



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. 1688—VOL. XXXIII.

FRIDAY, MARCH 19, 1920.

PRICE TWOPENCE.

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WEDNESDAY, MAR. 24TH, at 8, MRS. ALICE JAMRACH. SATURDAY, MAR. 27TH, WHIST DRIVE.

SUNDAY, MAR. 28TH, at 11, MR. GEO. PRIOR. At 3, Lyceum At 7, ALDERMAN D. J. DAVIS.

NOTE.—THURSDAY, APRIL 8TH, MR. F. T. BLAKE, of Bournemouth.

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— ON —

"MY EXPERIENCES,"

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TWO WORLDS OFFICE.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,688—VOL. XXXIII.

FRIDAY, MARCH 19, 1920.

PRICE TWOPENCE.

McCabe v. Doyle.

(*"Magna est veritas et prevalebit."*)

There stood the man who left the monastery and laid aside forever his Franciscan hood for the Truth as he then beheld it; a steely champion and adamant critic—and the defender of his faith, Spiritualism, who, none the less sincere, stood for all that was dear in life to him. Both were transparently honest. Perhaps in the Great Invisible Architect's plan both may yet be found—united! At any rate, the service they have rendered to Truth will never die.

* * * * *
Twin souls in that you search for Light,
Twin hearts united for the Truth—
To prove The Way, to set aright
The Wrong, work on, nor stand aloof,

But search. 'Tis given only those
Whose soaring spirits yearn to find
Th' inner glory of the rose,
Th' inner secrets of the mind.

Give, take, compare. Let Science be!
Yet Faith abide, for she is fair,
With Hope, and thou shalt surely see
The truth triumphant everywhere.

And Charity, may she be thine;
But far transcending human powers,
May in thee dwell that LOVE DIVINE:
Gained only in exchange for ours.

Heston, Middlesex. W. F. K. REAN.

THE Queen's Hall, London, was well filled on Thursday, the 11th inst., with an enthusiastic audience who listened with sustained interest to an admirable debate on "The Truth of Spiritualism." Sir Arthur Conan Doyle, the doughty champion of "The New Revelation," was to endeavour to make good its claims, whilst Mr. Joesph McCabe, the well-known representative of Rationalism, was his opponent.

Long before the doors were opened an eager array of animated people congregated round the doors, and the conversation one overheard gave evidence of not only the interest taken, but also of the British love for a contest. Days before the meeting the supply of tickets had been exhausted, and when at length the doors were opened the crowd surged in until it was difficult to see a vacant seat.

At 8-5 p.m. the stalwart form of Sir E. Marshall Hall, K.C., was seen leading the contestants on to the platform, and the round of cheers which broke forth as each of them took their position, showed that the supporters of either party were well balanced.

As they stood to face the camera one could but contrast these two forms—the burly, dogged figure of Sir Arthur presenting a strange contrast when compared with the thin, ascetic form of Mr. McCabe. One could imagine the roles had been exchanged, for the latter certainly reminded us of the caricatures one sees of mediums—slender, ascetic, mystical, whilst it was hard to imagine that the huge athletic figure of the former was that of a believer in ghosts.

The Chairman, in opening the proceedings, was brief and to the point. It was, he said, no business of his to make a speech. He was there to see that the contestants had fair-play, that the rules of debate were observed, and to allocate time. The subject was "Spiritualism—is it true?" Mr. McCabe would open the debate with half-an-hour's speech.

Sir Arthur Conan Doyle would follow at the same length. This would be followed by fifteen minute speeches by each gentleman, and subsequently each would be allowed fifteen minutes for concluding remarks. He had no need to appeal to the citizens of that great metropolis to give a fair hearing to two gentlemen so well qualified to present their respective views.

Mr. McCabe, in opening the debate, alluded to the dramatic moment in our history when this movement of Modern Spiritualism appeared. In the ages of long ago man, observing his shadow on the ground, developed a concept of his dual nature, and a belief in a duality of life was the consequence. The idea developed through the centuries, until life outside this and a consequent hereafter followed.

Latterly, however, man has been awakening and questioning. Their beliefs are wrapped in doubt, their creeds have failed, and humanity is asking "Are all our religious traditions to go forever?"

