." O, poor remorseful man, look up! See upon those mountains of self-sacrifice the Christ spirit, the Divine in man, the spirit of love's everlasting labour never lost. How bright and beautiful. How glorious. And what is the message the angel brings? His countenance of light is radiant with love, love to you, to all men and women, to everything. "I am here," he says, "your saviour, the spirit of love, your friend from ages past, since and before the world began, the secret of eternal life. Behind me are a host of such as I, the army of the Lord, come to help you, angels of mercy, angels of holiness." What are we more? Aspiration, spiritual ambition, good works. Your angels, good thoughts and actions, too, do always behold the face of the Almighty.

If ye do right, have ye not an advocate, even righteousness and love, righteousness of heart, of aspiration, of deeds. The pure in heart see God, see the Infinite Good. These are the good things par excellence—to love your fellow-man as you love yourself, to serve him, to help him. Lift your eyes from the ground, the dark earth, to the mountains of transfiguration, where even the slightest deed of sacrifice and love is glorified. Lift your gaze from base metals and baser desires to the sorrowing faces of your friend and your enemy, both brethren, and in this and in your work for them behold the angels of your salvation, beautiful upon the everlasting hills of love and mercy.

Strenuous Days at St. Helens.

James Lawrence.

THE beleaguered garrison at St. Helens has put up a glorious defence, and once more demonstrated that in capable hands, animated by willing hearts, our flag can be kept flying full mast despite the most subtle and obnoxious assaults. Away back in October the fray began through a lecture given by the Rev. L. Beaumont, containing much of the hackneyed slop and falsehood so much a part of clerical ammunition. A brisk correspondence followed (as is evidenced by the huge pile of cuttings now resting upon my desk) in the pages of "The Reporter." The Editor appears to have been exceptionally fair in his treatment of contributors, only a very few being left out, while a few on both sides were abridged. Our thanks are due to him. Among those who ranged themselves in the forefront of our citadel were Mr. R. Marsden and Mr. S. Williams, while Mr. Owen, of Liverpool (President of the League of Defence) and Mr. Ernest Keeling, of the same city, did good work, although a little removed from the actual scene of action. Both took part in meetings held, and contributed to the correspondence, although ranking amongst those curtailed. Mr. Marsden's and Mr. Williams' letters exhibit a fine grasp of our philosophy, and a deep knowledge of religious and ethical matters generally, and should become a power in that part of Lancashire. Both have asked to be enrolled as local representatives of the League of Defence, a request which admits of only one response. A multiplication of similar fearless expositors would speedily drown the bigoted, misrepresenting cliques now so frantically striving to discredit our teachings. I wish I could have quoted from the yards and yards of instructive arguments arrayed by our two comrades and others, but would suggest that those really interested would do themselves a service by writing to the Editor of "The Reporter" for copies containing the correspondence. So much has it stirred the locality, that Mr. Marsden has been promised space for an article dealing with psychic photography, for the success of which he deserves our good wishes.

A Message for the World.

"THE Angel spoke to the woman, and said: Knowest thou not that the Light of the World must be born in a stable?"—BOOK OF THE REVELATION.

Your attempted redresses are too superficial; you need a radical reform, a permanent good. Look to your motive, lest your rosy apples be rotten at the core. Cultivate justice and generosity; give, for it shall be given unto you, a golden harvest, the natural sequence to sowing aright. You overrate the tinsel glitter of the tangible, the seen, ignoring the unseen and the eternal. You strive to quench the light of the God in the manger that you may go forth on a futile errand, with the tarnished lamps to dispel the darkness of ignorance and vice. You label truth error, and error truth, because you lack spiritual perception, and follow a multitude to do evil, because the courage of conviction is lacking and the company of a pure minority distasteful. Remember the candle of the Lord searcheth the heart of man, and only the renewed spirit can dwell forever in the light of the Eternal.—E. P. PRENTICE.

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FRIDAY, FEBRUARY 27, 1920.

In Serious Vein.

THE prominence given to Spiritualism in the popular press contains for Spiritualists the possibilities of serious complications. Hitherto most of those who have taken up the inquiry have done so under the guidance of an experienced Spiritualist, or under the influence of some standard book, carefully read and pondered, with the result that they have approached the matter with serious intent, and generally acted under the cover of a respectful if not reverential attitude, with results which have been beneficial and helpful to themselves.

We have for years maintained that the movement had more to fear from popularity than persecution. When spirit-communion becomes "the thing," and the spirit-people a mere plaything to while away the hour, or a mere domestic servant to do things for us which we are too idle to do for ourselves, the "danger signal" is looming ahead, and it will be time to sound the alarm. There are, of course, those in the world who would play the vandal with any sacred thing for their own amusement or to banish ennui from their minds—aye, who would tear God from His Holy place, that the baby might have His skirts to play with, if by so doing they could add to their own evanescent comfort.

There is, and has been, far too much PLAYING at table-turning or planchette, far too much visiting the clairvoyant as a change from the theatre, and, in consequence, far too much grumbling at the paucity and puerility of results.

We hold that the dangers of Spiritualism have been much exaggerated—as well by its devotees as its critics. Not that we deny danger—there is danger in crossing a busy thoroughfare, and even in breathing. One might get run over by an automobile or funeral coach, or inhale an influenza "germ," but the danger is so slight that a few simple precautions make them negligible. The right mental attitude is the best safeguard against any little dangers which may be hidden within Spiritualistic investigation. If one imagines that the denizens of the Higher Life have nothing better to do than act as playthings for our childish fancies, there is danger of a serious awakening. If one imagines that they exist simply to solve our personal and domestic problems, in order that we might be saved the trouble of careful thought and responsibility, we can well believe that the invisibles would shrink from helping to emasculate us, and might well view our whole attempt as trifling and foolish. The individual who imagines the seance room to be a form of light entertainment is likely to get little response from sensible people in the Beyond, and much attention from the practical joker. And if this is so, it is also true that the atmosphere of recent bereavement and emotional depression is not always productive of the best evidences—not because results are not obtained, but rather by reason of the fact that the bereaved mind is not in the best state of balance for weighing the evidence.

Deplorable beyond measure is the state of mind of a man who challenges the production of results in return for a set sum in cash. The spirit-world may be won by seeking and by effort, but it is not to be bought by filthy lucre, and much of it is very filthy. The value of spiritual knowledge and the services of the brotherhood of the higher life cannot be expressed in the language of John Bradley.

What, then, should be the mental attitude of the seeker after Spiritualistic truth? We cannot too strongly urge the intending investigator to approach the subject seriously, remembering that there is the whole of the future life contained within it. An attitude of keen criticism without acridity and bias, yet respectful and characterized by good intent, is the condition to be aimed at. Critics sometimes tell us that to mix scientific investigation with religion is absurd, but there is no gainsaying the fact that where the devotional atmosphere prevails the results are not only more prolific, but more reliable, and circles of seances which are opened with prayer, etc., maintain a higher average level than those which are not. We are sometimes told that this is because prayer and song "please the spirits," but we think that the improved results are probably due to the effect of religious exercises on the minds of the sitters. They are attempts to find a common meeting ground for ourselves and the invisibles by mental and spiritual attunement. If the nature and quality of our thoughts have something to do with the class of beings who are attracted to us there is every reason to believe that the atmosphere of spiritual aspiration on our part awakens a response from those who behind the veil have a sense of truth and spiritual values.

The probable result of publicity through the popular press will be to increase the number of those who approach the subject in a spirit of irresponsibility and levity, and these will, in the main, receive poor and unreliable results. They ought not to complain, since they are getting what they deserve, but their complaints are sure to be heard. However, if by such results they learn their lesson that spiritual things must be spiritually discerned—and, as we have said, spiritually sought—even their shortcomings may lead for them the path of discipline which ultimately will lead to their emancipation.

Let it ever be remembered that the truly spiritual things can never be adequately measured or defined in terms of materiality and selfishness. Spiritualists should be alert to insist on the right attitude of mind being adopted by all investigators. Not without purpose and intent the early Spiritualists led to associate the accompaniment of religious services with the seance room and propagandist meeting.

WILL Mrs. McMillan (Cambuslang) kindly send her address to this office?

WE are in receipt of the balance sheet of the Walthamstow Society, duly audited and accredited. The Society has just completed its first year of work, and is to be congratulated on a substantial balance on the right side, which augurs well for the future.

