



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. 1686—VOL. XXXIII.

FRIDAY, MARCH 5, 1920.

PRICE TWOPENCE.

MALE SPIRITUALIST CHURCH SERVICES.

SUNDAY: LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING SERVICE, 6-30. AFTER-CIRCLE, 8 to 9, at the TECHNICAL SCHOOL, SALE.

SUNDAY, MARCH 7TH, Speakers, Mr. & Mrs. SIMMONDS. MARCH 14TH, MRS. JENNIE WALKER.

Marylebone Spiritualist Association, Ltd.,
Hold SUNDAY EVENING MEETINGS at 6-30 p.m. at
TEINWAY HALL, Lower Seymour Street, LONDON. W.
(Just off Oxford Street, close to Portman Square).

SUNDAY, MARCH 7TH, Mr. ERNEST BEARD.
SUNDAY, MARCH 14TH, Mr. A. VOUT PETERS.
Special Notice of ANNIVERSARY SERVICE in the
QUEEN'S HALL, LONDON, on MARCH 31st.
Admission Free. Collection. Inquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,
13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.
SUNDAY, MARCH 7TH, at 11, Mr. E. W. BEARD.
At 6-30, Dr. W. J. VANSTONE.
WEDNESDAY, MARCH 10TH, Mr. ROBERT KING.
THURSDAY, at 4, Open Class for Inquirers.

WIMBLEDON SPIRITUALIST MISSION,
BROADWAY HALL, THROUGH PASSAGE BETWEEN 4 AND 5,
BROADWAY, WIMBLEDON.
SUNDAY, MARCH 7TH, at 11, Mr. F. JONES. At 6-30,
Mrs. A. DE BEAUREPAIRE.
WEDNESDAY, MARCH 10TH, at 7-30, Mrs. S. S. KENT.
Healing daily, 10 a.m. to 1 p.m., except Wednesday
and Saturday.

N. L. S. A.
GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.
SATURDAY, MARCH 6TH, Special SOCIAL AND DANCE,
7 to 10-30.
SUNDAY, MARCH 7TH, at 11, Mr. J. MACBETH BAIN,
Address on "Healing." At 7, Mr. A. PUNTER.

SOUTH LONDON SPIRITUALIST MISSION,
LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.
SUNDAY, MARCH 7TH, at 11-30, CIRCLE. At 7, Mr. G.
PRIOR.
THURSDAY, MARCH 11TH, at 8-15, Mr. W. SAUNDERS.
SATURDAY, MARCH 13TH, at 7-30, FANCY DRESS SOCIAL
AND DANCE (in aid of the Lyceum Funds). Four Prizes
will be given. Tickets, including Tax, 1/3.
SUNDAY, MARCH 14TH, at 7, Mrs. E. NEVILLE.
THURSDAY, MARCH 18TH, Meeting will be held at the Lady-
well Baths Hall. See separate advertisement.

ON THE THRESHOLD OF THE UNSEEN. An
examination of the phenomena of Spiritualism. By Sir
Wm. Barrett, F.R.S. Cloth, 336 pp. 7s. 6d., postage 6d.

The International Home Circle Federation.

President (*pro tem.*): RICHARD A. BUSH, Esq., F.C.S.
Supported by Voluntary Contribution and Membership. Advice and assistance
given for Formation and Conduct of Home Circles.

The Council have pleasure to announce

Lectures & Clairvoyance by Mrs. A. E. Cannock

AT THE DELPHIC CLUB, 22a, REGENT ST., near
Piccadilly Circus, as follows:
FRIDAY, Mar. 5th. Subject, "The Value of Home Circles."
FRIDAY, Mar. 12th. Subject, "Personal Reminiscences."
To commence at 7-30.
SILVER COLLECTION at each Lecture towards Federation
work.

A NEW WORK.

In Converse With Angels

By **IRENE HALLAM ELLIOTT**,
Joint Author of "Angels Seen To-Day."

WITH FRONTISPIECE PORTRAIT OF AUTHOR AND
INTRODUCTION BY THE
Rev. ROBERT F. HORTON, M.A., D.D.

Dr. HORTON says: "What the writer is describing
is not what fancy has conjured up, but what she has,
in an objective sense, SEEN. . . . I regard the
little volume as highly important."

ART BOARDS, 4/10 PCST FREE.

Obtainable from HALLAM ELLIOTT, "Highclere,"
Fairfield, Christchurch, Hants.

You
Can
Live

13 days without Food.
3 days without Water.
Only 3 minutes without Air.

COUGHS, COLDS, INFLUENZA, BRONCHITIS ASTHMA. CATARRH & WHOOPING COUGH

Reduce the Air Ration below Health Point.

The natural consequence is that the breathing is affected, the bronchial tubes or bronchi become inflamed, and cough, more or less serious, follows. If neglected, the entire respiratory system is weakened, and that way

consumption lies. Children suffer more frequently from such complaints than do their elders, the death rate among the very young being truly appalling, and in too many instances due entirely to thoughtless neglect.

The World's Supreme Remedy

is Veno's Lightning Cough Cure, so called because of the rapidity with which it overcomes chronic coughs and cures deep-seated and long-standing cases of any of the above-named troubles. Veno's Lightning Cough Cure, in Open Competition with the world, was

AWARDED GRAND PRIX AND GOLD MEDAL AT THE PARIS HEALTH EXHIBITION, 1910

for its purity, efficacy, and pharmaceutical excellence. Many thousands of testimonials from cured patients, scientific men, and doctors have been received. The following is an example:—

Chas. Hyatt-Woolf, Esq., F.R.P.S., F.R.S.L., in his work, "Truths About Things We Live On and Daily Use," says: "I have experimented in the laboratory with Veno's Lightning Cough Cure, and I have likewise applied it in practice in all cases to which I applied it the influence of this remedy was most marked."

Never Touched by Hand.

The manufacture of Veno's Lightning Cough Cure is conducted under the most hygienic conditions, supervised by trained pharmacists, and the product is never touched by human hands.

Liquid or Pastilles.

Veno's Lightning Cough Cure is prepared as a liquid medicine, and also in the form of pastilles, the latter being packed in hermetically-sealed tins, which are always handy for use.



Reduced fac-simile of original package. Refuse all imitations and substitutes.

VENO'S LIGHTNING COUGH CURE

Sole Proprietors: The Veno Drug Co., Ltd., Manufacturing Chemists, Manchester, Eng.

English Prices, 1/3 & 3/-

Ask always for Veno's Lightning Cough Cure. It is sold by Chemists, Stores, and Medicine Dealers in all parts of the world. If your Chemist is out of stock he will get it for you.

Old Clothes!

The WIMBLEDON SPIRITUALIST MISSION having made arrangements for negotiating them suitably and to those most needing them, appeal for gifts of disused Clothing of any kind, including Hats and Boots, men's, women's, and children's, on behalf of their

BUILDING FUND.

Please help us in this way, and receive our thanks. Kindly address parcels to

THE SECRETARY, 10, EVELYN ROAD, WIMBLEDON, S.W. 19.



SEEK THE AID OF SYKO

Amazingly accurate communications are frequently developed by consulting the Syko chart and watching the novel indicator as it travels in response to your vibrations.

SYKO is an improvement on Planchette.

FULL INSTRUCTIONS WITH EVERY CHART.

AMAZING RESULTS! FASCINATING TO ALL!
Obtainable from SELFRIDGE'S, Toy Dept., 2/6 or post paid 3/- from
ASTRALETTE PATENTS CO. (Suite C.), 54, High St., New Oxford St., London, W.C. 1.

National Asso. of Medical Herbalists of Great Britain, Ltd.
Education Committee. **POSTAL TUITION.**

A scheme whereby those who are desirous of studying the Herbal and Non-Poisonous System of Medicine may do so at their own homes. The First Year's Course gives a thorough groundwork in the following subjects:—

**ANATOMY and PHYSIOLOGY,
MATERIA MEDICA and THERAPEUTICS,
PATHOLOGY and PHYSICAL DIAGNOSIS.**

For terms, particulars, and application forms apply
EDUCATION SECRETARY, 56, Ecclesall Rd., Sheffield.



THE UNIVERSAL BADGE OF SPIRITUALISM

Brooch or Pendant in blue enamel and copper.

Price 5s. 6d. post free from
MRS. MONTGOMERY IRVING
115, Ladbroke Grove, London, W.

YOGA CRYSTALS

For Developing CLAIRVOYANCE and PSYCHIC FACULTIES



Guaranteed the Finest High-Clearance Gems, the Clearest and Most Powerful on the Market.

Get a "YOGA," and ensure success
21/- each, with instructions

YOGA, 46, Well Close Mount, LEEDS

PROVE IN YOUR OWN HOMES THE TRUTH OF SPIRITUALISM.

A Spirit Message from the Seventh Sphere.
By "Alphagraph."

There are no rites or mysteries in Spirit Communication. It is the only keystone in the Universal Arch of Spirit Harmony is the pass-word which admits all inquirers, and ye shall find.

Try the "ALPHAGRAPH."

ONLY 4/9, SENT PER RETURN, POST FREE.

The most simple, yet the most complete, convenient reliable instrument ever brought before the public at so small a price. Instantly changed either into a Planchette or Alphabet pointer, with figures, etc. Large scale letters. Full instructions, etc. Everyone delighted with it. Testimonials from all parts of the country.

"RAYSAL" MANUFACTURING CO., 153, DUKE STREET, LIVERPOOL.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,686—Vol. XXXIII.

FRIDAY, MARCH 5, 1920.

PRICE TWOPENCE.

Original Poetry.

A Prayer.

O SPIRIT of the Lord divine,
Thy children on this realm of time
Would now pay homage at thy shrine.
O may our prayers arise
Towards those realms of light sublime,
Where every thought is one with Thine,
And gems of beauty ever shine.
To realms beyond the skies,

And may we penetrate the gloom,
And view that land beyond the tomb,
Where flowers of love forever bloom,
And every soul is true.
And may we use that heavenly boon
That Thou art weaving at life's loom,
Our Reason, that shall lead us soon
On to the Good and True.

—P. H. WOLLISON.

The Christ of Experience or the Jesus of Tradition.

Seth Ackroyd.

THERE is a proverb which says "Good wine needs no bush." It is equally true that good truth needs no bush. Yet Mr. Bush's "Astronomical Basis of Christianity" is "bush" all over. There is certainly more "bush" than pulley. What an extraordinary idea Mr. Bush has of relevant evidence. In an article nearly four columns long he makes one quotation from a recent Christian Evidence writer, Dr. Weymouth. All the rest is "Bush." Historical questions are to be settled by the evidence of contemporary witnesses. What in the world can a writer in the 20th century know of happenings so long ago, or what can writers in the third or second centuries know about that which is reported to have taken place in the early half of the first century of the era called A.D.?

Not only is the method marvellous, but so is the utter want of discrimination in the names referred to. We have Justin Martyr referred to; many of the works attributed to him have been pronounced by competent critics to be spurious forgeries. It has been demonstrated that Eusebius has forged evidence showing that in his opinion the evidence for the Jesus of tradition was insufficient. We have the orthodox German, Zimmerman, turned into a critic; we have the Catholic Renan, whose writings are steeped in Roman Catholic sentiment, described as a sceptic; we have priest, Pharisee, and Sadducee turned into scientists. Verily, Mr. Bush is a writer of fiction.

We have adduced instances from the scholars who have given us the Revised New Testament, of forgery in the sacred text itself. Mr. Bush has no reply. Mr. Bush admits in this "astronomical" article, that "it is quite likely that about the time of the Council of Nice there may have been some trimming of early Christian tradition, and possibly some daring additions."

If additions could be made in the fourth century in the recorded traditions of the Christian religion, how many alterations, interpolations, and forgeries could be successfully palmed off on the laity in the second century? But notwithstanding trimming and additions, Mr. Bush says in "The Place of Jesus Christ in Spiritualism" that "the

Gospels history is generally reliable." According to Mr. Bush, the Gospels are history, but when it suits his convenience they are only Christian tradition.

Mr. Bush tries to make out that it was most appropriate and natural to make the memorial day of the crucifixion and the festival of the resurrection to take place at the Jewish Passover. As a matter of fact, the Christian Councils have done nothing of the kind. The Jew's Passover was celebrated on a fixed date. It was commenced on the fifteenth of the first month of the sacred year. Easter celebration is built on an astronomical basis. It is regulated by the positions of the sun and moon. The rule is: "Easter is celebrated on the first Sunday after the first full moon after the 21st of March." The events which take place in the lives of all human personalities always take place on a particular date. Easter is a moveable festival, and anciently it celebrated in the astronomic religion the sun's annual passage of the Equator into the Northern hemisphere. The equinoxial line crossed the Equator every Spring, and in doing so the Sun was on the cross. After forty days its ascension was celebrated. The Sun was conceived of the Heavenly Virgin, Virgo, in the Heavenly Bethlehem, or House of Bread. And the Sun was re-born on the 25th of December, when the Sun is in that part of Capricornius called the Stable. The myth of the Sun worshippers was converted into a concrete human story. The sun was changed into the Son. Yes, Mr. Bush, it was quite customary to deceive the people in those far-off times. There is more loyalty to truth now, and I regret that Jesus worship does not prevent apology for telling only half the truth in connection with our religious festivals.