It is at such a time as this that Modern Spiritualism appears upon the scene. Unfortunately, however, from its very beginning it has produced nothing but fraud and folly. It was born in fraud, cradled in fraud, nurtured in fraud, and fraud has dogged its steps during the whole of its existence. Eusapia Palladino, the greatest and most wonderful of mediums, was a confirmed trickster; she had repeatedly been detected. One great scientist had said of her that 10 per cent. of her phenomena were fraudulent, 15 per cent. doubtful, 20 per cent. indeterminate, whilst only 65 per cent. were genuine. He (Mr. McCabe) preferred to say that in 65 per cent. of cases she had not been found out. All physical phenomena were fraudulent. He had read Sir Arthur's books, and in them his opponent claimed that many great names had vouched for the reality of the facts. The really great men who had spoken in favour of Spiritualism were few. He demanded the names of ten University professors who in the last thirty years had defended the subject. Of the fifty Professors who experimented with Eusapia Palladino, how many had accepted Spiritualism? The "Boston Herald" had said recently that the whole subject was "an affront to science," whilst the kind of life revealed was reminiscent of an asylum for the feeble-minded.

It had been claimed that D. D. Home took no money. Home lived on his mediumship from 16 years of age, married two wealthy women, and fleeced another of £30,000.

The reputed levitation of Home in a London drawing-room was the most hollow fraud of modern times. Earl Crawford wrote two accounts, one six months after the event and one two years after it—they are opposed to each other.

Lord Adare, who wrote his account three days after the event, acknowledges that he had his back to the window, and only saw a shadow thrown by the moon on the wall. The almanac shows there was no moon. Earl Crawford says there was nothing outside the window on which anyone could rest. Lord Adare says there was a ledge and balustrade. He had wasted a lot of time in examining one incident in the life of Home, and concluded he was a fraud.

He went on to criticise Prof. Lodge's "Raymond," and laughed at the photo incident. The mediums, of course, were in collusion with one another, and Lodge was the victim. Sir Arthur Conan Doyle is living in clouds and mists. Let us be satisfied with this broad earth. There is sufficient here to occupy us. Let us concentrate on the problems of this world. (Applause.)

Sir Arthur Conan Doyle opened his address by saying "I respect the position of the Materialist, for I once occupied that position myself. As a young medical student I was forced to that position. I found, however, that it is not

a terminus, but a junction leading to a new field of research." He handed Mr. McCabe, in response to his request, a list, not of ten, but of 160 eminent men in all vocations in life who had vouched for the fact of psychic phenomena. This list contained the names, and in some cases the words, of such men as Wallace, Lodge, Myers, Hodgson, Flammarion, Lombroso, Zollner, Fechner, Hyslop, Challis, Richet, Schiaparelli, Morselli, Flournoy, and he claimed that these being the men who HAVE investigated the matter, are worth ten thousand testimonies of those who have not.

Would Mr. McCabe allow him to say that Spiritualists were the very people who discovered and denounced fraud wherever found? The very latest case was in London recently. No one but Spiritualists were present, yet the whole matter was instantly sent to the papers and made public. Probably every other body in such cases keeps its disgraces quiet and hushes them up, but wherever Spiritualists find fraud no attempt is made to hide it. Spiritualists have no sympathy for those human hyenas who go about preying on a sacred thing, and devising means to deceive the living about the dead—the most horrible crime a man could commit. He admitted that there had been fraud, but that was in the nature of the case. The power was intermittent; it was not always there, and in consequence there was a temptation when the power failed for the medium to cheat. Human nature was such that it was no surprise that some weak mediums under such circumstances, in order to please sitters, simulated phenomena. But not all phenomena are tricks, and we know to-day that not all tricks are deliberate. There are complex forces at work, and whilst we see effects we cannot always trace the whole of the causation. He claimed that the evidence for Home's phenomena was as well vouched for as any fact in history. The levitation witnessed by Earl Crawford was not an isolated and exceptional case. Samuel Carter Hall had witnessed a similar phenomenon in his own room when the levitated form of Home marked a cross upon the ceiling, and above the pictures, whilst in the other case Captain Wynn, of the Guards, the third witness, swears that Home went in at one window and out of the other. Home was seen outside the window—there was no doubt about the case—for it was only one of several. Anyhow, he preferred the testimony of the men who were there rather than the opinion of Mr. McCabe, who was not there.