THE report and balance sheet of the Brighton Spiritualist brotherhood shows a year of great activity. An increase of 100 in membership and some £200 spent in propaganda work is recorded. The balance sheet shows a total of some £610 odd. Speakers' fees and expenses some £115 10s. 7d., with collections aggregating £207 8s. 5d., leaving a balance in hand of over £100. Altogether the Society seems to be in a healthy condition, and the officers are to be congratulated on a good year's work.

THE opportunity for obtaining permission for suitable introduced visitors to established family home circles has long been desired, and a start has recently been made by Wakeford's Circle at West Hendon, whereby members of the International Home Circle Federation can occasionally gain admission. Particulars on application to the Assistant Secretary, Miss M. E. Baines, 8, Heath Close, Hampstead Way, London, N.W. 4. Other private home circles willing to afford similar privileges would be doing good service by communicating with the Federation, stating the nature of experiences usually obtained.

CURRENT TOPICS.

**Veteran
Jas. Coates.**

WE regret to hear that our old friend Mr. Jas. Coates (late of Rothesay) has been forced by ill-health to rest from his arduous labours. At his advanced age

it is a serious strain to be roaming the country conducting public meetings when interest in our subject is so high. We trust that his wonderful constitution may speedily bring back health and strength.

**The Big
Debate.**

ON Thursday, March 11th, all roads lead to the Queen's Hall, London, where Sir A. Conan Doyle will debate with Mr. J. McCabe on "The Truth of Spiritualism."

Those who wish to attend will do well to be early on the scene. Mr. McCabe is a fine debater, and the proceedings should be kept on a high level. We shall hope to report the proceedings in *THE TWO WORLDS* in due course.

**Vaughan
v.
Doyle.**

THAT was a slashing reply to Father Vaughan which Sir Arthur contributed to the "Sunday Chronicle," a reply which should make the Rev. Father heartily ashamed of himself, whilst it

reveals to the public his lack of sincerity. If the charges he reveals against Spiritualists were true, he would surely have produced evidence in their favour. This, however, he seems unable to do, and prefers the tactics of the "Old Bailey" attorney.

**The Last
Trench.**

THE Romish Church is on its defence. It denies men the "right of private judgment." This is equivalent to turning a sentient and intelligent creature into an automatic machine. Such methods may have found compliance in an age of superstition and ignorance, but the development of education and scientific method is pronouncing its death knell.

**Spiritualism
and the
Churches.**

HAVE you noticed how divided the clergy and ministers are upon the subject of Spiritualism. It has rent them from top to bottom. Nonconformity is showing us men who are taking either side, and the Establishment is presenting the same perplexing spectacle. Previous divisions of high, low, and broad church seems to have no bearing on the question. In each camp are to be found those who have favoured us equally with those who fight us—those who praise and those who denounce us.

**Does the
Bible Help?**

THE Bible is appealed to by each side, and forms an armoury—as it ever did, from which anyone may draw weapons in any cause—good or bad, progressive or reactionary. "There is a book—who runs may read," but everyone seems to read a different message. The fact seems to be that few people go to the book to actually discover what is there, but everyone seems anxious to make the Bible support their personal and petty findings. Meanwhile, the man who has opinions based on the facts of experience is getting disgusted as well with the book as with the idolaters who worship it.

**Eternal
Parallels.**

TRUTH is one and indivisible and it must necessarily be that the recorded spiritual experiences of good men in ancient times will find some parallels in modern experience. This is to be expected, but we should maintain that the modern events are those which have been best tested and examined, and the ancient are useful as checks and references. Truth is its own authority.

**Rev. Father
Thurston.**

THIS is another gentleman who is moving about the country on behalf of the Romanists endeavouring to emulate King Canute and sweep back the rising tide. He believes it is his duty to run up the danger signal as a responsible authority would do "when the ice will not bear." A well-intentioned gentleman no doubt. He seems to follow the lead of Father Vaughan in exploiting

the exploded "lunacy" stunt, and it doesn't seem to strike him that the Romish ice is fast getting thin, and he will shortly have all his attention engaged in saving himself. Ah well! We are getting an excellent advertisement, and our strength consists in the fact that we ask no one's belief. Our watchword is "Don't mind us—investigate for yourself!"

**The Weekly
Dispatch.**

WE hear that, in consequence of the appearance of Rev. Vale Owen's script, the circulation of this paper has grown tremendously, and we note with pleasure that in order that it may not be said that the paper is making a commercial matter of this venture, they absolutely refuse "adverts" relating to the subject on any terms whatsoever. We are pleased to hear that one journal, at least, is developing a "soul." It is so refreshing, that we are glad to hear the rumour.

Do the Dead Return?

Experiences of a Bishop.

IT is quite natural that the great war, with its nerve-wrecking toll of lives, should have stirred to the depths the human desire to know if there is a life beyond—if the individual personality persists after death. Sir Oliver Lodge and Sir Arthur Conan Doyle have come out openly as believers in our power of communicating with those who have "gone west," as soldiers said of their fallen comrades.

Among all classes the spiritual or spiritist note is vibrant—Do the dead return? Do the dead know? The famous Bishop Wilberforce, of Oxford, used to tell a story that would, perhaps, excite less derision to-day than when he first told it. He was staying at an English country house, and as he took his hostess in to dinner he noticed there were six couples in all, followed by an ecclesiastic in monastic costume.

"I see you are not superstitious about sitting down thirteen to table," he said.

His hostess, much distressed, begged him to say nothing about it. He then noticed that twelve places only were set at table, and that the strange ecclesiastic was standing, unnoticed by everyone else, behind the host's chair.

Next day the bishop was walking in the garden when the figure of the monk appeared to him again, and explained that generations ago he had received a confession in writing which he was bound by his office never to reveal. Being hurriedly called away (he went on) he had slipped it into the book he was reading—a volume of the "Lives and Works of the Fathers of the Church"—and he had died suddenly before he could destroy the document, which now lay in that same book in the library of the house where the bishop was visiting.

The monk explained that he could not rest until it was destroyed, and begged the bishop to find and burn it. The bishop thereupon went into the house and asked his host to take him to the library, where they found the old volume, yellow with age, and the paper lying in it, which they burned unread. The mysterious ecclesiastic never appeared again.

THE glutton who makes himself over fat is but accumulating food for the worms.

BE patient, be hopeful, remembering that "every dog has his day," and thine will come.

SPIRITUAL phenomena may amuse the ignorant, as would a side show, but it is only useful in so far as it symbolises divine truth.

Time given to reading for amusement is wasted. A son of God accepts nothing below the occult truth, though a divine truth may be hidden even in a joke.

A "Scientist" cannot always see spiritual things; his own senses distort them, and he can but report them as they seem to him, and not as they are.

Speaking with the Dead.

Amazing Experience at a Hull Seance.

The Floating Trumpet.

DO THE DEAD STILL LIVE?

Can the dead speak?

Do the dead still hover about their loved ones on the earth planet and take an intelligent interest in their material welfare?

These questions are very much in the public eye at the present time, and recently I had an opportunity of putting them to a test.

I was one in a circle of some fourteen men and women who met in a house off the Beverley-road, with Mrs. Johnson, of Stockton-on-Tees, as the medium, and what I heard was particularly impressive. Writing as I do, immediately after the seance, while my impressions are still strong upon me, I am inclined to say that the phenomena were bordering on the marvellous. I use the adjective deliberately and after being firmly convinced that no other word fits the case.

We formed a circle in a drawing-room. That is to say, we seated ourselves round the room with Mrs. Johnson in front of the fireplace. In the middle of the floor was a slender aluminium trumpet—an object of much curiosity to the uninitiated, for it was through this instrument that the so-called dead were to speak.

Heavy curtains were drawn across the window, and while we were arranged in such a way that the best was made of whatever magnetic force we each individually possessed, a bright incandescent gas light was burning.

The medium explained, at the outset, that when the manifestations began the trumpet would rise from the floor, and float in mid-air around the circle, and that it would tap the hand or the cheek of the one who was to be addressed. The person who was so touched would say "Thank you, friend," and then wait for the message.

A few other words of advice were given as to conduct during the seance, and at about 3-30 the gas was turned out, and we were in darkness.

THE SEANCE COMMENCES.