In the "Bible Handbook" Mrs. Besant informs us that there were Bishops of Christ many years before orthodox Christianity existed. There have been several forms of Christianity, and two hundred years before A.D. the Cross was known in Egypt as a religious symbol. Sir J. Gardiner Wilkinson, the Egyptologist, has shown that the Cross repeatedly occurs on the monuments of Ancient Egypt. On those monuments figures are drawn representing a man on his bed, and the priest is holding before the face of the dying man the Cross. It was the symbol of Light and Hope before it was made the symbol of the Messianic suffering Messiah.

One hundred years before the era called Anno Domini there was a Christ who was born in Bethlehem, who studied magic in Egypt, who became celebrated as a healer, and who was put to death by the Jewish rulers. The traditions of this Christ were handed down by the folklore of the people. His name was Joshua Josus (Jesus in Greek), Jesus ben Pandira. In Jesus ben Pandira we have the nucleus of the Christ myth.

It is not true that no Jew ever denied the historic reality of the Jesus of the Gospels. Justin Martyr tells us that the Jew, Trypho, said "Ye follow an empty rumour, and make a Christ for yourselves. If he was born and lived somewhere, he is entirely unknown" (see Justin's dialogue with Trypho, chap. viii., page 3). Mr. Bush's own witness answers him.

Mr. Bush refers to Papias as a witness to the historicity of Jesus. Not a scrap of the writings of Papias has come down to us. This witness fails Mr. Bush altogether. We have nothing but the representation of Eusebius. Now, Eusebius is known as the champion forger of antiquity. Nine-tenths of the writings attributed to him have been demonstrated to be forgeries. How wretched indeed must be the case of Mr. Bush when he brings forward such lying witnesses.

Let me tell Mr. Bush that there have been a number of Christs and Messiahs and Jesuses. And when a reference is

made to a Jesus, it is not enough for him to assume without proof that the Jesus referred to is the Jesus of the Gospels, or a Jesus who lived in the early part of the first century of the Christian era. Suetonius is dragged in to bear witness to the historicity of Jesus. Suetonius, the Roman historian, in his life of Claudius, chapter 25, says that "the Emperor expelled the Jews from Rome because at the instigation of Chrestus they were perpetually making trouble." "Chrestus" referred to a man living at that time, and it is for Mr. Bush to prove that it has any reference to a Christ living in the time of Augustus and Tiberius. The whole of his Roman witnesses are suspect, and it will be easy if Mr. Bush ventures to quote them, to show that they do not prove his case.

We come to the Jewish witnesses.

(1) We have Philo, the Alexandrian philosopher. He lived from 30 to 50 A.D. He went to Rome as envoy for the Alexandrian Jews. He took great interest in the fortunes of his fellow countrymen. He even mentions Pilate as the cause of an agitation among the Jews of Jerusalem, by some offence against their religious ideas. He gives information about the Essenes, a Palestinian sect. Philo describes the Jewish Gnostics of his time, and it is improbable that Philo should be unacquainted with the Nazarenes, supposing they were the public body described in the Gospels. Philo, a contemporary writer, never mentions Christ or Christians.

(2) Next we have a Jewish contemporary historian in Justus of Tiberius, a close fellow countryman of the alleged Jesus. He lived in Tiberius, not far from Epernaum, where Jesus is said to have been active. Justin wrote a Chronicle of Jewish Kings. Photius, a Patriarch of Constantinople, assures us that he searched through Justus' work specially for references to Jesus Christ, and found none, and was surprised there were no references.

(3) Another witness cited is Josephus, the Jewish historian, who also lived from an early part of the Christian era to the end of the first century. There are two references to Christ in the Text of Josephus. We have Origen, the most learned and wisest of the Christian Fathers, complaining that Josephus does not mention Jesus. Origen says expressly in "Contra Celsum," i., p. 47, that Josephus did not recognise Jesus as the Messiah. Neither Tertullian, nor Origen, nor Cyprian ever quote Josephus in their works against Jews and heretics. Vossius is known to have had a manuscript of the Text of Josephus, in which there was not a word about Jesus. Eusebius is held responsible for forging these interpolations into the history written by the Jewish historian. Josephus is known to be an orthodox Jew. How could he write "He was the Christ"?

When we come to contemporary writers, Mr. Bush's authorities fail him. The Rabbinical writings called the Talmud cover a period from 200 years before the era called Christian to 600 A.D. There are many references in the Talmud to Christ and Christians, but it is mostly two or three hundred years after A.D. The Talmudists have no independent tradition about Christ. They depend on Christian tradition. The Talmud writers were so little acquainted with Jesus that what they say of Jesus is largely an echo of Christian and Pagan legends, which is reproduced according to the impressions of the second and later centuries. And it is the Talmud that confuses and identifies Jesus with the Jesus Pindira, who lived 100 years before A.D. (see page 16, "The Witnesses to the Historicity of Jesus.")

No one knows when Jesus lived. No one knows where he was born. Was Jesus born in the reign of Herod, when Herod was an independent king? or was he born after Herod's death and after the dethronement of Archelaus, when Quirinus ruled over Syria as a Roman Governor? Is Matthew historical, or is Luke?

Christ is represented in the first three Gospels as going after his baptism straightway—that is, immediately—into the wilderness, and there fasting for forty days and forty nights. The Gospel of John describes the baptism and naming the day after, and the second day, and on the third day there was a marriage feast at Cana in Galilee. Which was historical—the fasting or the feasting?

Mr. Bush says "Jesus taught love and goodwill," and gives the implication that his reference is the Sermon on the Mount. But is the teaching always love and goodwill? Which is historical, the citation from Matthew or the com-

mand to buy a sword in another part of the Gospels? there not also the teaching "Except a man hate his father and mother he cannot be my disciple"? Which is the historical teaching of Jesus? Is this goodwill and love? "But these mine enemies, who will not that I should overcome them, bring them hither and slay them before me" (Luke xix., 27).

Is the Temptation historical? Did the Devil take Jesus and place him on the pinnacle of the Temple? Is the Devil historical also? Don't introduce the Devil into Spiritualism, Mr. Bush.

Mr. Bush misrepresents my position. My position appears, cannot be answered until it is altered. I said the teaching was utterly immoral which takes from innocence and virtue the right of self-defence. I mention it is immoral because it is destructive of human happiness to teach "I say unto you, Resist not evil." I say the true motto is: Resist evil, fight against evil, wherever you meet it. If France and Belgium had not resisted, they would today have been under the German jack-boot.

Mr. Bush assumes that I said love and goodwill is immoral. What a travesty! I am for love and goodwill and brotherhood. But if a man or a nation runs amok others have a right to defend themselves. When Colonel Quagga says "I always have done, and I always will, whack the grace-walking brethren," the grace-walking brethren who was the only one who would accept that circuit, was perfectly right in whacking the Colonel.

I believe in spiritual weapons first and foremost. I hold to the principle of brotherhood. I say, live and let live. Let us have goodwill and co-operation. Let us have the victories of peace. Let there be more production and less destruction. I say, do justly, love mercy, and walk humbly in the presence of Infinite Goodness.

I have shown that the Gospels are not histories or biographies, but that they are theological treatises written to maintain that Jesus was the God-Man, the Messiah. I have maintained that the Christ principle, the good, the excellent, the ideal, which exists consciously or unconsciously in the heart of every man, is a manifestation of the Divine in man. That not once only, but in every human being, there is potentially or actually a Divine manifestation. Therefore, the Christ in man, the Christ of experience, is the Christ which we should cherish in our Spiritualism. Sons and daughters of God, we inherit the Divine nature, and this is the foundation of a spiritual philosophy. Spiritual truth is spiritually discerned. Instead of being slaves to the letter, we behold a deeper and a more spiritual meaning in the Gospels. Take the life of the Gospel hero as symbol and not history, and how true it is to human experience. We, too, are a manifestation of the Divine. We, too, must undergo temptation and trial. We, too, need the Divine baptism, the baptism of the spirit. We must undergo the crucifixion of the bodily nature. Our bodily nature must die, that our spiritual body may have a glorious resurrection. And we, too, shall inherit and attain ascension to a higher life.

As in a Mirror.

DURING the day the house is open and accessible to all from the outside; but at night it is free and at rest. The spirit, like a commander, during the day is at the helm, guides the hands, feet, etc. At night it is free, and travels in other places, i.e., in the Realm of Vision. At this time it looks at the mirror of its heart and sees everything—the past and future. These are seen in its essential essence. It will not forsake the body lest the body should die. It is so transparent that everything is reflected in it. Every individual has the ability to understand everything, but he does not because there is dust on the mirror. The mirror needs to be made clean.

When the mercury is quiet, you see in it the very things that are before you. You see things clearly defined in it, in clearest outline. Shake it, and all becomes confused and blurred. Place a line over it when it is quiet, and the line and the reflection are one. Stir it, and the appearance of the line is lost.

The prophets saw events a thousand years ahead and recorded them for the future, so pure were their mirrors. The Spirit's vision is pure and perfect.—BAHA 'O

A Reply to Mr. R. A. Bush.

L. Hewitt.

IN reply to friend Bush's brief remarks in your issue of Feb. 13th, permit me to inform him that he has been guilty of another "terminological inexactitude." In the first place, be it known, that I have not seen his booklet, and, secondly, that it was over this booklet a controversy began between Mr. Ackroyd and our good friend, Mr. Bush. Before this polemical bout at arms I had been engaged in sending a series of articles to our worthy and highly-esteemed Editor, dealing *inter alia* with orthodox teachings, or the fundamental doctrines of Jesuanity, which appeared from time to time in the columns of our good paper. I never interfered between the two doughty combatants, but pursued the even tenour of my own self-appointed task, when friend Bush, as though to divert his antagonist's attention, "flies off at a tangent" to attack me.

Because I reiterated in a brief and succinct manner the fundamental doctrines of Jesuanity (vide my article of Jan. 30th), he now has the audacity to declare I have "set up a bogey" that has already been laid by Spiritualism.

I gather from his letter that he ignores "the theology of orthodox church Christianity." It was orthodox churchianity I had been dealing with all through, until Mr. Bush broke away from his opponent, and began to have a go at me. My article of Jan. 30th was, therefore, legitimate and in perfect order, so that I did not dash off at a tangent, but was revolving in my true orbit.

My non-contact with Jesus can be multiplied by the hundred in the experience of others. I attended a seance once where those present were all Christians, and myself almost the same. The medium described a vision where a cross and a figure thereon was portrayed. This had the effect of confirming the views of those present that orthodox Jesuanity was true; but a spirit afterwards explained that the vision was symbolical, and rather a representation of the interior mental and spiritual states of the sitters, and that beyond this it had no particular value.

It is true Spiritualism has had the effect of moderating the extravagant claims of pains and penalties attached to a non-belief in Jesuanity, but to say that it has "laid" the devil, the ghost, or "bogey" referred to by Mr. Bush is about as true as to affirm that cocks lay eggs. If the Papacy ever again got the upper hand we should have a repetition of the Dark Ages. The "bogey" in the event of such a calamity happening would be very much alive. Mr. Bush must swallow the pill of orthodox Christianity in its entirety, or reject it. Spiritualism is not in any sense dependent upon the disputed question as to whether a good Jew did or did not live 1900 years ago. Spiritualism is of God, breathing through His sons and daughters the breath of life on all planes, states, and spheres, even to us in earthen vessels; and all that is good, holy, elevating, and pure flows from that One Grand Ineffable Source, being more or less, according to our varied gifts and capacities, accommodated to our mental and spiritual states of receptivity and powers of assimilation.

This continual influx, or inbreathing of the Great Over-soul, by and through an infinitude of mighty ones, world builders, heaven formers, angels of light, spiritual and human beings, is the God of gods, Omnipresent, Omniscient, and Omnipotent, from Whom we can never really be dissociated or separated, though that is the appearance.

In the grand elevation of thought it is essential and requisite that we should take a more comprehensive view of this matter, and not seek to narrow down the Infinite to a finite perspective. The Infinite Life Power outworks His mighty plans and beneficent purposes by and through an infinitude of forms, from insect to the loftiest angel, and beyond, and the streaks of light which break through the gloom and darkness of death and the grave afforded by spiritual communion with the ascended souls with whom we are linked and related by divine and heavenly ties, point clearly to the fact that our earth life is but the infantile stage of a great series to follow on. In other words, we are each still in the process of creation, and to us at present "it doth not yet appear what we shall be"; but the Supreme Architect of myriads of worlds never fails in power, plan, or

purpose, hence we need have no fear as to the future. We are all safe in His loving arms, inasmuch as we are each a unified unit of this One Grand Infinite and Ubiquitous Unity. In thus loving His innumerable family of daughters and sons, He, the Universal Father-Mother, loves Himself.

Mr. Bush would seem to insinuate that I associate with a "no class" lot in the spirit-world. That is only our friend's small opinion, based upon the fact that my friends in the spiritual world have never seen Jesus there, and as they do not agree with friend Bush he sneers at them.

It might be of interest to some of our readers to state here that about 30 years ago I also wrote a booklet on the subject of Spiritualism (price one penny), wherein Jesus was set forth as our elder brother and example to follow. I gave hundreds of these away, free of cost. Like our friend Bush, that then was my mission, or I believed it to be, but after a deeper and more laborious study of the subject, like Gerald Massey and many others, I came to the inevitable conclusion that Jesuanity was a priestly, pre-extant re-hash, dished up for consumption by the ignorant and the uninitiated.