As regards Eusapia, the most exhaustive investigations were those of Messrs. Carrington, Everard Fielding, and Baggaley, two of whom were reputable conjurers. Eusapia had produced good phenomena for 15 years, then there was a lapse, in which she tricked. Knowing of her exposure, and with no belief in her powers, these gentlemen submitted her to an exhaustive series of experiments, which completely rehabilitated her. They concluded that she would trick if allowed; it was not, however, deliberate, but largely automatic, and if trickery was put out of her power the phenomena improved. He alluded to 72 cases of strangers he had sent to a medium, of which 6 were failures, 10 indifferent, and 60 good—names and particulars being given of deceased friends of the sitters. He read testimonies from sitters, and proceeded to tell of his own experience when he spoke with his son directly, recognised his voice, and felt his hand upon his head, as recorded in THE TWO WORLDS for Dec. 19th.

At Merthyr recently he had talked with his brother, who introduced himself not by his usual name, but by the pet family name of "Innis," a name unknown to anyone in Wales.

He (Sir Arthur) spoke of the health of his brother's wife, when his brother mentioned Copenhagen (where she was staying); and mentioned the Danish name of a man there, which conveyed nothing to him, but subsequent investigation proved it germane to the subject. He went on to allude to the experiments of Dr. Geeley and Baron Schrenck-Notzig with ectoplasm, the basis of materialisation. These two and Mme. Bisson, whilst working separately, had discovered the same results, which had been photographically verified, whilst Dr. Geeley's experiments had been checked by no less than 100 scientific men. These results, too, verified and confirmed the experiences of Sir Wm. Crookes with Florrie Cook. Dr. Crawford in Belfast, with Miss Goligher, was also gaining confirmation of the

same power at work, and had found that by putting camels on the medium he could trace by colouration the extension of the psychic stuff. All roads led in the same direction and to endeavour to explain all the results by the postulation of fraud was to ignore the obvious. Mr. McCabe was too late. (Applause.)

In his next speech Mr. McCabe criticised Sir Arthur's list of names, and repudiated the quotations which followed the names, because chapter and verse were not given. "I refuse," he said, "to consider evidence which is not properly put before me." He claimed that Richet, Schiaparelli, and others were not Spiritualists, whilst he had only found 10 Professors in the list, three of whom were not Professors. He alluded to Schrenck-Notzig's and Mme. Bisson's experiments as a ridiculous fraud, and cynically alluded to the table levitations at Belfast as ridiculous. How could Dr. Crawford be sure of anything with several mediums present? Miss Goligher's toe had made a dent in some clay, and doubtless her toe was the ectoplasm.

Sir Arthur replied that it was a fine toe which could levitate a table four feet and keep it suspended for minutes in good light without being seen, whilst the weighing machine was also deceived, and this for four long years. He related an experience in which he himself and the Editor of the "Morning Post" had seen a series of pictures in crystal within the last few days and in a London hotel, and proceeded to defend Profs. Richet and Lombroso and others.

Mr. McCabe, in his closing speech, said he had no quarrel with his opponent. As a Rationalist he granted the right of every man to his own opinion. He, however, believed that this thing was fraudulent, and tended to distract attention from the more important things of the world. He claimed credit for the same sincerity as Sir Arthur Conan Doyle.

Sir Arthur wound up the debate by alluding to the thousands of sore hearts which had gained comfort and confidence. He had not intended to waste his whole evening in giving chapter and verse for every statement made. It was quite sufficient that every quotation could be verified. I wish forever to remove the barriers which separate mankind, yearning for news of each other, and in the making of a new world this movement has an important role to play. It has grown too big to be scotched, and the world will have to recognise its truth and power.

Mr. McCabe then proposed and Sir Arthur seconded a vote of thanks to the Chairman, who had little to do and did it well.

Sir E. Marshall Hall said he had been honoured by the request to conduct that debate. You have listened admirably to two earnest men presenting their views. You have heard their case—there will be no decision and no vote. I have listened with interest for the question involves the largest things in life. The universe is so large, and we know so little, we had needs be humble. I thank you all.

And so the meeting ended, having been interesting and instructive, and I believe everyone present was pleased with his respective champion.—E. W. OATEN.



SIR A. C. DOYLE will address Mass Meetings early in April in London S.E. and E. Look out for his visit and rally round him.