Immediately the hymn "Angels hover round us" was struck up and sung with much heartiness, the voice of the medium being distinctly heard. This is a point I wish to emphasise later on.

On the conclusion of the hymn, the Lord's Prayer was recited, and at the end of this more hymns were sung, and then—what was that? Yes! There was the tap, tap, tap of the trumpet in mid-air, and a rich baritone voice issuing from it joining in the concluding strains with delightful harmony.

And then a voice—strong, powerful, every syllable clearly enunciated. It was David Duguid, the medium's control—the master, as it were, of the ceremonies. He gave us the season's greetings, and talked as rationally as would any ordinary mortal.

"Thank you—thank you, friend."

The trumpet had touched someone, and we listened.

"It's mother!"

These were the words that issued from it—faint at first, but the voice grew stronger as the sitter and her spirit mother conversed on family matters.

In the dark I scribbled my shorthand characters on the backs of a number of blank postcards I had taken with me, so that I do not entirely rely upon my memory.

It was a very touching interview, and apparently most evidential.

"No, I haven't the cough now. I'm all right, and very happy," were the concluding words, and the voice departed to make way for others.

For David at this point explained that spirit-friends of those in the room were waiting to make themselves known, and could only "come through" on the vibrations and power of the individual sitters.

In order to increase the rate of these vibrations more hymns were sung, and many were the spirit voices that joined in, often in exceedingly sweet strains, and always with singular correctness.

Again the trumpet was "up." A gentleman next but one to me said "Thank you, friend," followed by faint noises in the trumpet, which I judged to be straight in front of me.

SONGS BY "DEAD" MEN.

I listened intently.

"It's Eddie and Andrew," said the voice.

The recognition was instant, and the speech of the sitter was trembling with emotion.

They were the "dead" infant sons of my neighbour, now, so they said, grown up in the spirit-world.

Other voices came through.

"John McMillan, and Mary, and mother—we are all here!—glad! oh, so glad! to be with you."

And all the while David, the control, could be heard now and again helping the spirits to manifest.

"Ye see," he explained, "they're no used tae it: they dinna know how to talk at fir-r-st, an' they're all sae eager tae get in a wur-r-d. 'Cos they want yer tae know they're all alive an' kickin'."

Then a lively voice came along—one Joe Griffiths, who spoke in broad Lancashire. He exchanged a joke or two with the writer, and invited the circle to sing the song, "I like plum pudding and pie."

"But you don't like it now, do you?" I inquired.

"No," came the prompt reply. "I've no need for it on this side; but I used to do, and I like to hear the song even yet."

"Well, sing it then," I asked.

And he did right lustily. The trumpet was directly in front of me, and I could hear the words of the song as distinctly as though it were coming from a 50-guinea gramophone.

One of the gentlemen started up a plantation song, and to hear Joe chip in here and there with a "pom-pom" and the "yalloo" of the nigger minstrel was worth going a long way to hear.

The next minute David would come with his broad Scotch accent, and it was these contrasts, so instantaneously produced, that disarmed suspicion.

NO OPPORTUNITY FOR DECEPTION.

I wrote earlier on of the medium's voice being heard whilst the trumpet was actually speaking. I satisfied myself on this point dozens of times, which, in my opinion, entirely frees her from suspicion.

Of the rest, they were, for the most part, uninitiated. Besides, I do not see how it was possible for anyone present to use the trumpet in a narrow circle, and, in the inky darkness, to tap the sitters so surely and so lightly.

Every minute of that seance I was alert, straining my ears to detect the least movement of the sitters. I was sitting next but one to the medium, and I affirm she never moved from her seat, I had every human voice located, and fixed them to the very end of the sitting.

I could easily fill three columns if I were to narrate all that occurred in that seance of 2½ hours. The proofs of evidence were so numerous and so strong that they would be worthy of being put on record if they were not so private.

It was the little family touch that carried conviction. To the outsider it might have appeared trivial, but to the sitter that one word, or phrase, or a recalled incident, was all that was needed.

The trumpet touched my hand, and a faint voice called me. It was very faint, but the words thrilled me through and through.

"Mother!"

I questioned. Yes! Father was there, too! and Lily! and my own child—a beautiful baby girl who died at three months old, and who would now have been 15 years of age.

I thought I heard the word "Father"; the sitters said they heard it, and then, just when I was hoping to hear more, a very strong personality "came through."

A HUMOROUS INTERLUDE.

Later, David explained that the last-named spirit would not be denied.

"But, David," I protested, "I was hoping to hear more from my girl."

"Never fear, she'll come again. She's a braw lassie," answered David.

I questioned David on this point, and it is singular that in describing her he said he would take her for about 16 years of age.

Other messages followed, which I have not the space to deal with, but one more incident I must give.

One of the gentleman sitters started another plantation song, which dealt with "A golden sea," "White wings," and so forth.

Joe Griffiths "came through" and joined in, and created roars of laughter with his remark, "You'll be sadly mistaken old man," this in reply to the singer's reference to the "white wings."

The seance was closed by David, and his final words, "God be with you," were taken up by the circle and reverently sung. A short prayer by one of the company, and in a few minutes the light was put on, and there the trumpet was, in the middle of the floor, as though it had never been touched.

MY CONCLUSIONS.

And what have I to say of it? you ask.

My reply is that it is a baffling mystery. I am convinced there was no trickery. When those voices came through the trumpet a pin could have been heard had it been dropped. Not the faintest rustle could be heard.

But any suggestion of trickery is disposed of at once by the recognitions which took place, and the conversations that ensued.

My own experience, I must confess, was not a convincing test, but that does not in any way minimise the genuineness of the other communications.

During the evening I, an uninitiated, could see bright lights about the place; and whilst I watched them I argued the point to myself.

I was not deceived. I am too old a bird. I have been an observer all my life, and am not one to be easily imposed upon.

I have carefully weighed the whole business up, and have come to the conclusion that a trumpet seance, with Mrs. Johnson as medium, is not to be dismissed with a "Pooh, pooh!" and "What bosh!"

I have read Crawford's investigations in 'psychic phenomena'; likewise have I studied most of the latest publications on psychic matters, and now, having had a sitting with Mrs. Johnson, and heard the phenomena of the "direct voice," I am more than ever inclined to the opinion that proofs such as these of survival after death will never be disposed of, as most critics imagine, by mere denunciation.—J. B. in "The Eastern Morning News."

A Spirit Message through Guy Bogart.

I DON'T want to see you get together in beliefs. I don't want to see you plumped out of the mould of a melting pot into uniform ninnies. But I would like to see you welded together in love, tolerance and a common pursuit. Be free to discuss with any seeker, but avoid all arguments. An argument sets up bad vibrations which are destructive to the individuals participating and to the greater social being. Argument closes the pathway to progress. Debates widen the breach between parties. There can be no love without tolerance. The measure of one's ignorance and immaturity is the degree of his intolerance. There is not a movement on earth that is entirely free from the sectarian spirit. I have worshipped in a negro "holy roller" camp meeting on the Kentucky hillsides and in the impressive ceremonies of the Roman Catholic Church. I have worshipped before the Buddhist shrine and with the sand fleas of the ocean shore. I ask not the "belief" of any man. I can find God in any movement that is seeking the spiritual meaning of life. In this connection, I like the sentiment expressed in a recent issue of "The Progressive Thinker": "My brain refuses to record anything in fourth dimension until I have solved all the problems in third dimension. There is no use trying to cut corners."

THE SLACK FUND.—Retiring collection, Mrs. Harper's meeting, Bradford, 14s.; Mrs. Fitzpatrick, 2s.; Hemsworth Society, £1; South Elmsall, Moorthorp, £1 12s. 6d.; Mrs. Oxley, 2s. Total to date, £14 2s. 7½d.

Spiritualism and Insanity.

More Parsons than Spiritualists in American Asylums

The World's New Hope.

Sir Arthur Conan Doyle.

IN the "Sunday Chronicle" of the 15th inst. Sir Arthur Conan Doyle made a spirited reply to the strictures of Father Bernard Vaughan. As a large number of people did not see the article in question, we have no hesitation in giving further publicity thereto. The "Chronicle" has not been conspicuous in the past for its favourable treatment of our subject, but we hope that the future may see equal favours extended to us, to those granted to our opponents.