Atlantis Rediviva.

The Story of the Lost Island.

Richard Phillips.

ALL RIGHTS RESERVED BY THE AUTHOR.

[CONTINUED FROM LAST WEEK.]

December 13th, 1906.

I AM Maletu, the priest of the god Osiris. I have felt thy desire for further converse, and gladly come to thee.

I knew wherefore thou desiredest me, and I come prepared to tell thee all I know.

It was believed amongst us that a large island situated a few days' sail from the land of Africa had sunk in the sea suddenly, and with all its inhabitants, not one of whom survived. We called this island Atlanta. I did not know that these islanders had ever invaded Europe or Africa. I never heard of this, and do not think it at all likely. We had no definite knowledge of this Atlanta—it was tradition. There were no records of it in our books.

I lived before the Greeks came, or the Persians, or any foreigners, whilst we were governed by our own kings. I have told you all I knew when I was a priest in Egypt. Since I have come hither I have learned about this island and its inhabitants, but as thou hast been visited by one of its inhabitants who has told thee the story there is no need that I should do so, as I could not add to what she has told you.

April 29th, 1907.

I am Alandis. Again I come to thee. If thou desirest to know aught concerning us, ask, and I will answer thee according to my ability. I lived some two hundred years before the island disappeared. Our cities were large, but not so large as some of yours. We had temples where there were images of the gods. We had priests who offered sacrifices of animals, but not human sacrifices. There were none of these in my time.

The position of the women was better than it is now among the Eastern peoples, where they are lightly esteemed.

I have made several changes since I came here. I am writing this myself. Thy friends come round thee and help me, but I speak to thee myself, and not through another. Now I leave thee. Peace be thine.

May 16th, 1907.

I, Alandis, greet you all with sincere affection. I am greatly interested in your meetings, and have watched your endeavours to communicate with us. I and my friends will do what is in our power to assist you. You may be sure we have told our friends of you, and many have desired to come. My desire is to be heard and seen—that our actuality may be physically apparent to you.

I depart. Peace be with thee and thy companions!

January 6th, 1907.

I am Elato, a lady of Atlantis. My country-woman, Alandis, has told me of thee, and I straightway desired speech with thee. Never before have we found opportunity to hold converse with earth-dwellers since our transition. I perished in the sinking of the island. This took place suddenly. We had several volcanoes on our island, and they were active ones; and one day there were terrible noises, and we felt the earth sinking beneath us, and saw the great sea rushing in. I lived with my husband and children, and we all sank together. It was so sudden that no one had time to construct anything by which to save themselves. I had three children, the eldest fourteen and the youngest three. I felt the waters overwhelm me, and lost consciousness. It is long ago, and only by an effort can I recall it, but I thought thou wouldst desire to know what I could tell thee.

My husband told me to tell thee that there were large ——— Please let me come again. This is my first trial, and my strength is not great. I greet thee with affection, and will gladly come and tell thee more.

January 9th, 1907.

I am Elato, the woman of Atlantis. I desire further speech with thee.

We were too far from the rest of the world to have much knowledge of it. Our vessels were too small. We knew that there were other peoples, but did not know much about them. We thought we had arisen by some creative act of the gods, and did not trace our origin to any other people outside Atlantis.

I know now that this was not our origin. I think we were related to the people of Arabia, and those who lived along the Euphrates, for we resembled them more than any others, both in language and in dress. Alala was our chief god, and we had both male and female deities. I have been told that it is more than twelve thousand years ago. I have not held communication with anyone before I came to you, nor have I ever heard of any of our people who have. We had not the wonderful knowledge which you possess, and our life was much simpler than yours.

Melanto desires speech with thee.

January 6th, 1907.

Have you time to hear my story? Melanto, I also am from the land of Atlantis. I am a man who perished when it sank. We had no warning. Suddenly the sea broke in upon us, and we all perished. I lived upon the coast in one of the towns.

It was three or four days' sail to the nearest land, which was Afer, which thou callest Africa. We did not trade much with this country, having what we desired in our own land. I heard of the land which thou knowest as Egypt. We knew it as Mizrim. We had few vessels, and they also must have perished in the rush of water.

I spoke the same language as Elato. I will tell thee the things thou desirest, but not now, as I am but weak in power. I was four years and forty when I perished. Let me also come again and speak further.

February 5th, 1907.

I am Elato. Let me speak with you. I want to tell you about my people.

We were divided into four nations. We had kings, but no standing armies. We made fire by rubbing two pieces of wood together. We knew how to weave and made our garments in this way. We had coins made of copper, as you call it. I lived inland. I did not travel much. I think I told you that I had three children. Now let me cease. I wanted to tell you something, but I cannot.

March 20th, 1907.

I am Elato. Gladly do I come again. I have thought often of thee and thy people.

We had few opportunities of learning about the rest of the world in our day, so few ever visited our land. I learnt that there was a big country to the west of us, but I never saw anyone from that part. We had figures of the gods, but they were chiefly of wood and not beautiful.

[TO BE CONTINUED.]

Spiritualism and Lunacy.

MR. R. WOLSTENHOLME, speaking at Blackheath recently, referred to the attacks the Rev. S. J. Hersee had thought fit to make against Spiritualism. If Mr. Hersee scrutinised the Scriptures a little more closely he might have given his flock a more faithful representation of them than was the case. He deprecated any clergyman using his position to denounce a faith which he obviously knew very little about. It was in striking contrast to the tolerant spirit recently shown by Bishop Weldon, the Dean of Exeter, who recently said, "The church must be ready to accept new truth. She must not say—for it would be as irreligious as unscientific—of any truth, that it was impossible or incredible. It might be the will of God to reveal new lessons by means of Spiritualism, and if so the Church must not refuse or resist, but must welcome those lessons."

No one objected to fair and honest criticism, and as a Spiritualist he wished to live at peace with his neighbors, but there was a stage when it was difficult to be tolerant of critics whose only weapons appeared to be unnecessary abuse. In his first address, Mr. Hersee said, "There is no Scriptural warrant at all for the return of the dead, and I will challenge any Spiritualist to prove it." That challenge was immediately accepted by Mr. R. H. Yates, who when Mr. Hersee was written to he as quickly declined to meet Mr. Yates in debate.

In the report given in "The Northern Daily Telegraph" of Mr. Hersee's speech, immediately after saying there was no return of the dead, he at once quoted Samuel's visit to the Woman of Endor, where the spirit of Samuel appears before them, and said Mr. Hersee, "The witness cried aloud, and for the simple reason that she did not expect Samuel to appear."

Saul, said Mr. Hersee, was later judged for resorting to Spiritualism. Mr. Hersee knew when he said those words that he was saying something he had no justification for saying. Samuel said the kingdom was taken out of Saul's hand "Because thou obeyest not the voice of the Lord, nor executest his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day."

Which would they believe—the Bible or Mr. Hersee? Mr. Hersee said "There was not one ray of light, inspiration or teaching from Spiritualism, and the madhouses showed one of its consequences." Mr. Hersee was on dangerous ground there. How many enter the madhouses through religious mania? He would not like to say, but he could say that he had been a Guardian, and had been on the Lunacy Wards Committee for nearly thirteen years, yet he had never seen a Spiritualist an inmate of the Lunacy Wards in those years. He knew one lady an inmate of the Infirmary Ward at the Workhouse, who was a most devoted Spiritualist, but she was a chronic rheumatic case. If Mr. Hersee heard of her perhaps he would say she was in the Infirmary with rheumatism for resorting to Spiritualism.

A True Experience.

JUST as midnight had chimed on the night of January 19th, 1907, I was sitting watching the fast-failing breath of my darling girlie, who was dying of consumption. All day she had been unable to speak above a whisper. Then came three clear loud knocks on the door of the dressing-board. She raised her head, and in a clear bell-like voice said, "Yes, yes; are you come for me?" A pause, and then "No! not to-night, to-morrow—will you kiss me?" and she raised her arms as though to place them around the neck of someone standing there, and we who sat there heard an exchange of kisses. Then she turned to me, and said "I have a lovely seance. Can you see her, mama darling. I see White Dove." I answered "No, dearie, I wish I could." She turned again and said "You are going now. To-morrow I shall be ready." They kissed again. Then the power was gone, and only the faint low voice, speaking words of comfort, could be heard. Twelve hours later, at midnight, "White Dove" returned and carried the tired sufferer to her Summerland home, and only the casket was left with watchers on the threshold.—MRS. J. MILES ORD.

tem. They have too often moulded their facts to their preconceptions, rather than corrected these to harmonise with ascertained facts.

Modern scientists have advanced their knowledge by the steadfast search for facts, which, when found, they classify and develop into an ordered system, and not by holding fast to ready-made theories. The scientist aims at keeping an open mind, but the theologian is handicapped by the crystallised fallacies which bind him to his particular creed; his mind has been put into bondage by his training, and the regulations of his church, the opinions of his fellows and his flock, and the necessity of earning a livelihood all tend to keep him in bondage. Even with the keenest desire for the truth, it is difficult to break away from old beliefs. Congregations are often more conservative than their ministers, and they all need pressure from without and stirrings within.

After doctrines had been fitted into a system of belief, they were enforced by authorities and became dogmas. They were thus secured against investigation and choice, and many of them have remained for ages in the churches. The fear of losing what is good and true is the reason of many objecting to a rational investigation of their creed, but unless the false and absurd are eliminated there is a strong probability that the whole will have to go, dragged down by these.

[TO BE CONTINUED.]

What the Papers are Saying.

A Glance through the Press.

James Lawrence.

THAT the agitation against Spiritualism is growing is known to every reader of the public prints, but its intensity and far-flung coils come within the ken only of those who are able to survey the field of battle in its every crest and hollow.

The great dailies and weeklies, some one or other of which reach practically every British home, carry the tale to the sympathetic or adverse reader, but this gives little idea of the tremendous tension, of the stiffening death-grapple going on, in which the sanest, freest, and most practical of all spiritual endeavours is nobly holding its own, and even making great progress, against the prejudiced onslaughts of place-preserving clerics, coffer-replenishing newspapers, and ignorant, jaundiced private individuals everywhere. London publications bulge with the stuff; seaside sheets tell visitors of the "peril" in the midst; the towns and villages of Wales add to the quota; Devon, Sussex, and Lincolnshire set the pace to Lancashire and Yorkshire editors, while the great cities of Liverpool, Manchester, Leeds and Newcastle fire the faggots of criticism to Edinburgh, Glasgow, Dundee and Aberdeen.

But the throes of opposition are not content by embroiling the "busy haunts of men," they send the waves of convulsion to fen and fell and field, to moor and glen and hill, to every spot where speaker's voice or printed page can reach. Those who realise the wonderful value and power of Spiritualism gaze on the conflict with mixed feelings, surprise, indignation and sorrow now filling the eyes with the steely glint of defence, and then with the wistful look of regret that so many of God's children should be misled by a handful of interested nobodies.

Spiritualism sought, by "peaceful penetration," to bring to the darkened minds of men the glorious sunlight of direct revelation; sought, by personal appeal and application, to break the fetters of a hoary faith grip, believing that experience is by far the wiser and surer method of winning converts to any truth.

The efforts have for years been in the hands of mostly unknown and unadvertised enthusiasts, men and women who would have given—and sometimes did give—their very life blood for the cause so dear to them, and they made great headway. But science, philosophy, and the broader religion became leavened, the resulting ferment being to the benefit of the gallant little cult, the patient, pleading angel bands. In our own country men like Sir William Crookes and Professor Alfred Russel Wallace took their stand beside the promulgators of the new revelation, while in other lands

identical backbone was manifest. In more recent years Oliver Lodge, Professors Richet, Lombroso, and others have further consolidated sympathies and pronouncements until to-day the learned man who pooh-poohs or unfavourably criticises our phenomena or tears holes in our philosophy is of little account.

But this support by brainy advocates, this disregarding of the dangers to international reputation by pillorying the claims of a despised handful, did not end with that. Quite recently one of the most renowned men in literary circles received the "call," and responded, realising that return for what the spirit-world had done for him he should do all that in his power lay for them, and right well has Sir Arthur Conan Doyle risen to the occasion. He rides to-day on the highest wave of popularity ever reached by him, and is a man more discussed than, and whose latest work waited more for, than of Cabinet Ministers or favourite lecturers. With thirty years full of spiritual experience behind him, he fears no man, and dares all, so that he can proclaim the knowledge he possesses.