IMPORTANT NOTICE.—In making up our volume for last year we find we are short of the following numbers for 1919: 1629, Jan. 31st; 1631, Feb. 14th; 1632, Feb. 21st; 1633, Feb. 28th; 1651, July 5th; 1659, Aug. 18th; 1672, Nov. 28th. Can any of our readers oblige us with spare copies of either of these?

On Tuesday, March 8th, in the Nelson County Court Judge Turner heard an application by the Brierfield Spiritualist Lyceum to recover the sum of £12 13s. from Messrs. Hartley Ayrey and John Robert Hanson, which represented monies held in trust by Messrs. Ayrey and Hanson for the above Lyceum, and which they refused to pay over when officially requested. Mr. J. E. Birtwell, solicitor, who appeared for the Lyceum, stated that in issuing the summons the defendants had paid over the money, but refused to pay the costs. The Judge thereupon made an order for Messrs. Ayrey and Hanson to pay the costs.

Direct Voice Seance at Harrow.

UNDER the auspices of the Harrow and Wealdstone Spiritualists' Society, two seances for direct voice were held on Feb. 16th. Some remarkable phenomena resulted, which, to say the least, might even baffle the critics who can so easily explain these happenings by ascribing them to mediumistic trickery and collusion with a sitter.

The medium, Mrs. Roberts-Johnson, of Stockton-on-Tees, is a lady of average type, with a rather intellectual face, quite normal. She does not roll her eyes, or go into hysterics, real or assumed, or grovel on the floor, or any of those queer antics so often alleged against mediums by people who never met a medium; and her only "conjuring" outfit was an aluminium trumpet about eighteen inches long, such as any schoolboy could duplicate with the lid of a biscuit-box.

The seance, which was held at a member's house, was attended by fourteen persons, exclusive of the medium, and conducted throughout in absolute darkness. The trumpet was placed upright in the centre of the circle, and the gas turned out. After an interval of silence, the company sang a hymn, without result. Another hymn, then silence again. Suddenly the trumpet was lifted from the floor, and began to move round the circle, while a deep bass voice with a pronounced Scottish accent, exclaimed "Good evening, friends." The medium asked the circle to sing, the sitters responding with a popular song, which was immediately taken up by voices from the trumpet. The instrument moved to and fro among the sitters, touching those with whom it was desired to speak. Sometimes it was the small treble of a child; then the quavering voice of age, and often the sturdy voices of the boys who had passed on in the war. These latter were intensely jocular, just as they were in this life, which goes to confirm the statements repeated by those "over there" that the next life is very similar to this. A child's voice whispered "Mummy!" and the sound of infant kisses came from the trumpet. Parents announced themselves by name to sons and daughters in the circle, and other family communications were established, all bright, cheery, and affectionate.

This intercourse was dependent on vibrations being maintained during the sitting, which are induced by singing, the atmosphere needing re-charging at intervals. At the end of a swinging chorus from the sitters, the spirit voices were always louder and more distinct, and the circle was sometimes laughingly congratulated upon its efforts; at another time corrected on points of harmony.

The trumpet was occasionally lifted above the heads of the sitters, and moved with a faint "planeing" sound through the air, while a distinct beating time accompanied the singing, like material finger nails tapping the metal. Then it would sink and gently touch the faces and hands of the people with whom converse was desired, and be it said, not with the uncertainty of a human being groping in absolute darkness, but with the delicate precision and surety of exact knowledge.

At this seance, while some of the communications were of a delicate and private nature, the jokers seemed always at hand to score. A sitter called out, "Have you been touched yet, Mr. A.?" "No." "Have you been touched yet, Mr. B.?" "No." A voice from the trumpet exclaimed, "There's some of your friends think you are a bit touched." A crude joke, perhaps, but the manner of making it caused a laugh. The seance lasted nearly three hours, and only members were present. At a later one a few sceptical friends were invited, and the results were even more striking.



THE DEPARTED.—For all time death has been sending to another world advanced, thinking human spirits, returning dust to dust, and the spirit to its future abode. What has become of them, and what are they doing?

CIRCLE HOLDING.—Before sitters are allowed to sit in a circle for the investigation of spiritual phenomena the various degrees of development of their mental and spiritual altitude (through which all have to pass before they can obtain spiritual light) should be measured off with scientific precision. Who will invent a spiritual thermometer for this purpose?