FATHER VAUGHAN, in wild and whirling words, has commented upon the deteriorating effect which Spiritualism has had upon my own character and upon the world in general. The former is of no interest, but the latter cannot pass unchallenged, for those who are ignorant of the subject might imagine that there was some truth in his allegations, and so be frightened away from the God-given knowledge which has been sent upon earth in this hour of mankind's deepest need.

The controversialist who defends Spiritualism is like the famous regiment which had no front, as the attacks came from all quarters. These attacks are naturally contradictory, and if the Spiritualist were not there at all, there is the material for a fine battle among his assailants.

The Jesuit, the atheist, the conjuror, and the unscientific man of science are the more prominent of our opponents. It is the former whom we have to deal with at present, the kind of man who has brought his venerable church into disrepute, for at every stage of human history he has plunged in upon the wrong side, and by his noisy violence has committed his church by influencing the more ignorant members.

I am sure that there were millions of sane Catholics who had no desire to persecute Galileo, to uphold Tetzels, or to deride each new advance of modern science.

Fifty years ago, the Father Vaughans of the day were ridiculing Darwinism, as fifty years hence, unabashed by repeated exposures, they will be deriding any fresh step which the human race has taken into the gloom which surrounds us.

It is the influence of such thinkers, if the name can be applied to them, which is continually driving the laymen of independence and character out of the church. They are placed in the position of "faith or facts?" And if they are honest men they choose the latter.

LUNACY FIGURES.

The particular line of attack which Father Vaughan has chosen is that Spiritualism leads to insanity. A larger experience would teach him that the religions which preach predestination or hell-fire have infinitely more connection with the production of insanity than Spiritualism has ever had.

Personally, in the course of thirty odd years, during which I have been a psychic student, I have known one young lady temporarily shaken by psychic study. Mr. Oaten, president of the National Union of Spiritualists, has recorded out of his unique experience less than half a dozen cases.

Mr. Percy Street has presented figures drawn from his own ministry showing that insanity is practically unknown among his people.

Surely it is a matter of common knowledge that Spiritualism has greatly increased during the war, and in the same period there has been a marked decrease in the lunacy returns.

To come down to positive figures, we have those collected by Dr. Crowell in America. These showed that out of 32,319 male lunatics there were, I regret to say, 215 clergymen, while the male and female Spiritualists combined came only to 45.

These figures refuted Dr. Winslow's assertion that American statistics were against Spiritualism, but the Doctor himself, before his death, handsomely withdrew all that he had said, and accepted the whole Spiritual revelation.

An inquiry was made by the "British Medical Journal" (February 13th, 1879), which reported 14,550 American cases, containing only four attributed to Spiritualism. The report added: "We have before us the 62nd Report of the Commissioners of Lunacy. . . and not one single case due to Spiritualism is therein recorded."

EXAGGERATIONS.

It is remarkable that in the similar report of 1913 the four counties in which an increase was recorded—Anglesey, Merioneth, Carnarvon, and Westmorland—are four in which Spiritualism has least hold.

There is no subject upon which our opponents talk more wildly than this of insanity. Some little time ago the Rev. A. V. McGee held up a terrible picture of the results of Spiritualism in unhinging the mind.

On examination, his case appeared to be founded upon one woman whom he had seen and several of whom he had heard. Even this tiny basis soon disappeared for the woman whom he had seen expecting stigmata wrote to me and informed me that she was not a Spiritualist at all.

Therefore, unless Mr. McGee had two acquaintances expecting stigmata his stock of examples had disappeared altogether.

Now we have Dr. Schofield quoting the discredited figures of Dr. Forbes Winslow.

All this "deadly warning by leading medical experts" is simple ignorant nonsense, with no basis of fact whatever. Professor Morselli, the famous Alienist of Genoa University, said: "I ought to say that cases of Spiritualistic madness are very rare. In my long career, and among thousands of patients, I do not remember more than four or five. All the Spiritists whom I know have shown themselves to be persons of balanced character and cultured mind."

In face of these facts and figures it takes some audacity to talk of Spiritualists as if they were on the borderland of reason. I have, on the contrary, received many letters from people who have declared that this knowledge had saved their sanity, and even held them back from self-destruction.

BLAMING THE DEVIL.

In his article upon which I am commenting, Father Vaughan has for the moment taken down his diabolical bogey and hoisted that of insanity. I am aware, however, that it is with the former that he has recently been scaring the faithful in the provinces.

How any man or any body of men can force their minds to believe that the devil is going about preaching the certain survival of the soul, and that its status in the Beyond depends upon its purification and development here, is inconceivable to me.

Does not Christ's test apply, and is it not evident that this is the old outcry raised so long ago by the Pharisees and repeated periodically by their descendants?

I have before me a letter received by the last post. It begins: "I had resigned myself to annihilation after this life, and the thought has been anything but serene. This new knowledge is indeed a comfort and a joy." Does this sound like the work of the Devil?

Every Spiritualist is aware that he is only on the edge of an enormous subject, which has been ridiculed by the ignorant, defiled by impostors, used for base purposes by worldlings, but sanctified by the devotion and courage of great numbers of men and women who have testified to the truth.

We are by no means self-satisfied, and are keenly aware that our movement needs elevation, purification, and increase both of knowledge and of actual living spirituality.

We are not so foolish as to take the attitude of some of the churches, and to say "This is final. Knowledge can go no further."

THE CHURCHMEN VOTE.

But with these reservations we are aware that we have discovered, or rediscovered, the most important truth upon earth, and that the regeneration of the human race will date from that discovery. After long wandering in the desert we are now entering the Promised Land.

It is amazing the progress which the last year has seen. Not only are the papers more courteous and more enlightened but everywhere, as one travels round, one is conscious of a more receptive and comprehensive atmosphere.

The stuff which used to be served up by way of criticism has ceased to appear, or, if it appears, has ceased to have effect, because the readers are educated beyond the stage where they would take it seriously.

Small straws show the current. Within the last week at Aberdeen, the Theological Club, consisting of U. Church ministers, had a two hours' debate on Spiritualism with an even division at the end of it. That would have been impossible a few years ago.

Again, at the Durham University Union Society, a similar debate was carried by the supporters of psychic phenomena by 27 votes to 19. These and many other signs, including the phenomenal success of Sir Oliver Lodge in America, show that we have come definitely into the vision of the world, and that can only mean the beginning of complete acceptance.

But it cannot be repeated too often that we are here to help not to hinder religion, and that we are too great to become the monopoly of a sect, but one part of the common heritage of mankind, explaining the past, giving consolation in the present, and holding out sure hope for the future, founded upon knowledge rather than faith.

AN APPEAL TO PATRIOTISM.

In an outburst of somewhat forced patriotism Father Vaughan says: "As an English patriot, I denounce with all the vehemence of my soul the frauds, the freaks, and the fiends who shelter themselves from the true light in the black holes of occultism."

We are all united in denouncing frauds and freaks—fiends I know nothing—but we think that the highest English patriotism is to lead the world in the conception that God is very near to us, that His revelation is by no means exhausted, and that as the human brain expands this revelation becomes gradually more clear.

That is the true message of Spiritualism, and this foolish insistence upon tables or chairs is as if a man were to comment upon the wooden penholder of a teacher, rather than on the words it traced.

FRANKNESS and honesty are the essential to reach the beginning of spiritual progress.

WHAT a man knows will sometimes fill a book, but what a man THINKS he knows will often fill a LIBRARY.

LET the priest understand that you know that God is within you and he will not offer his services to you; the mythical God and ignorance are his support.

IF the State hangs or electrocutes a murderer, the State is a premeditated murderer—a murderer in the first degree, and will pay the penalty. To declare war is a form of murder.

ARE there any Spiritualists in or around Pontefract who would assist in opening out the work in that town? If so, arrangements might be made for a mass meeting to gather together those interested. Address Mr. A. E. Beck, 17, Thomas-street, Shipley, or the Editor of this journal.

WE are sorry to hear that our veteran Spiritualist Professor James Coates, has had a breakdown in health at Brighton, which has necessitated the abandonment of his six months' lecture tour which has been organised for the Southern counties and London. We understand that on recovery he will return to Scotland.