He has been, and doubtless will yet be, the centre of many a storm, while he has been the means of unloosing the hounds of perverted criticism in every area, originating a "chase" unequalled in the annals of religious propaganda. Now, as apeing is a characteristic of little minds, and as "sensations" are readers but obtained, a flood of speed and printing was unsluiced, a sort of rivalry as to who would do most against, or for, our unflinching defence set up, until now the scrappiest sheet, like the most solid daily, is sweating in the fray. Although diffident to bark on the venture, I think now that the decision of the E.C. of the League of Defence to arrange with a press cuttings agency to supply cuttings from the press, was a sensible and useful one. Inside twenty-eight days cuttings from almost one hundred different sources have reached me, some of them certainly little better than baggage, but mostly containing something of interest and value. Simply receiving and reading them would do neither the League nor the movement much good, but our prime object in such arrangement was to get into touch with attacks everywhere, by first—where matters were worth while replying officially in the journal concerned, then passing continuance of the correspondence to the nearest League member or any other active Spiritualist. Up to now I have replied through fourteen newspapers, ten of which have printed my contributions, a quite satisfactory percentage. It means that one morning's post may link the League with districts from Lizard Point to Cape Wrath, from the borough Head to the Isle of Man, and such a position of immense importance. For instance, Sir Arthur Conan Doyle, who was talking on Feb. 17th in the Deanery of Durham to a distinguished party, every one of whom received a personal invitation from Bishop Welldon, a few days earlier at Southport, Lancaster, and Bolton, needs be supported by more localised propaganda, if he is to receive the full measure of benefit from his strenuous efforts.

Next morning's national press acquaints the public with reports of the night before's happenings, but takes little notice of out of the beaten track events. "The Times," "Daily Mail," "Daily News and Leader," "The Standard," "The Weekly Dispatch," "The Sunday Chronicle," "The Manchester Guardian," to name a few of the greater papers, in time percolate to the most remote corner, but carry information relative to a country or village parson's dissent, a local letter, or a debating society's discussion on "Is Spiritualism Satanic?" or such like subject. Inexperience may be the surest road to publicity, as a statement made by the Rev. E. Aldom French, at Bradford, and recorded in the "Yorkshire Observer," indicates. Said he: "Spiritualism to-day is as great an enemy to Christianity as Secularism was in the past." And such are the intellects set on the spiritual welfare of British parishes.

A miserable hash appeared in the "Empire" on Feb. 15th, from the pen of one Elliot O'Donnell, which was simply a dish of allegations, insinuations, and innuendoes enough to make a Gloomy Dean scream with laughter. The pity is that it goes practically unchallenged, as do other contributive contributions are usually rigidly banned. The "Coventry Graphic" of Feb. 13th published a letter

to an address delivered at the Empire by an unnamed Anglican parson, in which the writer shows a clear grasp of the subject. The letter is signed "A Spiritualist." Will our friends boldly subscribe their names, so that we may know them? I have replied to an article in "The Christian" by the Rev. W. S. Horton, B.D. The rev. gentleman seems to regard Spiritualists as either babes or ignoramuses, so puerile and transparent are his strictures. The letter of the Bible is his authority, the spirit of it being of no account.

In "The Christian World" a Muriel Gibbon calls upon "Mr. Gladstone" or "Mr. Parnell" to come from the shades and elucidate some scheme for the solution of the Irish problem. Failing some such demonstration, spirit-return is useless and vicious. Phew! Last week's "Graphic" contains what is described as a "scathing" article by Mr. Edward Clodd, but personal bias and readiness to distort statements are more apparent than trouncing qualifications. Our old comrade, the "insanity" bogey, is re-trotted-out in the "South Wales Daily News" recently, wherein what seems to be a leading article fulminates as to the dangers, the evils, and the snares of their Endor descendants. No actual statistics are given, the writer merely stating that the amount of insanity among the disciples of the Witch of Endor is "alarming."

A story of a seance appears in the "Nottingham Guardian," during which a "control" gave particulars concerning an Ipswich tradesman who died in 1809, all of which were verified. This paper deserves our thanks. From Ireland, via the "Cork Constitution," comes a summary of a lecture by a Manchester doctor, who describes a medium as a "physiological curiosity," while his hotch-potch account of a table sitting and a materialisation seance is enough to make even semi-intellectual investigators weep. "The Free-thinker" has been unsparing and unkind with its correspondence relative to Sir Arthur Conan Doyle, but that gallant gentleman gives a most courteously reasoned reply in the issue of Feb. 14th. The attacking articles were signed "A. J.," initials which certain people will recognise.

Following upon the agitated conference of Bishops at Leicester, a recent Convocation at York was faced by a motion from the Rev. J. S. L. Burn to the effect that a committee of investigation should be appointed by the Church. The motion was carried without discussion, so we may look for some original methods of research while our mediums tremble under the fear of "exposure." Isn't it awful?

This appeared in the "Yorkshire Post." Just as I write a second cutting from the "South Wales Daily News" has come to hand, containing a letter from the Rev. Caradoc Jones, of Cardiff, thanking the editor for his "sane, strong article." Woe am I for the Anglican mentality, particularly he of the wonderful name.

In a recent copy of "The Belfast Evening Telegraph" appeared a lengthy article by W. Redfern Kelly, F.R.A.S., which concluded with the quotation, "Miracle is not to be presumed until natural causes have been excluded." I wonder on what he bases his rights to criticise, for surely all reasonable persons know that only phenomena unexplainable on physical grounds are accepted by Spiritualists. Let me offer our critic another proverb: "When blind lead blind both fall into the ditch." A paper entitled "The Life of Faith" summarises a lecture delivered—no place given—by Dr. A. T. Schofield on "Spiritism," in which no efforts are spared to confuse the issues and distort the facts; indeed, pains are taken to identify Spiritualism with necromancy. R. M. Freeman, in the "Westminster Gazette," naively tries to cloak over the position by alleging that most of the phenomena arise as "unconscious reflections of the mind of the human agent." How they do struggle to find an excuse to bolster up their prejudice. The "North Devon Herald" reports a sermon delivered by the Rev. R. C. W. L. Lamplugh, of Barnstaple, whose text was the question "Has a point in human development been reached when men may safely be entrusted by God with further knowledge of future conditions?" He did not deny the facts of Spiritualism, but questioned the practices. On the whole, a fairly sensible summing up. In several papers, but in more extended form in the "Sunday Herald," Dr. Haydn Brown asks the question "When are the doctors going to act?" and for an answer I would direct him to Sir Arthur Conan Doyle's

article in the "Sunday Chronicle" of Feb. 15th. How often applicable are the lines of Burns, "O wad some power the giftie gie us tae see oorsels as ithers see us." In the "Sunday Sun" Mr. A. R. Pope ties himself in a knot when he ridicules the idea that mind can function without physical agency. Should his theory turn out the true one, what a crash there would be in Christian circles.

A brief but fair report of a lantern lecture given by Mrs. Jennie Walker appeared in the "Walsall Observer" of Jan. 31st. Such action is appreciated. A series of six articles on "Spiritualism," by "A Contemporary," have been appearing in the "Sheffield Daily Telegraph," and deserve sympathetic notice, but space to quote is against me. They were evidently the work of one who knows the subject, and can write quite impartially. "Truth" of Feb. 4th has a short, nasty cut relative to the claims of Mr. Purcell, and making a point of seers not all seeing the same thing. Why, that difference of vision and comprehension is surely one of the surest guarantees against the charge of fraud. What would satisfy some of them I wonder?

"The Tablet," "The Globe," "The Outlook," "The Star," "The Record," all publications with short names, deal lengthily with the subject, and even "The Horse and Hound" has a cut in. The "Catholic Herald" backs up its noble scion, Father Vaughan, reporting in fairly extended form his recent address in Manchester. A Mr. J. Trevor-Davies wrote a long essay for the "Western Gazette," which the "Somerset County Herald" published. It contains much deep thought, but equally as much shallow conclusion. I replied to Mr. Davies, but have not yet received a cutting of my letter, so fear it has gone to the always open W.P.B. A fortnight ago Mr. J. Hemery, of London Tabernacle, descended upon Hove, and in the Town Hall asked and answered the question "Where are the dead?" To him the phenomena were not to be denied, but their origin and direction are of the devil. Wonderfully convenient chap, that devil. Another London thunderer stormed a provincial town in the person of the Rev. Dr. H. M. Hughes, a prominent Methodist minister, who at the Bournemouth Wesleyan Church discoursed on "Spiritualism and immortality." No doubt our friend and co-worker, Mr. F. T. Blake, will have dealt with him. Wherever Coscley be, it possesses a plucky schoolmaster, Mr. W. E. F. Marsden, who treated the adult school there to a lecture on "Life after death." "The Wednesbury Borough News" gave a good report on Feb. 5th. "John O' London's Weekly," "Glasgow Evening News," "Edinburgh Evening Dispatch," "Dundee Advertiser," "Aberdeen Evening News," "Newcastle North Mail" are a few, among a host of others, which have been dealing with our cause of late. I need not quote re such as Archbishop McGee, Father Vaughan, Father Thurston, Mr. McCabe, Rev. G. Vale Owen, and a few other critics dealt with by Mr. Oaten.

As a final word, let me invite all who read this all-too-incomplete digest to "buckle to" and do their bit when the opportunity arises. With champions like Sir Arthur striding through the land, backed by comrades like James Coates and Horace Leaf, the League of Defence should feel proud to be able to join up the distant and lesser veins with these mighty arteries.

A MAN began to sink a well, but having dug down to the depths of twenty cubits, he could not find even the least trace of the water-spring which was to feed his well. So he desisted from the work and selected another place for the purpose. There he dug deeper than before, but even then he could not find water. So again he selected another spot and dug still deeper than before, but it was also of no avail. At last in utter disgust he gave up the task altogether. The sum total of the depths of these three wells was a little short of hundred cubits. Had he had the patience to devote even a half of the whole labour to his first well without shifting the site of the well from place to place, he would surely have been successful in getting water. Such is the case with men who continually shift their positions in regard to faith. In order to meet with success we should devote ourselves entirely to a single object or faith without being doubtful as to its efficacy.—"SELF CULTURE."

CURRENT TOPICS.

Doyleisms.

SIR ARTHUR had a fine meeting at Durham, presided over by Dr. Welldon—one is almost tempted to say "Well done! Welldon."—the audience consisting largely of ecclesiastics. His reception was warm and cordial, and the meeting will have a good effect. At Harrogate a large company of the "leisured classes" listened with interest and eagerness to the angels' message through the lips of their chosen messenger, whilst at Stoke-on-Trent the Victoria Hall was crowded with a mixed audience, amongst which the industrial classes dear to the heart of every lecturer gave him a rousing welcome.

Another Troglodyte.

THE Rev. C. B. Hull, minister of the Philip-street Baptist Church, Bristol, has been telling the faithful that "Spiritualism is neither trickery, fraud nor illusion. It is a very real thing—the work of the Devil." He says that he himself has had communications and seen some excellent phenomena, but he found the Bible declared against it, and so it is anathema. There were many proofs that people lost their reason or became physical wrecks through Spiritualism, but he didn't produce any, and since Father Vaughan can't, and Dr. Schofield won't produce these, we are coming to the conclusion that these lunatics are a modern version of Mrs. Harris. But perhaps the wish is father to the thought.

Spirited Replies.

AS A RESULT of this attack there has been several letters in the "Times and Echo," in which Bro. Gregory suggests that the rev. gentleman may be supposed to have foresworn the matitudinal rasher at breakfast as the result of his Bible studies, and our old friend, Alderman W. Whitefield, the well-known miners' agent, has challenged the Rev. Hull to debate the matter, either in a public hall or his own school-room. Bro. Whitefield, despite having passed the "allotted span," appears to be a fine enthusiastic specimen of physical wreckage after 30 years in our movement. The local friends are doing well, and we may thank the Rev. Hull for arousing interest in the subject. It is a fine preparation for Sir Arthur's forthcoming visit to the ancient city.

The Morse Fund.

THIS fund now runs over £300. A friend writes to suggest that our Societies make the sum £500—not a large sum to honour the memory of one who when it was difficult to publicly proclaim our truths, gave his whole life to the service of the spirit-world. Our friend, who prefers to remain anonymous, says that if £450 or over can be raised he will add what is requisite to complete the sum of £500. What do our readers—and especially those Societies who have not made a move—say to the proposal? Cash and cheques should be sent to Mr. John Jackson, Hon. Treasurer, 30, Buxton-road, New Mills, nr. Stockport.

The Unity of Christendom.

THE Lower House of Convocation have decided that the representatives of Non-conformity must not preach in Established Churches. The child must not aspire to the joint use of its parents' home. "We are not divided—all one body we" (?). Is it any wonder that men who believe in practical religion become disgusted with the snobbery of the superior person? What would Jesus do? Probably he would ignore the lot and throw in his lot with the Spiritualists.

The Terrible Turk.

WE notice that the Sultan is to be allowed to continue his possession of Constantinople in order to please the Mohammedans of India, who are rapidly becoming the largest religious body in India. We are not sure, however, that this is the REAL reason. We opine that the setting up of Mohammedan control in Mecca would better please the followers of the Crescent. The Sultan is not indispensable to the followers of the Prophet. It is certainly a step forward when Christian nations study the susceptibilities of other religions, but we incline to the opinion that international jealousies are the root of the matter.

The Crux of the Question.

THE fundamental fact is that the Turk is not a European, and incompatibility of temperament is sure to lead to scheming and intrigue, which will but precipitate other wars in the future. The whole arrangement appears to us to be a mere postponement of the inevitable—a disposition to shirk the unpleasant. We still remember that there are many millions of pounds of British money invested in Constantinople, and this may dictate policy, but the safeguarding of a few million pounds is a small matter when compared with the dangers of further horrible wars.

The War to End War?