Do Spirits Talk to Us?

UNDER the topic, "The Sorry Confession of the Clergy—"We do not know," the Rev. Dr. B. F. Austin spoke on a recent Sunday afternoon in Romona Hall, Los Angeles, Cal., U.S.A., before the Spiritualist Church of Revelation on the answers given concerning spirit return in recent issues of the press.

The questions were proposed by a morning newspaper representative and answered in the paper. Dr. Austin spoke in reply to these answers by request of the church. He said in part:

The press of Los Angeles has been giving of late increased attention to the subject of spirit return. Notably, "The Record" has had in many issues of late a large amount of correspondence, pro and con, which has been most eagerly scanned and highly appreciated by the large number of people now deeply interested in the subject.

Naturally, on all questions pertaining to the future life and our relations to the unseen universe, the public rightfully look to the professed spiritual teachers of the day—the clergy—for guidance and instruction. They are, or assume to be, divinely called to the ministry, and have had years of special training in knowledge of the Bible and religion. They are the recognised solvers of doubts and difficulties pertaining to death and the after-life.

One puzzling fact, however, meets the most casual observer—the general silence on the part of the clergy on a theme that is intensely interesting to scientists, sceptics, even materialists, and on which millions of people since the war are seeking light and help—the demonstration of the after-life, and the fact of intercommunion between mortals and spirits.

This silence, however, has been broken in part this past week by five Los Angeles' leading clergymen in response to questions proposed, and the answers must prove a sad disappointment alike to those who accept and to those who reject spirit-return.

These teachers have told us not what they know, but in substance that they know nothing about the matter. None of the answers seemed to recognise any responsibility for knowing whether or no spirit-return and the demonstration of continuity of life, are true or false, or intimated that the clergy felt any great desire or anxiety for themselves or the public at large.

Summarised, the replies are: "We do not know." "We are in doubt." "There is life after death, and nothing is certain to man." "We know very little, only what the Bible reveals." "It may be true, but I do not believe it."

Surely here is little consolation for the heart-broken, and little in the line of fulfilling the prophetic injunction, "Comfort ye, comfort ye my people."

THE CHURCH'S PLACE.

In these replies there is little instruction for the enquirer, and very little ground for hope that the church may resume its former and rightful place as the spiritual instructor of humanity and the moral leader of the race.

Dr. Ely, of the Wiltshire Presbyterian Church, declares his friendship for psychical research, but (strange enough) has a club for the mediums. His illogical attitude is so apparent that everyone must see it—for there could be no psychic research whatever without the phenomena of mediumship, as there would be nothing to investigate.

Mediumship belongs not to our time or age, but to the ages. It underlies all the phenomena of the Bible, the so-called miracles, which Dr. Ely surely would not discard. Seers, prophets, apostles, geniuses, poets, inventors—were all mediums, and were as peculiar as the mediums of to-day, and had showered upon them the scorn and contempt of those who did not understand their message, or appreciate their character.

Dr. Ely believes if his friends come to him from the spirit-world they would come to him direct, and not through a medium. And so Dr. Locke, of the First Methodist Church, argues.

Both of the gentlemen seem for a time to have forgotten Paul's doctrine of the diversity of spiritual gifts. Some have the gift of discerning spirits, others have other manifestations of the spirit, but no one has all of them. Of what

use would it be for a spirit friend to manifest in an ethereal body to one who could not see it? Or to speak in spirit voice to one who could not hear it?

BIBLE TESTIMONY.

If these gentlemen will read again their Bible history, they will find that the kings and peoples of Judah and Israel did not get their messages direct, but through the mouth of the prophets (or mediums of that day). They received their spirit messages just as Abraham Lincoln did, who had six different mediums at the White House, chief of whom was Nethe Colburne Maynard. He was a Spiritualist.

Dr. Heebt, formerly of the Sinai Temple, according to the newspaper report, does "not know anything about such matters and does not believe anyone else does." A witness in court with such a testimony would not be detained long by either judge or jury.

The Rev. John Cawley holds that "spirits happy in God would not condescend to communicate with so material a world as this in which we live."

What a marvellous transformation in character must take place in a mother's soul nature in passing through the "thin veil" of death if she would not condescend to speak to her child on the earth plane.