NATURE not only leaves slackness and indolence unrewarded, but punishes them with strictness and severity. She withholds the prizes and raises her terms. Even postponed duty is made harder. When vigilance is relaxed, difficulties accumulate. Delay to make the best use of immediate opportunities means a heavier penalty of time. The poet Browning was never tired of teaching that the work done faithfully and patiently on earth was a preparation for the life eternal. It was not only a preparatory character, but the work itself would survive. . . . A wise man will, therefore, plan his tasks, not upon the small tasks of earth, but upon the grand scale of the life eternal. H. LEFROY YORKE, M.A., B.D.

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.

LONDON.

ON Tuesday, the 15th inst., the Union of London Spiritualists held their annual social and dance. A large company attended at Holborn Hall, and spent a very enjoyable evening. The President (Mr. Richard Boddington) presided. It is on such occasions as this that old Spiritualists meet to renew their friendships and talk about old times. Among the company were Mr. and Mrs. Clegg and Mr. Arthur Hough, whose united services in Spiritualism total more than a century. Mrs. Mary Gordon, Mr. A. T. Connor, and Mr. Harry Boddington (vice-presidents) and Mrs. E. M. Ensor (secretary) must have rejoiced at the success of their efforts. Among the many well-known public workers present were Mr. and Mrs. Vout Peters, Mr. and Mrs. Horace Leaf, Mrs. Neville, and not least welcome, Mr. Leslie Curnow, of "Light." Among the services so capably rendered in song, recitation and dance, mention may be made of the orchestra, Miss Hazell Jones, Miss Maskell, and Miss Madge Rose. Those who were fortunate in being present at this gathering must be anxiously anticipating the arrival of the next social of a like nature.

LITTLE ILFORD.

THE annual general meeting of members of the Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, was held on Tuesday, Feb. 17th, when there was a good number present. The balance sheet showed a good result of the year's work. The new church and is growing, and we need it, the present building not being large enough. The following officers were elected: President, Mr. W. Watson; vice-presidents, Mr. Elliott and Mr. Stephens; secretary, Mrs. Dixon; assistant secretary, Miss Wilson; treasurer, Mrs. Watson; stewards, Mr. Hodges and Mr. Tillett; organist, Mrs. Watson; delegate to U.L.S., Mrs. Jamrach; auditors, Mr. Robertson and Mr. Hine; gycum conductor, Mr. Hall; assistant, Miss Robertson; secretary, Miss Wilson; committee, Mesdames Robertson, Marriott, Patenden, Tutt, Self, George, Jackson, Tillett, and Mr. Martlett. A hearty vote of thanks was accorded the retiring officers for their past work for the Society, the auditors, and Mr. G. T. Gwinn, the chairman of

the evening. Mrs. Marriott is obliged to retire on account of ill-health. All communications in future to Mrs. Dixon, Arbor Lodge, 17, Bedford-rd., South Woodford.—[NOTE.—We have perused with pleasure the balance sheet which has been issued by this Society. It shows a balance on the right side and a substantial building fund. The accounts seem to be well kept and clearly stated.—EDITOR.]

A social and dance was held on Saturday week at the Carnegie Library, in aid of the New Church Fund. It was a record success, many having to be refused admission. Owing to the illness of Mrs. Jamrach, the M.C., Mr. Watson, assisted by Mr. Pitman, officiated. Our thanks are due to the following artistes: Misses Phillips, Kirchner, and Stanborough and Messrs Watson and Burrows. Each contributed songs which were highly appreciated. A hearty vote of thanks was accorded to Mrs. Jamrach for organising such a pleasant evening, also to the artistes and all helpers. A special vote of thanks was accorded to Mr. H. R. Hagden, the pianist, whose splendid playing caused the dances to go with full swing and won the praise of the dancers. Mrs. Jamrach was present, though unable to officiate.

A NEW PAMPHLET.

Is Spiritualism a Religion?

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

A STRAIGHTFORWARD STATEMENT FOR THE RELIGIONIST.

COPIOUS BIBLE REFERENCES.

Price 4d. Post Free 5d.

Special Reduction for Quantities.

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

BATTERSEA.

ON Sunday, the 22nd inst., we had a visit from Mr. Alfred Vout Peters, who excelled himself both in his address and his clairvoyance. Our hall was packed, and we turned numbers away. The time has come for us to seek new premises, and on March 30th we are holding a public meeting in the Battersea Town Hall, when Sir Arthur Conan Doyle will be the speaker. The proceeds after expenses are paid will be divided between the S.N.U. Fund of Benevolence and the funds of the Battersea Church, and we are hoping to gain sufficient to enable us to take a larger hall.

BRIXTON.

ON Saturday, Feb. 21st, the members and friends of the above church took advantage of a social to present to their Secretary, Mr. H. W. Nuthall, a massive 18ct. gold signet ring as a token of their respect and esteem for him. The President (Mr. Payn), in making the presentation, referred to the consistent progress of the church during Mr. Nuthall's period of office, the accuracy and clearness of his accounts, and the general good-fellowship that existed between us all and concluded with the hope (which was shared by all present) that Mr. Nuthall and himself might be spared for many years to work side by side for Brixton Church and humanity in general. Mr. Nuthall, in thanking the donors of the gift, made special reference to the splendid conditions of harmony that prevailed within our ranks, and hoped that he would be permitted to work amongst them for many years.

TOTTENHAM.

It does seem a shame to have to turn away every Sunday night from 30 to 50 would-be inquirers for want of room, and that is unfortunately our weekly practice. We are badly suffering from lack of funds for acquiring larger premises, and earnestly hope that some earnest minded sympathisers will help us by sending along their donations. They will be most gratefully acknowledged, and are going to do a great amount of good in an urgent case.

ABERDEEN.

Mr. W. R. SUTTON, of Sheffield, conducted the services, and gave some remarkable clairvoyance and clairaudience to crowded audiences in the Music Hall in connection with the Bon Accord Spiritualist Church. It was his first visit to Aberdeen. His address on "Light after darkness" was very impressive. The audience was astounded at the able manner in which Mr. Sutton gave his messages, and his return visit will be looked forward to.

BRISTOL.

MISS MARY MILLS, of Torquay, has just completed a nine-days' propaganda with the Bristol United Spiritualist Society, finishing a highly successful series with a lecture in aid of the Southern Counties Union. Miss Mills is an exceptionally cultured speaker, with a full knowledge of our philosophy, and is also a capable demonstrator. The subject and the speaker were both accorded a most enthusiastic reception, and we are looking forward to her next visit.

BLACKPOOL.

UNDER the auspices of the above church, a most successful tea and concert was provided by the mothers on Wednesday, the 16th inst., upwards of 200 people sitting down to an excellent tea. A concert of more than ordinary interest followed, which was heartily appreciated by the assembled guests. Mrs. Lizzie Nurse occupied the chair for the entertainment, which was opened by the mothers with the glee, "Welcome to all," sung in pleasing style, as also the other glees which followed. Other items rendered by Miss Neill, Mesdames Hobbs, Hunter, Lord, Mills, Procter, Milby, Weekes, Butterworth, Hartley, and Parkinson brought forth many encores. Mesdames Willacy and Armitage successfully carried out the catering. A vote of thanks to the mothers brought one of the best social evenings to a close. The heartiest thanks of the church are conveyed to all who made the event such a success.

CORBRIDGE.

ON Sunday, Feb. 15th, a band of earnest Spiritualists met at Newcastle to entrain for Corbridge, whence the call had come to unfurl the flag of our truths. Arriving at Corbridge, the party were met by Mr. Rutherford, of Dilston House, and a few local friends. We were glad to greet Mr. Nicholson, from the neighbouring town of Hexham. After a goodly supply of pamphlets, etc., had been disposed of, all assembled in the large parlour of Mr. Rutherford's home. Mr. Martin Dodds, of Gateshead, presiding, spoke of the desire to establish a Society at Corbridge to further our truths for the benefit of the residents of the historic town and surrounding districts. After the singing of the opening hymn, Mr. Ben Carter gave a soulful invocation. Then Mr. Jack Laverack (Redcar) dis-

coursed on "The world's need of Spiritualism," and as one listened to the masterly, logical address a consciousness of good seeds being sown was felt by all. Mrs. W. Vipond (Dunston) gave clairvoyance in a most convincing manner, followed by Mr. R. Wright, Mrs. Wardle, Mrs. Dodds and Mr. Carter. The evening passed quickly, and the rich time of blessing was brought to a close by the singing of the vesper. Mr. Rutherford is most earnest and sincere in his investigations and his desire to establish a Society.