THE nation used to be told that the great war was the one effort to end war forever. We were never deceived into believing it. Peace is based upon mutual respect and confidence, and can never be nurtured in an atmosphere of distrust, intrigue, and suspicion. We have the spectacle of some nations retaining conscription. The Premier of Australia is agitating for a larger navy, and we at home are preparing a scheme for a nucleus army capable of rapid expansion. It may all be necessary, and doubtless the statesmen who are settling international affairs can see that necessity, but we do not hesitate to say that the proposed Turkish settlement makes future warfare a CERTAINTY.

What Gladstone Thinks.

WE are no friend of the politician, but we do stand for an enlightened humanity—peaceable and prosperous—bound in the bond of mutual service, claiming the help, guidance, and co-operation of a spiritual world, and we know that unless a measure of harmony exists here we cannot get the best from that spiritual world. We can imagine Gladstone saying "If I had not been hindered in the last century, you would have had a peaceful Ireland and an Asiatic Turk, and the world would have benefited."

Intelligent and Persevering Investigators Become Converts.

INSTANCES are multiplying in which representative students after painstaking devotion to psychic problems, have ultimately affirmed acceptance of Spiritualism's certainty of the continuous existence of everyone beyond the grave, and possible communication under favourable conditions between individual entities garbed in flesh and those in spirit dress.

Such men as Robert Hare, Judge Edmonds, Alfred Russel Wallace, Sir Wm. Crookes, Sir Oliver Lodge, Richard Hodgson, Prof. Lombroso, James H. Hyslop and others were not actuated by preconceived bias in favour of the doctrines of Spiritualists at the beginning of their long drawn out investigations of mediumship, but approached them either in a spirit of actual hostility or of insistence on proofs that would conform to the most exacting scientific tests.

An article by Prof. Jas. H. Hyslop on "Results of Psychical Research," contributed to the "North American Review," for January contains this positive sentence: "At this date, however, I consider the spiritistic theory so well proved scientifically that I regard every man who does not admit it simply as either ignorant or prejudiced. Schopenhauer said practically the same thing in 1850."

Sir Oliver Lodge's lecture tour to America is under private management and doubtless because of that fact attracting widespread attention among thoughtful outsiders who might be tempted to shun meetings advertised under the direction of Spiritualists.

Warning to adherents to the Roman Church to keep away from those gatherings or incur displeasure of the consequent penances by priests acting for Pope and Holy See, will undoubtedly contribute to swell the attendance at all such meetings.—"NATIONAL SPIRITUALIST," CHICAGO.

FOLLOWING Sir Arthur Conan Doyle's debate in the Queen's Hall, Mr. Horace Leaf has been engaged to give his fine lantern lecture on "Materialisations" in the same hall on Tuesday, March 16th. A large attendance is assured.

Spiritualism in Academic Debate: And an Unique Experience.

H. J. Osborn,
Chairman, Spiritualists Rendezvous, London.

SPIRITUALISM is under discussion in the most unexpected places. It has just had a hearing before perhaps the most ancient of all existing Debating Societies—the Baldwinian, in London, which claims to be the rightful continuation of that "Ancient Society of Cogers," whose weekly meetings for debate date back a couple of centuries or more.

A quaint square in Central London; a quiet flat, three stairs up; a cosy drawing-room; a genial host; a charming family; and perhaps thirty pleasant guests—some friends of host and hostess, most members of a celebrated and ancient Debating Society, one a specially invited visitor, asked to take up a discussion after the introduction by the opener.

An intellectual company—men and women—accustomed to free and frank debate; keen on all current events; holding diverse views on many topics; ready always freely to express their own views; and as ready to accord equal freedom to others.

A LARGE SUBJECT.

An attractive topic: "The region of the human mind as indicated by recorded thought." Wide enough to include much of ancient history; deep enough to tax large resources of mentality; indefinite enough to permit incursion into many fields. So it proved, for the opener was erudite, far-reaching, historical; quoting with precision the older philosophers, weighing with exactness opposing theories; and reaching the conclusion that the "mind, soul, spirit" of man must be held to survive the death of the physical body.

A TOPICAL INTERPOLATION.

But before that conclusion was reached there was what seemed an interpolation of foreign matter. Near the end of a scholarly and scientific address, there were passages that, by no stretch of courtesy, could be called either scholarly or scientific. Rather they were passages of loosely thought prejudice, adverse to Spiritualism, which was discussed almost contemptuously, with reflections on the sanity of Sir Oliver Lodge, the probity of Sir A. Conan Doyle, and references in bad taste to the Rev. G. Vale Owen.

Possibly it was not merely chance that I was the invited visitor. Certainly it was inevitable that any speech (after warmly complimenting the opener on the high quality of five-sixths of his address) should join issue fully and squarely with the attack on Spiritualism.

SPIRITUALIST DEFINITIONS.

Defining scientific fact as ascertained and recorded knowledge, I advanced the claim that the survival, even the immortality of man, was to thousands of enquiring minds as much a scientific fact as any other; and that, on the testimony, reliable and undisputed, of thousands of reliable witnesses, whose testimony would be accepted in any court of law, on any subject, the return of spirits, after physical death, was also proven fact.

Pointing out that "mind, soul, and spirit" are, to the Spiritualist, the vital entity of man; holding man to be threefold—physical body, etheric body, and spirit—I told by way of illustration an unique personal experience.

AN UNIQUE EXPERIENCE.

Early in the war, when lecturing in Canada on war conditions in England, I went for the Canadian Patriotic Fund to a town in Northern Ontario, of which I knew nothing, and where I knew no one. While lecturing, and also operating my own electric lantern, standing in an open space near the centre of the hall, at about the middle of the lecture a strange experience occurred.

Suddenly there were two of me, each the exact replica of the other, each looking on the other from a distance, say, of four feet. There was no pause at all in either lecture or lanterning. But my double, several feet away, heard the living voice as through a long distance telephone, and could follow and check the utterance.

At the same time the "self" at the lantern could also only hear the voice as from a distance; but could also sense the thoughts of the double. These thoughts were: "What a queer thing! Here you are, four thousand miles from home, in a place you never heard of, and nobody you know knows you here! And you are speaking and showing pictures to this crowd of strangers!"

Then instantly the two selves merged, and the speaking voice became normal to my ear.

THE LOGICAL CONCLUSION.

From this experience I argued that the same spirit entity dominates both bodies, and shows, on occasion, the etheric body, after the death of the physical.

Of course, there were, amongst subsequent speakers, both doubters and disbelievers. Yet the discussion evoked support for the Spiritualist view from unexpected quarters, proving the utility of entering any open door that offers.

Incidentally, the scholarly, erudite, scientific matter of the opening was completely swamped and forgotten. Was it that the one was composed of dead theories, while that which supplanted it was—and is—a living issue?

Mass Meeting at Leeds.

IN connection with the Spiritualists' National Union and the National Spiritualist Church, 67, Cookridge-street, Leeds, a mass meeting was held in the Leeds Town Hall on Sunday, Feb. 22nd, when Mrs. Alice Harper, of London and Australia, delivered an address on "Truth-seekers." An appreciative audience of over 800 listened with spell-bound interest as the speaker, in a masterly and eloquent fashion, set out her case.

The lecturer stated that orthodoxy was non-progressive, and that in order to advance we must work on progressive lines, and must seek to express the broadest views, as Spiritualists are not out to make proselytes. If some chanced to derive consolation, support, or satisfaction from the religious organisation to which they were attached, let them by all means remain in those organisations; but for that vast host who were not satisfied with the orthodox teachings, and who sought truth in every department of being, Spiritualism sought to remove their questioning doubts, and to present to them other aspects of the truth. Scientists, geologists, chemists, and others are patiently and methodically seeking the truth, which should be open to all for investigation and discussion.

Theologians have taught us that there are some things which should not be investigated, but the time for such advice is now past. Credulity is now no virtue, and men and women are learning to be independent and free in expression and will, and are prepared to fight and to suffer for what they know to be the truth.

Ecclesiastics have conspired to prevent truths being known, have been blind leaders of the blind in dealing with the "miracles" as recorded in the Bible, and men to-day are urging their followers to accept teachings based upon the Mosaic dispensation.

This is an absurd, cruel and impossible position, which we, as Spiritualists, reject with ignominy. Speaking of the Bible, we can appreciate and treasure it as a book containing inspiring, noble, and elevating ideals, whilst we are not prepared to accept it en bloc, many statements therein made being totally at variance with acknowledged facts. Other so-called secular books, writings and records may be equally inspired.

The churches, with oratorical thunder, claim to hold the keys of heaven, and denounce all who may differ from them in creeds. Whilst we violently disagree with this attitude we do, at least, in these latter days, expect elemental honesty and fairness often denied by the church. Truth is eternal. A re-reading of the Bible, after having obtained knowledge of Spiritualism, is indeed a revelation. Spiritual gifts and various forms of mediumship are recorded throughout the pages of both Old and New Testaments.

A striking tribute to the worth of the Rev. G. Vale Owen in publishing the results of his remarkable seances was paid. God, as known by the Spiritualists, is a principle, a spark of whom is in all His creation, and Spirit

ualists unhesitatingly repudiate the idea of an angry and vindictive God, made by man in his own image, and stamped and sealed with the authority of an effete church. The fear of death is removed, because the fear of God is also taken away.

Heaven and hell are conditions of mind. The question which we shall require to answer at the close of our physical life is not "What do you believe?" but is "What are you?" or "What force for good have you exercised?" Hell is a temporary place of mental suffering for wrongs intentionally done here. Religion is not found in creeds and faith will not save. The cowardly doctrine of a vicarious atonement we reject with contumely.

In conclusion, the lecturer urged Spiritualists to close up their ranks. The world was ready for the sign, and heavy responsibility lay upon those who had had experience and communication.

Mr. James Malcolm ably presided, and was supported on the platform by the Committee.

CORRESPONDENCE.

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

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in submitting a report of the income for January, and wish to express once again my grateful thanks for the generous response during the month. Income: Aaron Wilkinson, 2s. 6d.; Geo. Langham, New York, £3 4s. 6d.; Bulwell Society, 10s.; An Old Member of Bradford Street, Bolton, £1; Marylebone Association, £10 10s.; Cheetham Hill Lyceum, 12s. 6d.; Mr. Hollinshead's Circle, 10s.; Pendleton, Ford Lane, £2; Portsmouth Temple, £3 11s. 6d.; Skipton Society, 5s.; Rutherford Street, Newcastle, £1 7s.; Proceeds of two circles, per Mrs. Meadowcroft, Halifax, £2; Moorthorpe Society, £1; Liverpool, Daulby Hall Lyceum, £2 2s.; Kingston-on-Thames, £1 10s.; Keighley Society, collection and social, £4; Mr. and Mrs. Burchell, 5s.; Preston, Lancaster Road, £1 1s.

MARY A. STAIR, Hon. Sec.

14, North-street, Keighley, Yorks.

THE MORSE FUND.

SIR,—As you were good enough to publish my suggestion in THE TWO WORLDS, re the J. J. Morse Memorial Fund, and the Anniversary will soon be here, and I see by this week's TWO WORLDS that the Britten Memorial Fund is also in a rather languid state, would it not be wise to amalgamate the two funds and let the S. N. U. take the matter up and publish the amount of the two funds received up to date, and then state the amount required for a given object, namely, a central building in Manchester, and in that building could be placed or erected a monument to those who are worthy of it by their work in the advancing of our beloved movement.

I do not see why we could not have a self-denial week, or a shilling fund, only it must be taken up by the S. N. U., and then sent on to the District Committees and County Unions, and then to the Societies, to appoint some members as collectors. Let them fix on a date, and let us, as Spiritualists, show what can be done by a united and determined action.

The letters that appeal for subscriptions are looked at, and perhaps in some cases never read. The idea and claim for support is admitted, but with the many pressing claims nearer home it is put off, and in some cases forgotten, and the longer it is allowed to go on the less it is thought about, and it recedes further away from being an accomplished fact. What will it matter if it is called this fund or the other fund, for I feel sure that our arisen brother and sister would say, "Get on with your building, get on with your work; we are well paid to see and know that our work is not lost and that you are moving forward on the right lines."

D. P.

THE NEWSPAPER CAMPAIGN.

SIR,—I wonder if you can find space for the following, as I am anxious to create an island-encircling belt of corresponding defenders. Among the cuttings received are numbers containing matter calling for attention, so to-day I have despatched replies to the following publications, and would like all Leaguers and others gifted with pen power in addition to forceful arguments, to watch those circulating in their respective districts: "Aberdeen Evening Express," "The Daily Telegraph" (London), "Sheffield Daily Telegraph," "Newcastle Daily Journal," "South Wales Daily News," "The Blackburn Times," "Tablet" (London), and "Kentish Observer" (Canterbury). Keep the yoke end well up. The workers win.

JAS. LAWRENCE,

Hon. Sec., Spiritualists' League of Defence.

MARS AND ITS INHABITANTS.