CASTLEFORD.

THE Castleford National Spiritualist Society on Sunday last had the opportunity of listening to trance addresses delivered through the mediumship of Miss Fitzpatrick, of Hemsworth, which were of a most eloquent and uplifting character. Miss Fitzpatrick has not yet seen sixteen summers, and the large audience was held spellbound for nearly an hour by the earnestness and free delivery of the control. The clairvoyance was of a satisfactory character. The Society is looking forward for another opportunity of hearing this youthful platform worker.

COVENTRY.

WE held our second public meeting on Sunday, Feb. 15th, at the Hawksley Club, Longbridge Estate, Northfield, Birmingham, the medium being Mr. John G. Wood, of Birmingham, who conducted two services, and also by request a meeting on Monday. The addresses were greatly appreciated by all, and the clairvoyance was distinctly convincing. The Monday service was enjoyed by everyone present, the psychometric tests being helpful to all. Mr. W. D. Pitchford ably filled the chair.

DARLSTON.

ON Wednesday, Feb. 18th, we were favoured with a visit from Mrs. Jessie Greenwood, and on the Thursday from Mr. Aaron Wilkinson. There were good audiences at each meeting, and both speakers held the audiences with wonderful power. The harmony that prevails here speaks well for the efforts put forth by the officers of the Society. The clairvoyance was greatly appreciated. On the Sunday another treat was in store, Mrs. Stair being the speaker at both meetings. She also gave an address on the Monday.

EXETER.

MRS. JENNIE WALKER, of London and Canada, who was well-known as a prominent evangelist (the "Yorkshire Nightingale") among the Nonconformist churches in Exeter some years ago, held a mission at the Market Hall, under the auspices of the Southern Counties Union. On Sunday, in the afternoon, she spoke on "Flowing power," to a deeply interested audience which filled the hall. In the evening the hall was filled before the service commenced, and many had to be turned away. In the course of her address, which was listened to with rapt attention, Mrs. Walker described the teaching of Spiritualism with regard to the great question: What of those who have gone on? Is it well? Her answer was yes, all is well. There was nothing wrong or inhuman in Spiritualism satisfying the natural longing of the human heart to get a reliable answer to this great question. The meetings during the week were of a most successful character, the large numbers attending signifying by their

outbursts of approval that their interest in Spiritualism and the teachings of Mrs. Walker was well sustained.

GLASGOW.

THE Glasgow Association has decided to commence a Study Group on the lines suggested by the S.N.U., and Mr. Ernest W. Oaten addressed the inaugural meeting on Saturday evening week on "The scope and purpose of Study Groups." Mr. Galloway, President of the Association, cordially approved of the scheme, whilst Messrs. John Stewart and J. McDoe preferred their warm support. Officers were elected, and the local friends are expecting that useful work may be done to educate the studios in the fundamentals of Spiritualism, and bring forth useful workers to advocate a sane and intelligible Spiritualism.

On the Sunday morning Mr. Oaten gave a stirring address, which was followed with clairvoyance from Mr. R. Sutton, of Sheffield. At night Mr. Oaten addressed a large propaganda meeting at Hamilton. This was Mr. Sutton's first visit to Glasgow, and he caused a deep impression by giving full names, date of transition, and other particulars, which brought recognition in most cases. On the 22nd inst. the Rev. Tyssul Davies, B.A., London, was the speaker. In the morning he was assisted by Mr. W. Rex Sowden, another gifted clairvoyant. At night Mr. Davies took the whole service, and dealt exhaustively with the subject "Foretelling the future."

SHEFFIELD.

THE speaker at the Centre Society on Sunday, Feb. 22nd, was Mrs. Charnley, who took as her subject at the evening service "Nature the seance chamber." There was a full congregation, who listened with pleasure to Mrs. Charnley's elevating discourse.

SMALL HEATH.

OUR services were conducted by the boy medium, Master J. H. Sharpe, who gave an address on "Death has lost its terrors," which he explained in a very pleasing manner. He also gave clairvoyance. Our hall was full. Mr. Sharpe presided, and Mrs. Saunders rendered a solo.

SPIRITUALISTS RENDEZVOUS.

MRS. GRADDON KENT occupied the platform at Furnival Hall on Friday evening, and delighted her audience with experiences, detailing her association with the late W. T. Stead and other Spiritualist pioneers, and giving remarkable incidents in her long career of the varied phenomena which had showed through her mediumship. Owing to the inclement weather the company was smaller than usual, but, like *Oliver Twist*, they "asked for more," and Mrs. Graddon Kent has promised a full evening in large public hall. Clairvoyance was definite and convincing. Mr. H. J. Osborn promised an official reply to Dr. T. Schofield's insanity declaration at an early date.

PLYMOUTH.

WE have had the pleasure of a three-days' visit at Morley-street from Mrs. Jennie Walker. Excellent addresses and convincing clairvoyance were given and her visit was a marked success, many being turned away on the Wednesday evening. There is a great inquiry going on. It is due to propa-

ganda work of this character. We are looking forward to a return visit from Mrs. Walker.

WOLVERHAMPTON.

ON Sunday and Monday, Feb. 21st and 24th, the Temple-street Club welcomed for the first time Mrs. Petz, the spirit painting medium from Stoke-on-Trent. Her evening service was "New facts for old faiths," followed by spirit drawings in a remarkably quick way, combined with messages written on drawings, which brought instant recognition to friends present. On Monday evening her subject was "The birth and growth of my spirit painting mediumship," which was attended to by a crowded congregation.

NOTTINGHAM.

THE adjourned annual meeting of the Progressive Spiritualist Society, Cobden Buildings, was held on Wednesday, the 18th inst., when the Secretary gave a financial statement dealing with the assets of the Society from 1913 to 1919. The statement showed that at the present time the Society holds over £200 in bank, and the Treasurer's hands, and also other valuable assets, which would bring the total to close on £400. The statement was received with every satisfaction. A meeting of work is to be held shortly, when it is hoped the above amount will be considerably augmented, as in the future we are looking forward to having a building of our own wherein the work of Spiritualism may grow, and progression be made to enlighten and help those who are seeking comfort and help.

MEETINGS HELD ON SUNDAY FEBRUARY 22nd, 1920.

BARROW. — Services as usual. Morris speaker and clairvoyant. Good audiences.

BARRY. — Mr. J. Woodland gave an able address on "Spiritualism in light of present-day criticism," showing that false and absurd statements advanced by some critics were made by those who had never investigated the subject.

BEDWORTH. — Mr. Burrows gave addresses and clairvoyance to large audiences.

BIRKENHEAD. — Address by Houghton on "Skating on thin ice," followed with clairvoyance by Mrs. Linton. Mrs. Cromberholme officiated at the organ.

BIRMINGHAM. Spiritualist Church. Morning and evening Mrs. Macgill gave good addresses to large audiences.

ASTON. Mr. Geo. Passant gave an address on a subject suggested by a member, "Let there be light," which he treated in a masterly manner, followed by clairvoyance.

ERDINGTON. Mrs. Inscow took evening service, her subject being "God is love." Mrs. Harlow presided.

BRIERFIELD. — Mr. R. Davies of Manchester, favoured us with a three days' mission, by special request of members, who derived such instruction and help on his last visit. On Sunday and Monday evenings he gave photograph seances. At the Sunday service he gave an address on "The significance of life," which proved a success. We had crowded audiences at all meetings.

BRIGHTON. Athenæum Hall. — On Sunday, Mr. W. Ford gave an address on "The building of the temple," and Arthur Lawrence gave an address on "The door to the future." Special session in the afternoon. Percy Street, Mr. Jackson and Coles gave addresses. Evening at Percy Street gave an address on

Lyceum and its work," and Mr. Jackson also gave an address. Descriptions by Mrs. Street. Good audiences.

BRISTOL. — Address and clairvoyance by Mrs. Jennie Walker. Her addresses were greatly appreciated by the large audiences. Hall packed at night, the largest congregation we have ever had. Mr. Eddy presided.

Bishop-street: Morning, circle conducted by our old friend, Mr. Rudman, and in the evening Councillor Harrison gave an address and clairvoyance. Mr. Lewis presided.

BULWELL. — Services conducted by Mr. Webster, who gave a short address in the afternoon, and in the evening discoursed on "If a man die, shall he live again?" Good audiences.

BURTON. — Mrs. Brownhall gave addresses on "The gate ajar" and "The Lord is my shepherd," also clairvoyant descriptions.

CHORLEY. — Good addresses were given by Mrs. Collier, followed by clairvoyance.

COVENTRY. — Mr. Pilkington spoke to a crowded hall, giving us an intellectual treat.

DONCASTER, Spring Gardens. — Mr. Aaron Wilkinson conducted our services, giving addresses and clairvoyance to a crowded audiences. His subject at the evening service was "Revelations." Mr. Crowcroft presided.

Wood-street: Services conducted by Miss V. Batty and Mr. Wood, the former giving clairvoyance and the latter an address.

DUNFERMLINE. — Mr. Thompson took both services, and gave addresses, and Mr. Hendry gave clairvoyance. Extra large audiences.

EASINGTON LANE. — Mrs. Turner gave an address and clairvoyance to a good audience.

EASTBOURNE. — Mrs. Annie Johnson conducted our morning service, and Mr. Trixe gave an address in the evening, Mrs. Johnson following with clairvoyance.

HETTON AND DISTRICT. — Mr. Palmer gave an address on "Resurrection," also clairvoyance to a crowded audience.

HIRST. — Mr. J. Curry gave an address on "Is there a purpose in life?" Mr. S. Shears presided.

LINCOLN, Mission. — Mrs. Stell, of Bradford, conducted our services, giving addresses and clairvoyance to good audiences.

Coultham-street: Good time with Mr. W. Harvey, whose evening subject was "Sowing and reaping." He also described spirit friends.

LIVERPOOL, Daulby Hall. — Evening, Mr. R. A. Owen gave an address on "Golden opportunities." He dealt with his subject in a very earnest manner, which gave food for thought. Mr. B. A. Keeling presided.

LONDON. — Battersea: Good morning circle. Evening, Mr. A. Vout Peters gave an address and clairvoyance to a crowded audience. Many refused admittance.

Brixton: The guides of Mrs. A. De Beaurepaire gave a trance address on "Spirit revelations."

Camberwell: Morning, Mrs. A. De Beaurepaire gave a trance address. Evening, inspirational address by Miss Violet Burton.

Clapham: In the absence of Mr. Horace Leaf, Mr. Lovegrove gave an address and Mrs. Clempson clairvoyance.

E.L.S.A.: Miss George gave an address on "Some phases of mediumship," followed by clairvoyance.

Hackney: Mrs. Connor gave an address on "Spirit return," also clear descriptions.

Kingston: Mr. W. Saunders gave an address and clairvoyance. — Pros.: Sunday next, at 6-30, Mr. Kirby.

Manor Park: Mr. Prior gave an address. — Pros.: 28th, at 6-30. Address and clairvoyance. 1st, at 3, Ladies'

Meeting. 3rd, at 7-30. Address by Mr. Hodges, to be followed by clairvoyance.

London Spiritual Mission: Morning: Mrs. Inkpen discoursed on "In tune with the Infinite," and in the evening Mr. Ernest Meads gave an address on "The message and meaning of Spiritualism."

Manor Park: Evening, Mr. G. T. Gwinn gave an address on "As we sow, so shall we reap," afterwards answering questions.

Marylebone: The subject of automatic writing was effectively dealt with in an address by Mr. Ernest Hunt.

N.L.S.A.: Mrs. Mary Gordon gave addresses morning and evening.

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mrs. Mary Crowder gave an address and clairvoyance. Mrs. Bell and Miss Andrews rendered a duet.

LOUGHBORO. — Mrs. Pearl conducted our services, giving addresses and clairvoyance.

MANCHESTER, Salford, Central. — Mrs. Charnley gave an address and clairvoyant descriptions.

MEXBOROUGH. — Mrs. Thickett took our services, her evening subject being "There is no death." Mr. Goldspink presided.

NEW DELAVAL. — Mr. Christianssen gave an address on "The teachings of St. Paul."

NORTHAMPTON. — Mr. J. G. Wood gave addresses on "Growth" and "When it was dark," also clairvoyance and messages. Mr. Bull presided. Good audiences.

PAIGNTON. — Afternoon, discussion was opened by Miss M. Mills on the subject of "Dreams." Evening, address and clairvoyance to a large audience.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Alton to crowded audiences. Mr. Rickett presided.

PLYMOUTH, Morley-street. — Mrs. Trueman presided over a good attendance. Mr. Irland gave an address on "The tree of life." Clairvoyant descriptions by the President. Mrs. Sampson was the soloist.

Stonehouse: Meeting conducted by Mr. Henry Pearce. Soloist, Mr. Prout. Address by Mr. P. Webb on "Weighed in the balance and found wanting."

PORTSMOUTH, Temple. — Mr. F. T. Blake gave addresses and clairvoyance.

ROTHERHAM. — Services were taken in the morning by Mrs. Metcalfe. In the evening Mr. B. Chappell discoursed on "Spiritual values." Mrs. Metcalfe described spirit friends.

SHEFFIELD, Attercliffe. — Mrs. Wilks took the morning service, assisted by Mrs. Bacon and Mrs. Green. Evening, Mrs. Wilks gave her experiences and Mrs. Jenkins gave clairvoyance.

Heeley: Our services were conducted by Mr. Haywood, who gave spiritual addresses which were much appreciated. Mrs. Haywood gave clairvoyance.

Heeley, Gifford road: Mrs. Marshall Hancock gave an address and clairvoyance. Mr. Stevenson presided over a good audience.

Meersbrook: Afternoon devoted to clairvoyant descriptions by Mr. Mason. Evening, address by Mr. Mason on "Why are we created?" followed by clairvoyance.

SUNDERLAND, Monkwearmouth. — Mrs. Campbell gave an address to a large audience, followed by clairvoyance. Mr. Bellett presided.

SUTTON - IN - ASHFIELD. — Mr. W. D. Todd gave addresses which were listened to with great interest by good audiences.

TREDEGAR. — Mrs. Miles Ord gave addresses on "David's inspiration our aspiration" and "Before the sunset," also clairvoyance.

YORK, St. Saviourgate. — Questions were answered by Miss Hesp. in the afternoon, and in the evening she gave an address on "Toleration."

Births, Marriages and Transitions.

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

TRANSISTINS.

NURSE. — Grandad Nurse, Rochdale, called home Jan. 12th, 1920, aged 84 years. "The sower and ploughman meet."

TATE. — On Friday, Feb. 13th, at 153, Moss Lane East, Moss Side, Mrs. R. Tate, the dearly loved sister of Mrs. Grant and Mrs. Young, passed to the Higher Life in her 66th year, after long suffering patiently borne. She was an earnest Spiritualist, and a member of the South Manchester Spiritualists' Church. The body was interred at the Manchester Southern Cemetery on Wednesday, Feb. 18th, by Mr. W. Rooke, who conducted the service in a very impressive manner, and suitable hymns were sung by members and friends. A memorial service was held in the South Manchester Spiritualists' Church on Sunday, Feb. 22nd, Mr. F. Johnson being the speaker. Appropriate hymns were rendered, also a solo by Miss D. Hope. The organist, Mr. Elderkin, played the Dead March in "Saul." Our sympathy goes out to her two dear sisters, to whom she was very dearly attached.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, FEB. 29TH, at 6-30 and 8-15, Mr. F. CHANDLEY.

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 V. WHALLEY.

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

FEB. 29—Circle for Members only.

MAR. 7—Mr. F. CHANDLEY.

„ 14—Circle for Members only.

„ 21—Mrs. J. WALKER.

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.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, FEB. 29TH, at 6-30, Mr. W.

ROOKE. At 8, Mrs. ROBINSON.

Lyceum at 2-15.

WEDNESDAY, at 3, Ladies' Meeting,

Mrs. SHEARSMITH.

THURSDAY, at 8, Mrs. NOBBS.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, FEB. 29TH, at 3, Open Circle.

At 6-30, Mrs. NOBBS.

MONDAY, 3 and 8, Mrs. HENRY.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, at 7, OPEN CIRCLE.

SUNDAY, FEB. 29TH, at 3, 6-30 and 7-45

Mrs. RONALD.

MONDAY, at 3 and 7-45, Mrs. BRIGGS.

WEDNESDAY, at 7-45, Mrs. ROBERTS.