SIR,—With reference to the article in THE TWO WORLDS of Feb. 20th re "Mars and Its Inhabitants," I would like to point out the contrasting points of two messages, both pretending to be received from the other side of the veil. In Mr. Phillips' article, the spirit "E. M." says that the inhabitants of Mars are not nearly "so highly educated" as ourselves. I would quote Sir A. Conan Doyle in his book "The New Revelation," in the first section of which he says: "Two communicators sent messages, the first of whom spelt out as a name Dorothy Poslethwaite." He goes on to say what her position was in earth-life, then "she knew about the planets; that Mars was inhabited by a race far more advanced than us, and that the canals were artificial." I am a believer in Spiritualism, but confess it is somewhat perplexing as to what to believe in a case like this, where contradictory messages are received. It seems a great pity, because it gives anti-Spiritualists a handle against us, and it lessens the value of both the messages mentioned. Perhaps another reader could explain this?

W. A. HEYSING.

THE HISTORICITY OF JESUS.

SIR,—Having perused several times Charles Baker's letter in THE TWO WORLDS dated Feb. 13th, I have come to the conclusion that his language is a little bitter re the much discussed personality, "Jesus."

Mr. Baker states that the "Ten laws of right" have been his guide through life. That being so, I can hardly agree with his rather strong assertion, "I admire Jesus about as much as he admires me, that's nothing at all." I contend that such an assertion is very uncharitable and unjustified, and not in harmony with the principles of "charity in all things." He practically admits that Jesus existed. He also states that he (Jesus) did not know how to rule the world. Neither is there anyone individual to-day capable of performing such a colossal duty, nor ever has been nor ever will be. We have thousands of statesmen, monarchs, scientists, philosophers and experts at the head of every phase of public, domestic, economic and religious life, whose paramount duty it is to "rule the world." Result—Chaos, rapine, disease, "rivers of human blood." War! War!! War!!!

Yet our brother Baker expects one man to achieve what millions miserably fail to accomplish.

Re Brother Baker's statement that the final doctrine of Jesus was "Believe or be damned." Personally I have never attributed such a callous doctrine to Jesus. This callous "believe or be damned" doctrine, to my mind, is the direct outcome of priestcraft intrigue, introduced into the teachings of the great comforter and healer, Jesus, by the ecclesiastical authorities to suit their own ends. I do not profess to speak with any authority or great understanding of ancient history. But this I do feel. Were the loving ideals, the noble principles, of "Love one another," "Do unto others as ye would have others do unto you," and the spirit of self-sacrifice so closely associated with the short life of Jesus, emulated and assimilated and manifested throughout the world to-day, most, if not all, of the discord and bitterness which so encompass us would be eliminated. Jesus never condemned any man, woman or child to suffering of any description. Would to God, for the sake of suffering humanity, that more of us would strive to put into practice the life Jesus lived of spiritual purity,

instead of pulling the noble personality to pieces. We would surely make greater progress, and also draw the masses who still oppose our noble cause closer unto us.

The "Lyceum Manual," which, I may say, is the one book that has ever appealed to me as a splendid education in practically every walk of life, acknowledges the personality, Jesus, always as a friend, brother, and co-worker and a great medium, and I see no reason for all the controversy which is centred around him. Let us by all means remove bad from our minds. Let us deal with our duties and obligations to humanity here and now. The past is past, the present is with us, the future we have to look forward to. Then on! There is much to do. See to it we carry our banner high.

Humanity the world over needs the gospel of Spiritualism more than ever. It also needs relief from oppression, ignorance, bigotry, class distinction and a hundred and one forms of material dogmas and vileness. Love and understanding of one another will alone accomplish what other elements have failed to do.

Finally, I beg leave to state that there is a vast gulf existing between "the thought, words and deed of Jesus' life" and churchianity.

Grimsby.

S. R. GOODMAN.

SIR,—In your issue dated Feb. 13th, page 108, the following passage appears: "What we know as 'Christianity' was invented by pagan priests about the year 225. It took nearly 300 years to get the New Testament into its present shape."

I should esteem it as a considerable advance in knowledge to learn from the illustrious composer, "what's the joke?" I am fully aware of the nature and inner meaning of the above quotation which I reserve. I make the bold statement that his history and philosophy is in sad want of dusting. Certainly let us hear something about these "pagan" priests in the year 225 who were the inventors of Christianity. I am burning with impatience to "know."

CHARLES DAVIES.

SIR,—Having read with interest and great profit friend Bush's pamphlet, I would strongly advise all to procure it and read, mark and learn. After 40 years' experience in Spiritualism, I have yet to find a higher example to follow than Jesus Christ, the God Incarnate. It is to me the name high over all. The longer I live, the more I am convinced that what the world requires to-day is to put into practice the teachings of the Son of Man, who went about doing good and making his home with the poor outcasts and sinners. For sin abounds on every hand, notwithstanding what Sir Arthur Doyle says, or anyone else. I note with pain and misgiving a tendency in our movement to belittle Christ. In all sincerity do I ask where in all the history of the world can there be found more majestic and comforting teachings, moral, social and religious, than in the Sermon on the Mount or the Lord's Prayer, for instance. His teachings are unequalled and unsurpassable. His life sinless and without a blemish or flaw. His death the world's greatest tragedy. His glorious resurrection the grand and mighty proof of immortality. To me Spiritualism without Christ is barren. With Christ, it is the hand-maid of Christianity. The sacredness of spirit-communion is enhanced by the recognition of Christ as the head and leader. I have no desire for controversy in thus writing; only a great desire that all should come under the magic influence of the light of the world. Be that as it may, I still hold as I have always done, viz., that Christ is the corner-stone of Spiritualism. In conclusion, let me quote the words of Lecky, the great British historian: "Jesus Christ is the highest pattern of virtue and the strongest incentive to its practice." Also John Stuart Mill, who says "Christ is charged with a special, express and unique mission from God to lead mankind to truth, virtue, and right conduct." Again, hear Renan: "Jesus Christ is the most beautiful incarnation of God in the most beautiful human form." Napoleon declares: "I know men, but Christ was not merely a man. He was the God Man." To which sentiments I bow my head, and say "Thou, O Christ, art all I want."

G. A. MORLEY WRIGHT.

SIR,—I would just like to endorse the statement suggested by Chas. Baker. Having been personally credited in the Lyceum, which is the Spiritualists' Sunday School, I fail to see any real necessity of connecting Christianity with the convincing revelations of Modern Spiritualism. As Nature's product, it lies within man's own capacity to discover the truth that is buried behind all things which make up the natural world so that at the end of our earthly pilgrimage we may return back to Nature a fair share of the intelligence handed to us through inquiry and investigation during our earthly span of existence and so be deemed fit to tread ethereal spheres where life-force can no longer manipulate our human organisms. Brains, active and alert, make and mould would-be men and women, not creed suction. As Spiritualists, surely we can fight the good fight and so help to reserve our sublime facts (not myths or fiction) from the changing creeds and dogmas of the Church. I care not what Father Vaughan or any priest says about Spiritualism. What makes me happy is the knowledge that I know my good friends beyond death's portal, and guide me with their love and wise counsel.

ADA ELKIN.

SIR,—Under the above heading, your correspondent L. S. Coleman, in your issue of Jan. 30th, deprecates what he defines as an attempt to take from him "his Jesus," and tearfully wants to know what we have to give him instead. In the first case, no one wants to rob him of his Jesus. As a really progressive substitute, I would refer him to the excellent leader in THE TWO WORLDS of Jan. 30th, who should cure him entirely and help him to be less mournful in his regrets that sinful man cannot see the sublime and idealistic between the covers of the N. T. To the true followers of the "spirit of truth," it matters little whether Jesus of Nazareth (or Christos) lived in our era or before, or never lived at all. We do know that many great souls have lived and died for humanity's progress in all the ages of the past, and many truly worthy men bore the title of Christos (or Christ) before the account contained in the "Sephes Toledoth Jeshu," i.e., the story of Jesus, and to more one studies ancient religious lore, the more one is forced to the conclusion that the very ground work of the Jesus story in the New Testament is the same as the ground work of the Vedas—Egyptian Theogamy, Magdean Allegories, and of the Delphic and Eleusinian mysteries. L. S. Coleman concludes with matter far more ancient than his source of his beliefs.

In your issue of Feb. 6th, W. Gregory facetiously writes about a chunk being too big to chew. I return the compliment, and suggest that he had a chunk he could not chew, so he bolted it, and as a consequence is now suffering from mal-digestion. I suggest nothing in regards to Lazarus in the idea of resurrection, but what is obvious, and authority is sound and weighty. Our friend infers that evidence has been obtained in seances that refute my suggestion. Well, I can honestly state that in my experience in seances covering thirty years, not one incarnate soul has informed me that the resurrection story is true.

ANDREW JACKSON DAVIS.

Health.

THE spiritual principle of man is an organised substance and is the principal cause of all motion and change in the physical organism. Just as spirit acts upon matter, so does nature act upon the spirit. The principles of action, development, refinement, and reciprocation are precisely the same everywhere in nature, and are interchangeable. Health consists in the harmonious operation of these laws between the spirit and the body, and between them and the universal nature. Health is an harmonious circulation of the vital or spiritual principle through the organism, and supported by the united action of all the elements and substances in external nature, or, health is harmonious.

THOSE who know that all life is one life, know that animal life reasons. I have found positive evidence of this in my parrot and my dog.

REPORTS OF SOCIETARY WORK.

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

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

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

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

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

Special Reports.

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

YORKSHIRE COUNTY COUNCIL.

THE Halifax and Huddersfield District Committee held their monthly conference at Brighouse on Sunday, Feb. 22nd. The business meeting was held in the Alliance Spiritualist rooms. A good attendance was recorded. Mr. Rushworth, the local President, gave us a hearty welcome. Mr. Rastall (our President) thanked him. The 15 minutes' spirit intercourse was fully occupied, several testifying to the presence of spirit-friends, and the foundation of a real good day was laid. The business was got through in a most satisfactory manner. A nine days' mission is arranged with Mrs. Alice Harper, of London, in April, when we hope to open out fresh ground. The Albert Theatre had been engaged, with Mr. Membury, of Birmingham, as speaker, who took for his subject in the afternoon "This day shalt thou be with me in Paradise," and at night discoursed on "Spiritualism, and its relation to the past, present and future." Both subjects were dealt with in a most masterly and convincing manner, giving investigators something to think about and make them keener in their investigations, showing to all that Spiritualism was and is of the Bible. Mr. Roberts, of Batley, filled ten minutes in showing what the spirit-friends would do for us and what they had done for him in particular, and what had been done for him could be done for us if we would. A dinner and tea had been provided by the friends at both the churches, which was fully appreciated by all.

INTERNATIONAL HOME CIRCLE FEDERATION.

THE meeting on Tuesday, Feb. 24th, was devoted to "Psychic experiences in the home." It was opened by Miss Thomson rendering delightfully the beautiful song "Beyond." The principal speakers were Mrs. Mary Gordon, Miss Estelle Stead, and Miss Felicia Scatcherd, each of whom related some of their interesting and evidential personal psychic experiences at home. In the course of her remarks Mrs. Gordon explained her objections to the objects of the Federation, which were thought by the subsequent speakers to be really important reasons for its existence. The Chairman thanked the former for her candour and her kindness in supporting a meeting organised by a

society with which she was not in full agreement. A most pleasant and instructive evening was spent by the fairly large audience present.

LONDON.

SPIRITUALISM is making well deserved progress in London, and we are glad to notice that, following on the Albert Hall meeting of last spring, arrangements have been made for a mass meeting at Queen's Hall (with a seating accommodation of between two and three thousand) for the anniversary of Modern Spiritualism on March 31st. Lord Molesworth, who was recently interviewed by one of the well-known London papers, is to take the chair, and our friends are also to be congratulated on securing the services of such well-known speakers as Sir Arthur Conan Doyle, Dr. Ellis Powell, and Mr. Percy Street. We learn that the musical arrangements are under the direction of Capt. Dimmick, while every ticket sold will benefit a worthy object, the building fund of the Marylebone Association. We have no doubt that our Spiritualist friends in London and many from other parts of the country will make a point of being present at this special gathering, and advise them to secure tickets without delay, as there is sure to be a large demand immediately the meeting is advertised in the daily press. We wish our London friends every success.

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.

EALING.

THE Union of London Spiritualists in co-operation with the Ealing Spiritualist Society, held a propaganda meeting in the Ealing Town Hall on Feb. 25th. The Chairman (Mr. G. R. Symons) introduced the speaker (Mr. R. Boddington) with a few well-chosen remarks. Mr. Boddington took for his subject "What is this Spiritualism?" outlining in an able way what Spiritualism really means, and what it stands for to-day. Mrs. Alice Jamrach followed with some clear and convincing clairvoyance, which was well recognised. Miss Edith Bolton sang "O Dry Those Tears" and "The Lord is My Light" in her usual delightful way, and instrumental music was supplied by Messrs. J. A. and A. J. Ensor and Miss L. G. Ensor. The attention of the audience was ample proof of the interest felt. A number of signatures to the petition were secured as a result of Mr. Boddington's appeal. Hearty thanks are due to all who worked so ably and willingly to make the meeting a success.—E. M. ENSOR.

WIMBLEDON.

THE Society gave a delightful fancy dress dance and whist drive at the King's Palace Cinema new rooms on a recent Saturday evening in aid of the Building Fund, the company numbering just over 200. Some of the ladies' dresses were very cleverly designed, while those of the gentlemen were in

many cases unique. The orchestra under the direction of Mr. Goode, performed well the musical programme. Mrs. Bright gave, with excellent finish, some delightful songs during the interval. Mr. Saunders acted as M.C., while the stewards were Messrs. McNeil, Bamford, Hawkins, and Lofts. Prominent amongst the ladies' committee (who organised the happy event) were Mesdames Bamford, Hardy, and Barratt. Among the company were the Presidents of the Wimbledon and Kingston Societies and Mr. Curnow, the assistant editor of "Light."

BRISTOL.

AT Providence Hall, Grosvenor-rd., we held a social on Feb. 23rd, and we spent a very happy time together. Most of the members, with their friends, joined together in making the social a huge success. The ladies of the social committee vied with each other in making the company feel at home. Our musical quartette deserve special mention for their indefatigable efforts to amuse and please with their harmonious playing during the evening. With Father Time pointing to the hour of eleven we brought a very happy evening to a close with the singing of Auld Lang Syne.

GRIMSBY.

ON Sunday, Feb. 22nd, and during the week-end Mrs. Alice Beecher Stowe, of Nottingham, conducted services at the Strand-street Spiritualists' Church, our accommodation proving inadequate to meet the demand. Mrs. Stowe delivered a most eloquent and inspiring address, which sank deep into the hearts of all present, the audible expressions of those present being "What a splendid service; truly a spiritual feast." Mrs. Stowe is truly a most capable and intelligent medium, and her efforts to do good are thoroughly appreciated by all.

WARRINGTON.

WARRINGTON church has just suffered a double bereavement in persons of Mrs. Mansseur, the beloved wife of our Secretary, and Mrs. Bailey, one of our oldest members, and our first Lyceum conductor. Mrs. Mansseur had been a great sufferer from a dread internal disease, and though an operation was performed about a year ago, she never fully recovered, and was confined to bed for several months, passing beyond the veil on Feb. 19th. The interment in Warrington cemetery was conducted on the 25th by Mrs. Simpson, of Middleton, by special request of Mrs. Mansseur, and the sympathy of the friends was shown by a large crowd and a goodly number of floral tokens. Mrs. Bailey had been in failing health for some months, but grew rapidly worse about two months ago, and passed away on Feb. 23rd, only a fortnight after a beloved sister. Her remains were interred on the 28th, the President and Mr. Llewellyn officiating, when a large number of friends again attended, and there was again a good number of beautiful wreaths. On the 29th a memorial service in connection with both events was held. Addresses were given by the President, Mrs. Mawdsley (Earlestown) and Mr. Foster, Mr. Llewellyn, and Mr. Dolphin. Special hymns were rendered. A crowded congregation.

MISS WESTALL, Speaker and Clairvoyant, is now booking Sundays, week-ends, and week-days, 1921. A few open for 1920. — 47, Melville-st., Castleton

MEETINGS HELD ON SUNDAY, MARCH 29th, 1920.

ABERDEEN, Bon Accord. — Morning and evening, address and clairvoyance by Mr. Campbell Larbert, to crowded and appreciative audiences. Solo by Mrs. Gibb. Mr. A. Duncan presided.

BARROW. — Mrs. Charnley, of Leeds, delivered trance address on "Nature and spiritual forces." Good clairvoyance. Solo by Mr. Moore.

BARRY, Atlantic Hall. — Mrs. Lynch gave an inspiring address on "What do we know about Spiritualism?" followed by successful clairvoyance. Mr. Millard presided.

BEDWORTH, Market Place. — Circle in the afternoon conducted by Mrs. Rowe. Evening, Mrs. Ayriss gave an address, also clairvoyance. Good audience.

BIRKENHEAD, Hamilton. — Mrs. Davies, of Liverpool, conducted our services, giving an address on "Who is man?" also clairvoyance. Mr. R. G. Roberts presided.

BIRMINGHAM, Aston. — Mr. W. H. Tozer and Mr. Geo. Careless occupied our platform, giving addresses and clairvoyance. Room crowded out.

Erdington: Mr. Pilkington gave an address on "Christ, the Bible and Spiritualism" to a good audience, also clairvoyance. Mr. Maybury presided.

Saltley: Miss Bartlam spoke to us on "Do the dead return?" and also gave clairvoyance. Mr. J. H. Robinson presided.

BLYTH. — Mr. Christiansen gave an address on "The teachings of the Bible" which was appreciated by a good audience. Mr. Johnson presided.

BRIDGEND. — Mrs. L. Lewis gave a splendid address on "Spiritualism, what it is not and what it is," also clairvoyance, to a large audience. Mr. Edward Morgan presided. Good collection. Two WORLDS sold out.

BRISTOL, United. — Mr. W. Jones, of Cardiff, took the services with great success, giving addresses on "The supreme power of God" and "Personal experiences of the continuity of life," followed by clairvoyance.

Bishop-street: Mr. Wm. Ford, of Reading, occupied our platform, giving instructive addresses morning and evening. Mr. A. C. Lewis presided.

BURTON-ON-TRENT. — Mr. C. G. Botham gave addresses and clairvoyance, his evening subject being "The coming spiritual revolution," which was appreciated by a packed hall.

BULWELL. — Services conducted by Mrs. R. E. Bonnington, who gave addresses and descriptions to good audiences.

CHESTER, Brook street. — Services conducted by Mr. Taylor, who gave addresses and clairvoyance to good audiences.

CHORLEY. — We had some excellent proofs of spiri return through the mediumship of Mrs. Tomlinson.

COVENTRY. — Mr. Bailey took for his subject "Spiritualism as a science, philosophy and religion." Good congregation.

DONCASTER, Spring Gardens. — Our services were conducted by Mrs. Crowther, who gave good addresses to appreciative audiences. Her evening subject was "Spiritualism the philosophy of life." Mr. Booth presided.

Wood-street: Mr. Slack, the blind medium, of South Elmsall, conducted our services, giving clairvoyance at each.

DUNFERMLINE. — Mrs. M. McPherson, of Glasgow, took both services, giving addresses and clairvoyance to good audiences.

EASINGTON LANE. — Mrs. Dance gave an uplifting address on "Prove all things, and hold fast to that which is good," afterwards giving clairvoyance.

EASTBOURNE. — Mr. Ray gave instructive addresses and Mrs. Annie Johnson convincing tests morning and evening. Mr. Friese presided.

EXETER, Market Hall. — Miss M. Mill discoursed and gave clairvoyance both afternoon and evening to large audiences.

HETTON. — An inspiring address was given by Mr. McBain on "Is Spiritualism anti-Christ?" He also answered questions and gave clairvoyance to a good audience.

HIRST. — Mr. W. D. Todd lectured on "The development of spiritual thought." Mrs. Ferguson occupied the chair.

LINCOLN, Mission. — Mr. Shaw Riley gave an address on "Spiritualism and the church." Mrs. Harrison gave clairvoyance at all meetings.

Coultham-street: Services conducted by Miss Swadden, who discoursed in the evening on "Memories," and also gave clairvoyance.

LONDON. — Battersea: Morning, circle. Evening, Mr. and Mrs. Pulham gave an address and clairvoyance.

Camberwell: Morning, splendid address by Mr. J. Clark. Evening, trance address by Mr. T. W. Ella.

Croydon: Address by Mrs. Alice Harper.—Pros.: Sunday next, at 11, Mr. P. Scholey. At 6-30, Service.

Ealing: Address and clairvoyance by Mrs. Maunder.—Pros.: Sunday next, Mrs. Golden. 10th, Mr. Ella. 14th, Mr. and Mrs. Smith.

E.L.S.A.: Mr. Alcock-Rush gave an excellent address, followed by spirit messages by Mrs. Rush.

Hackney: Mrs. Brookman and Mr. Sandy gave addresses, and Mrs. Brookman also gave descriptions.

Little Ilford: Mr. Tillett gave an interesting address and Mrs. Self good clairvoyance.—Pros.: 7th, at 6-30, Mrs. Maunder. 8th, at 3, Ladies' Meeting. 10th, at 7-30, Address by Mr. Hodges and clairvoyance by Miss George.

Manor Park: Mrs. Harvey gave an address on "The morning light is breaking, the shadows disappear," also clairvoyant descriptions.

S.L.S.M.: Morning, circle conducted by Mr. C. J. Williams. Evening, Mrs. A. Boddington gave an address followed by clairvoyant descriptions.

Tottenham: Mrs. E. Neville named three babies during the Lyceum session, and at night gave a trance address on "The spheres," with subsequent clairvoyant descriptions. Hall again over-packed. More than 50 inquirers sent back—no room.

LOUGHBORO. — Mrs. Cox conducted our services, giving addresses and clairvoyance. A good time.

MEXBOROUGH. — Mr. Mason took our services, giving an address in the evening on "I speak a truth," which was highly appreciated.

NEW DELAVAL. — Mrs. Bryceson gave an address on "Does Spiritualism satisfy the requirements of every-day life."

PETERBOROUGH. — Excellent addresses by Mr. J. G. Wood, of Birmingham, who also gave clairvoyance. Mr. and Mrs. Last sang a duet. Mr. F. W. Rickett presided.

PLYMOUTH, Morley-street. — Mr. Johns presided over a good attendance. A very able address was given by Mr. Watkins and clairvoyant descriptions by Mrs. Cook. Mrs. Bateman was the soloist.

Stoaehouse: Meeting conducted by Mr. Arnold. Soloists, Misses Radmore and Sobey. Address by the President (Mrs. Joachim Dennis) on "What all the world is seeking—Spiritualism." Clairvoyance by Mr. Samuel Pearce, of Teignmouth. Hall crowded.

PORTSMOUTH, Temple. — The morning meeting was taken by Mr. Arthur Lamsley, who gave an address on "Spiritualism—a warning." He also gave clairvoyance. The evening meeting at Portland Hall was crowded, about 600 people attending to hear Miss Lind-af-Hageby, who paid us a first visit, and spoke eloquently and impressively on "Spiritualism and modern thought." She dealt with the objections raised by organised churchianity,

science, and ignorance, and combated their arguments in striking and convincing fashion.

ROTHERHAM. — Services were taken by Prof. Timson, who answered questions and gave messages in the morning, and in the evening gave an address on "Truths of Spiritualism."

RUNCORN. — Mr. T. Foster gave an address and Mr. G. Brown clairvoyance. Mr. D. Campbell in the chair.

SHEFFIELD, Heeley. — Mr. B. La gave addresses on "Kind words never die" and "Habits," also clairvoyant descriptions.

Heeley, Gifford-road: Mrs. Palfreyman gave an address and clairvoyance. **Meersbrook:** The afternoon devoted to clairvoyance given by Mr. W. R. Sutton. In the evening Mr. A. Chappell gave an address on "Life purpose." Mr. Sutton gave clairvoyance.

SOUTH KIRBY. — Miss A. F. Patrick, the girl medium, gave a splendid address on "Man's conception," and phenomena.

SUNDERLAND, Hylton-road. — Our services were conducted by Mr. Lather, who gave addresses which were highly appreciated by good audiences. Clairvoyant descriptions by the President and Mr. Clews.

SUTTON-IN-ASHFIELD. — Mrs. F. Niss gave a fine address on "The spirit of the times," also clairvoyance.

TREDEGAR. — Mrs. L. Lewis gave addresses on "My soul thirsteth for God" and "Through the gates of death to life," followed in each case by clairvoyant readings. Hall packed.

WOMBWELL. — Mr. and Mrs. Howard took our platform, and gave good address and clairvoyance to an excellent audience.

YORK, St. Saviourgate. — Mr. Burrows appointed again by our planned speaker. Mr. Burrows occupied the platform, and in the afternoon answered questions. At night he discoursed "Will the Church surrender?" Spirit people were also described.

Births, Marriages and Transitions.

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

IN MEMORIAM.

GARTSIDE. — In loving memory of our dear mother, Fanny Gartside, who passed into Spirit Life March 7th, 1920, at Pikefold Cottage, Blackley, Manchester. "Absent in body, but with spirit."

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 intimation.

BIRMINGHAM, Forward Church. — Villa Road, Handsworth. — Mr. J. MAYBURY, 41, Murdock-road, Handsworth.

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

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

SALFORD, CENTRAL. — Mr. SMITHIES, 8, Portland Avenue, Salford.

SECRETARIES AND FRIENDS. — Mr. BUCKLEY, 9, Park Avenue, Gorton, sailing for Australia, March 25th, for 12 months' visit, for the benefit of health.

ARE there any Spiritualists in around Consett, co. Durham, who would assist in opening out work that town? If so, arrangements may be made for a meeting to gather together those interested. Address: **TIN DODDS, 21, Beacon-street, Fell, Gateshead-on-Tyne.**

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

SUNDAY, MARCH 7TH, at 6-30 and 8-15,
MRS. SHAKESHAFT.
Lyceum at 2-30.

MONDAY, at 8-15, Members' Developing
Class conducted by Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle
conducted by Mrs. FORREST.
THURSDAY, 3 & 8-15, MRS. FARRER.

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

MAR. 7—MR. F. CHANDLEY.
„ 14—Circle for Members only.
„ 21—MRS. J. WALKER.
„ 28—Circle for Members only.

Manchester Society of Spiritualists,
36, MASKELL ST., ARDWICK GREEN.