THURSDAY, at 8, Members' Circle.

Palmystry Simply Explained. With Numerous Diagrams. By James Ward. 10½d.

Society Advertisements.

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

SUNDAY, FEB. 29TH, at 6-15 and 8-15,
Mrs. APPLEBY.
TUESDAY, at 8-15, Mrs. REECE.
THURSDAY, at 8-15, Mrs. RICHARDS.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, FEB. 29TH, at 3, 6 and 7-30
MR. TONGE.
WEDNESDAY, 3, 7-45, Mrs. PEARSON.
THURSDAY, 7-30, MEMBERS' CIRCLE.

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

SUNDAY, FEB. 29TH, at 11-15 and 7,
Mrs. CROWDER.
Lyceum at 3.
WEDNESDAY, 8, Public Meeting.

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

SUNDAY, FEB. 29TH, at 11-30, HEALING
CIRCLE. At 7, Mr. J. J. GOODWIN,
"Study of the Creation of Man."
MONDAY, 7-15, and TUESDAY, 3, Psy-
chic Readings by Mrs. PAULET.
THURSDAY, 7-15, Enquirers.
Lyceum at 3.
FORWARD MOVEMENT.
Athenæum Hall at 3,
Mr. RUPERT STURDY, of The Home
Circle Federation.

Coventry,
ARCADIA HALL, WHITE STREET.

SUNDAY, FEB. 29TH, at 3 and 6-30,
Mr. W. F. BAILEY.

Circles every Monday at 3 and
Thursdays at 8. Everybody welcome.

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

SUNDAY, FEB. 29TH, at 11-15 and 6-30,
MR. W. R. RAY, address; Mrs. A.
JOHNSON, Clairvoyance.
WEDNESDAY, at 3, Private Interviews.
At 7-30, Trance address by Mrs.
MANSELL.
SATURDAY, 7-30, Seance, Mrs. MANSELL.

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

SUNDAY, FEB. 29TH.
At 11-15, Circle Service. At 3, Lyceum.
At 6-30, Mr. & Mrs. PULHAM.
THURSDAY, 8-15, Mr. H. LEAF.

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

SUNDAY, FEB. 29TH.
At 3, Lyceum. At 7, Mr. SYMONS.
MAR. 7TH, Mr. & Mrs. BROWNJOHN.
Circles: Mondays, 7-30, Ladies;
Tuesday, 8, Members; Thursday, 8-15,
Public.

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

SUNDAY, FEB. 29TH.
At 11, Mr. J. CLARK. At 6-30, Mr.
T. W. ELLA.
WEDNESDAY, 7-30, Mr. P. SCHOLEY.
SATURDAY, MARCH 6TH, at 7, SOCIAL &
DANCE at Lausanne Hall, Lausanne
Road, Peckham, S.E.
Public Service every Wednesday, 7-30.

WANTED, Lady Palmist and Clair-
voyant for seaside. Must be refined.
Photo and terms first letter.—Hazel-
dene, Grove-road, Colwyn Bay.

Society Advertisements.

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. 29TH, at 7, Mr. & Mrs.
ALCOCK-RUSH.
SUNDAY, MARCH 7TH, Mrs. LONGMAN.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, FEB. 29TH, at 7, Mrs.
BROOKMAN.
SUNDAY, MAR. 7TH, at 7, Mrs. MARY
GORDON.

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

SUNDAY, FEB. 29TH, Mr. H. BODDING-
TON.
TUESDAY, Public Circle.

Manor Park Spiritual Church.
STRONE ROAD CORNER, SHREWSBURY

SUNDAY, FEB. 22ND.
At 3, Lyceum. All welcome. At 6-30,
Mrs. HARVEY.
THURSDAY, Mrs. NEVILLE.

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

SUNDAY, FEB. 29TH.
At 11, Public Circle. At 3, Lyceum.
At 7, Mrs. A. E. CANNOCK.
FRIDAY, 8, Inquirers' Meeting.
SUNDAY, MARCH 7, Mr. G. T. GWINN.

**Lewisham & District Spiritualist
Church.**

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

FEB. 29TH, Mr. G. PRIOR.
MARCH 7TH, Mrs. HARVEY.

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

SUNDAY, FEB. 29TH, at 7,
Mrs. A. DE BEAUREPAIRE.

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

WEDNESDAY, MAR. 3RD, at 7, Mrs.
HARVEY.
SUNDAY, MARCH 7TH, at 7, Mrs. MAR-
RIOTT. Members' Circle after.
Lyceum at 3.

Plaistow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, FEB. 29TH, at 6-30,
MR. AND Mrs. SUTTON.
MONDAY, at 8, Mr. H. WRIGHT.
WEDNESDAY, at 3, Mrs. BYCESON.
THURSDAY, at 8, Mr. A. WILLS.

**"Victory" National Spiritualist
Church,**
CO-OPERATIVE HALL, HYLTON ROAD
Cromwell St. Entrance), SUNDERLAND
(late Spiritual Victory Society).

SUNDAY, FEB. 29TH, at 6-30, Mr.
LAWTHER.
Lyceum at 2-30.
SUNDAY, MAR. 7TH, ANNIVERSARY
SERVICE conducted by the REV. W.
MOODY, B.A.
Will Speakers please note change of
name?

Society Advertisements.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOY
FOREST LANE, GOING FROM MARTIN
POINT STATION.

SUNDAY, FEB. 29TH, at 6-30,
Miss V. BURTON.

WEDNESDAY, MAR. 3RD, at 3,
LADIES' MEETING.

THURSDAY, MAR. 4TH, at 8,
PUBLIC CIRCLE.

SUNDAY, MAR. 7TH, at 6-30,
MR. AND Mrs. PULHAM.

THE BRITTEN MEMORIAL.

NOTICE IS HEREBY GIVEN that the
Annual General Meeting of Subscribers
will be held in the Onward Building,
207, Deansgate, Manchester, on Wed-
nesday, the 3rd March, at 2-30 pm.
A. W. ORR, Hon. Sec.
2, Wilmington Gardens,
Eastbourne.

NEW SECRETARIES.

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

SALFORD, CENTRAL. — Mr.
SMITHES, 8, Portland Avenue, Cl
lane, Salford.

DUKINFIELD. — Miss A. ANDERSON
64, Clarendon-street, Hyde.

LEICESTER, PROGRESSIVE. —
W. A. CHAMBERS, 19, Infirmary Square,
Leicester.

LITTLE ILFORD. — Mrs. M. R. DUNN
Arbor Lodge, Bedford-road, South
Woodford, E. 18.

LITERATURE AGENT.

ROTHERHAM. — Mr. F. SERGEANT
121, Psalter-lane, Holmes, Rotherham.

Miscellaneous Advertisements.

*To Let, Wanted, For Sale, Prospective Assn-
ments, Speakers' Dates, Mediums Wanted: 20
1s.; 30 words, 1s. 3d. per insertion. For
additional 10 words or less, 3d.*

SPEAKERS' OPEN DATES, Etc.

IN or near Birmingham. The
Speaker, Clairvoyant, Psychometrist,
desires dates. — Miss ELEANOR KNIGHT,
66, New-street, Leamington Spa.

DUKINFIELD SOCIETY. — Will
mediums send in open dates for Sun-
Mondays, and Thursdays. Week-
fees are arranged at 4/- and exs. 8/-
days at 5/- and exs. All dates to be
1921. — Miss A. ANDREWS, 64, Clarendon-
street, Hyde.

ROBERT DAVIES, the renowned
pneum. and demonstrator of clair-
voyance, clairaudience, psychometry,
psychography, has vacancies
liberty for 1921 for week or week-
missions. Only bona-fide Society's
retaries need apply. Terms on ap-
plication to 5, Lila-street, off Church-
Harpurhey end, Moston, Manchester.

Mrs. ALICE HARPER, from Australia,
Australia, and New Zealand, lecturer
on Spiritualism and kindred subjects,
healer and psychic, will accept engagements
from Societies, churches, clubs,
others for single or course lectures
any part of Great Britain. — Address
dates, 72, Hillfield-road, West Ham,
stead, London, N.W. 6. Letters only.

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P.O. to-day for my valuable book
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Suitable for all. Satisfaction guaranteed. — ALBERT FEATHER (X. 100)
93, White Abbey-road, Manning-
Bradford, Yorkshire.