OPEN CIRCLES
will be held in the Rooms of the above
Society every Sunday Afternoon at 3
o'clock prompt.
Doors closed at ten past. All invited.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, MARCH 7TH, at 3, Open Circle.
At 6-30 and 8, MRS. LARNER.
MONDAY, at 3 & 8, MRS. EVANS.
WEDNESDAY, at 8, MRS. SMETHURST.

Moston Spiritualist Lyceum Church,
ASHLEY LANE (nr. Conran Street
Car Terminus).

SUNDAY, MARCH 7TH, at 3, Open Circle.
At 6-30, MR. ROBINSON.
Lyceum at 10-30.

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

SUNDAY, MARCH 7TH, at 6-45 and 8-15,
MR. GILLING.
TUESDAY, at 8-15, MRS. TAYLOR.
THURSDAY, at 8-15, MRS. EVANS.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, MAR. 7TH, at 3, 6 and 7-30,
MRS. VERITY.
WEDNESDAY, 3 & 7-45, MRS. STAFFORD
THURSDAY, 7-30, Members' Circle.

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

SUNDAY, MARCH 7TH, at 11-15 and 7,
MRS. CANNOCK.
Lyceum at 3.
WEDNESDAY, 8, MR. R. GURD.

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

SUNDAY, MARCH 7TH, at 11-30 and 7,
MISS BUTCHER.
MONDAY, 7-15, and TUESDAY, 3, MISS
BUTCHER.
THURSDAY, at 7-15, Enquirers.
Lyceum every Sunday at 3.
FORWARD MOVEMENT.
Athenæum Hall, Sunday next, at 3,
Lecture by MR. W. P. SWAINSON on
"Atlantis: The Story of a Lost Con-
tinent."

HAROLD E. GREEN, Inspirational
Speaker and Phrenologist, has open
dates for 1920. Questions answered.
Home circles attended.—141, Valley-
road, Mapperley, Nottingham.

Society Advertisements.**Coventry,**
ARCADIA HALL, WHITE STREET.

SUNDAY, MARCH 7TH, at 3 and 6-30,
MR. W. H. JONES.
Circles every Monday at 3 and
Thursdays at 8. Everybody welcome.

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

SUNDAY, MAR. 7TH, at 11-15, MRS. M.
A. MANSELL. At 6-30, MR. R. GURD
Clairvoyance by MRS. BETTS.
WEDNESDAY, at 3, Private Interviews.
At 7-30, Public Circle.
SATURDAY, at 7-30, MRS. BETTS.

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

SUNDAY, MARCH 7TH.
At 11-15 Circle Service. At 3, Lyceum.
At 6-30, MR. STURDY & MRS. BLOOD-
WORTH.
THURSDAY, at 8-15, MRS. EDEY.

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

SUNDAY, MARCH 7TH.
At 3, Lyceum. At 7, MR. & MRS.
BROWNJOHN.
SUNDAY, MARCH 14TH, London Union
Delegates: MR. WILLIAMS and MRS.
ENSOR.
Circles: Monday, 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, MAR. 7TH.
At 11, MISS LYON. At 6-30, MR. J.
OSBORN.
MAR. 6TH, at 11, MR. BODDINGTON.
At 6-30, MR. ERNEST MEADS.
Public Service every Wednesday, 7-30.

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

SUNDAY, MAR. 7TH, at 7, MR. BRYCE-
SON and MRS. LONGMAN.
SUNDAY, MAR. 14TH, MR. G. T. GWINN.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, MAR. 7TH, at 7, MRS. MARY
GORDON.
At 8, SPECIAL MEETING of Mem-
bers re National Union.

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

SUNDAY, MARCH 7TH, at 7, MRS.
PODMORE.
WEDNESDAY, at 7-30, MRS. BOOTE.

Ilford Psychic Research Society,
ASSEMBLY ROOM, BROADWAY, CHAMPS

Patron: SIR ARTHUR CONAN DOYLE.

SUNDAY, MAR. 7TH, at 7, MRS. N
BLOODWORTH.

THURSDAY, MAR. 11TH, at 3, Ladies'
Meeting, MRS. EDEY.

FRIDAY, MAR. 12TH, at 8, MRS. SUT-
TON.

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

SUNDAY, MARCH 7TH.
At 11, Questions answered by Spirit
Control. At 3, Lyceum. At 7, MR. G.
TAYLER GWINN.
FRIDAY, at 8, Inquirers' Meeting.
SUNDAY, MAR. 14TH, MRS. E. KENT

Manor Park Spiritual Church.
STRONE ROAD CORNER, SHREWSBURY

SUNDAY, MAR. 7TH.
At 3, LYCEUM. All comers are welcome.
At 6-30, MR. T. W. ELLA.
THURSDAY, at 8, MRS. HARVEY.

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

SUNDAY, MAR. 7TH, MRS. HARVEY.
SUNDAY, MAR. 14TH, MISS V. BURTON

Plaistow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, MAR. 7TH, at 6-30, MR. G. R.
SYMONS.
MONDAY, at 8, MRS. A. JAMRACH.
WEDNESDAY, at 3, MRS. EDEY.
THURSDAY, at 8, MR. DEWAR.

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

SUNDAY, MARCH 7TH.
At 3-30, REV. A. J. WALDRON. At
7, MRS. INKPEN.
WEDNESDAY, MR. A. J. MASKELL.

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

WEDNESDAY, MARCH 10TH, at 8, MRS.
KENT.
SUNDAY, MAR. 14TH, at 7, MRS. M.
CROWDER.
Members' Circle after Service.
Lyceum every Sunday at 3.

Spiritualists' Rendezvous,
FOOD REFORM RESTAURANT, 3, FUR-
NIVAL ST. (OPP. PRUDENTIAL BUILD-
INGS), HOLBORN, LONDON, E.C.

FRIDAY, MAR. 5TH, MISS V. BURTON.
Address on "Some Spiritual Aspects of
Home Circles."

FRIDAY, MARCH 12TH, MR. H. J.
OSBORN, Address on "The Facts
About Spiritualism and Dr. Schofield's
Insanity."

MRS. LUCY BROOKMAN, L.S.M., will
give Clairvoyance.

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

SUNDAY, MAR. 7TH, at 6-30,
MR. AND MRS. PULHAM.
MONDAY, MAR. 8TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, MAR. 10TH, at 3,
LADIES' MEETING — MRS. GOODE.
THURSDAY, MAR. 11TH, at 8,
MRS. NEVILLE.
SUNDAY, MAR. 14TH, at 6-30,
MR. G. PRIOR.

LOOK OUT FOR THE

GOOD FRIDAY "CELEBRATIONS" at MANCHESTER**April 2nd.**

KEEP THIS DATE OPEN.

FURTHER ANNOUNCEMENTS NEXT WEEK.

MANCHESTER AND DISTRICT UNION.

Under the auspices of the above Union, **Mrs. JENNIE WALKER** will conduct Meetings at various Churches in the district on Monday to Friday Evenings, March 15th to 20th and Monday Evening, March 22nd. Full details next week.

Miscellaneous Advertisements.

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

MILTON SPIRITUALIST CHURCH, BIRCH STREET, ECCLES. — Mr. D. Butterworth, having resigned the Secretaryship of the above, all communications must be forwarded to the new Secretary, Mr. T. GRAYSON, 17, Clifton-rd., Monton, Eccles, nr. Manchester.

ABSOLUTELY FREE. Applications to be received within one week from this date, March 6th, 1920. A complete course in Psychic Development, including Clairvoyance, Psychometry, Telepathy, Concentration, Study (complete), Physiognomy, etc. A genuine guide to mediumship. Advertiser reserves the right to withdraw the offer after 230 applications have been received. At a fee of 3s. his course has been run at considerable loss, so the reader may grasp this unique offer. As the above offer will imply a heavy cost, and at least 1,700 sheets of foolscap, and a colossal amount of personal and typewriting, the advertiser requests that only those seriously interested in the above will apply. No effort or expense has been spared to make the above practical. Postage need only be forwarded. Address applications HARVEY METCALFE, 136, Wood-street, Kettering, Northamptonshire.

WHY work all your life for others? Become independent at once. Send 2/- P.O. to-day for my valuable book entitled "520 Ways of Making Money." Suitable for all. Satisfaction guaranteed.—ALBERT FEATHER (X. Dept.), 93, White Abbey-road, Manningham, Bradford, Yorkshire.

SPEAKERS' OPEN DATES, Etc.

ALL Speakers having dates with the Central Church, Spring Gardens-street, Royton, please note the above church is now closed through lack of workers and support, all dates being cancelled.

FRED EASTHOPE, Inspirational Speaker, Clairvoyant, Psychometrist, is open for week-night engagements. Home circles arranged.—181, Welbeck-rd., Byker, Newcastle-on-Tyne.

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

ROBERT DAVIES, the renowned exponent and demonstrator of clairvoyance, clairaudience, psychometry, and psychography, has vacancies at liberty for 1921 for week or week-end missions. Only bona-fide Society's secretaries need apply. Terms on application to 5, Lila-street, off Church-lane, Harpurhey end, Moston, Manchester.

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

MRS. ROBERTS-JOHNSON,

Trumpet Medium,

Visits Manchester and district on

March 6th for one week.

A WOMAN'S LIFE

prolonged and made bright and happy by taking the safest and best treatment for Anemia, Lassitude, Nervousness. **TRIUMPH TABLETS** an ideal tonic, recommended by the Medical Profession. Prices: 3/-, 5/- and 12/- per bottle. From all Chemists, or TO PROVE THEIR WORTH write to-day for generous **Free Sample** and book of Guaranteed Testimonials.

The Manageress: (Dept. C 7)

LE BRASSEUR SURGICAL Co., Ltd.,
90 & 92, Worcester St., BIRMINGHAM

PRESERVE YOUR YOUTH AND FRESHNESS.

A Healthy, Fresh Appearance is ensured by using

DEVELOPOL, THE NEW SKIN FOOD AND BEAUTY CREAM.

It banishes wrinkles and skin troubles. It feeds the skin and muscles. It contains no drugs or minerals. It is delightful to use.

Price 3/6 per tin, post free, from
Madame ROBINO, 169a, Oxford Road, MANCHESTER.

THE INTERNATIONAL PSYCHIC GAZETTE

(Edited by JOHN LEWIS)

is recognised as

THE SPIRITUALISTS' MONTHLY MAGAZINE.

Every number contains original matter of exceptional interest.

Bright and Broad in Outlook.

Order it from your Society bookstall (price 6d.), or send 7d. stamps for sample copy to Publisher, I. P. G., 24a, Regent Street, London, S.W. 1.

THE LYCEUM BANNER.

Monthly 1½d.

Official Organ of the Lyceum Union.

Special Items for Children of Spiritualists, in Poetry and Prose—The Chums' Page—Bluebell Guild—With the Bairsns—Pearls—Chain Recitations and Readings—Editorial Chat—Current Topics—Lyceum and Council Reports, &c.

Secretary and Editor:

J. Tinker, 34a, Bridge Street, Deansgate, Manchester.

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

C. P. L.

Cheap Propaganda Literature.

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

- 2.—THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND. By Robertson. Price 6d., post free 7½d.
- 3.—A THANKSGIVING SERMON. By Ingersoll. Price 3d., post free 3½d.
- 4.—THERE IS NO DEATH. By Florence Marryat. 5th edition. Price 3d., post free 3½d.
- 6.—A SPIRIT MEDIUM'S REMARKABLE EXPERIENCES. By Mrs. M. Keever-Record. Price 3d., post free 3½d.
- 9.—IS SPIRITUALISM A RELIGION? By Walter Jones, J.P., M.I.M.E. Price 4d., post free 5d.
- 10.—THE PHILOSOPHY OF DEATH. By Andrew Jackson Davis. Price 3d., post free 3½d.
- 11.—WHAT DOES SPIRITUALISM TEACH? By John Cox. Price 1d., post free 1½d.
- 13.—SPIRIT LIFE AND LABOUR. By J. Morse. Price 3d., post free 3½d.
- 14.—NEWS FROM THE INVISIBLE WORLD. By Rev. John W. Price 2d., post free 2½d.
- 16.—HINTS TO INQUIRERS INTO SPIRITUALISM. By J. J. Morse. Price 3d., post free 3½d.
- 19.—THREE ASPECTS OF THE GREAT WAR. Through J. J. Morse. Price 1d., post free 1½d.
- 21.—SAMUEL, SAUL AND THE WOMAN OF ENDOR. By J. F. Steadman. Eight pages. Single copies, post free 1½d. In quantities: 25 copies, 5d.; 50 copies, 2s. 5d., all post free.

Omitted numbers are out of print.

SEED CORN

- 2.—THE CHARTER OF OUR CAUSE. By J. J. Morse. Explains the foundations and objects of Spiritualism. 250, 1s. 9d.; 500, 3s.; 1,000, 5s. postage extra.
- 3.—HOW TO FORM SPIRIT CIRCLES holding communication with spirits. By J. J. Morse. 100 copies, post free, 6d.

A NEW PAMPHLET.**JESUS OF NAZARETH**

AND MODERN SCIENTIFIC INVESTIGATION FROM THE SPIRITUALIST STANDPOINT.

By ABRAHAM WALLACE, M.A.

Paper covers, 6d.; post free 7½d.

To Societies, 4/6 (18/12), carriage extra.