He says he does not know what science may bring forth in the future; the fact is he does not seem to realise what science, through the psychic research, has incontrovertibly proven to-day.

Dr. Francis, of the First Baptist Church, says: "The only information I accept is that contained in the Bible, and that is mostly symbolic and allegorical." And as this figurative language may be variously interpreted, he leaves the inference that the future is an unknown sea. But even Dr. Francis will admit that the seance on the mount, the appearance of Samuel to Saul, the intercourse of Jesus and his apostles with the angels, are histories. If he believes this, and also believes in the unity and uniformity of nature, he must logically accept spirit-return.

SCIENTIFIC DATA.

But is it true there is no scientific data outside the Bible? Have the scientific minds of Europe since 1884 in the Psychical Research Society furnished no proof of life's continuity? And the experiments and testimonies of Sir William Crookes, Sir Alfred Russel Wallace, Sir Oliver Lodge, Flammarian, Lombroso, Zoellner, and other scientists given us no reliable proof of spirit return?

Anyone who declares that the Bible is the only source of information on the subject of future life, shows either ignorance of the work of psychic research or failure to appreciate scientific facts and arguments.

Dr. Locke is the only one of the number who speaks an emphatic word of certainty. "There has been no scientific demonstration of a future life." This is the most amazing statement for any man to make, as it plainly implies a knowledge that sweeps through the centuries and encircles the globe. How could any man possibly know this to be true?

Did not Jesus give a "scientific demonstration" of future life, bringing life and immortality to light by his resurrection? Was not the appearance of the angel, so-called, to John in Patmos, one of the prophets, a scientific demonstration? Did not Moses and Elias on the mount make a "scientific demonstration" of the future life?

CLERGY NOT TO BLAME.

The question arises: Are the clergy to blame for their silence, their doubts and indecision?

Certainly not, if they have patiently and candidly examined the data now before the world, and found it impossible to reach a decision.

The attempt is made in some quarters to represent the problem as an abstruse and difficult one to settle, one, in fact, which cannot be closely and satisfactorily settled. This is not correct. The fact of a future life is as capable of proof as a thousand of the ordinary questions of life. One clear case of recognition and identification of a spirit returned proves the after-life. There have been multitudes of returned spirits identified as clearly as men are identified in court of law, and by the exercise of the same reason and senses as those used in identifying mortals.

If a ship left port in 1910, and the question for solution were this: "Did the ship founder, and its passengers survive?" All that is necessary is to prove the reappearance and identification of some one or more of the crew.

Psychic research and Spiritualism have proven to witnesses unimpeachable the return of the dead, and in countless cases.

The negative testimony of those who "do not know" does not count.

Moreover, if the reverend gentlemen whose arguments were given would remove their technological spectacles and read the Bible with an open mind, they would see it is mostly a record of spirit manifestations of a similar character to the psychic phenomena of to-day.—*THE LOS ANGELES REPORTER.*

"Parsons, Press and Parasites."

MR. JAMES LAWRENCE is always actively in pursuit of the enemy, and in his latest lecture he gives him the most effective strokes that it has ever been his lot to receive. Our friend has done immense work for the cause in this way, and is such an able critic that I am convinced his exclusive services as "Editor-at-large" should be secured to reply to an increasing number of opponents who wilfully set forth in newspapers gross perversions of spiritual truth. Mr. Lawrence receives often as many as fifty cuttings from journals per day. Many of these reveal either abject ignorance or malice on the part of the writers, but they have to be adequately dealt with, and this takes time, and although some members of the League of Defence may help in this work, the great burden falls upon Mr. Lawrence, who is a hard working engineer, but unfortunately at the present moment is out of an engagement. It was on Sunday, Feb. 29th, that he spoke at the Monkwearmouth Spiritual Church to a large and appreciative congregation, his subject being "Parsons, press, and parasites." It is hardly necessary to say that Mr. Lawrence dealt with these topics in a vigorous and eloquent manner. The parson, as all know, dearly loves quite oblivious of Christian ethics—to hurl a barbed arrow at the Spiritualist, and when taken to task either shows the white feather or takes refuge behind his law-protected tabernacle. His weakness really lies in lack of spiritual perception; he confounded scapegoatism with Christianity. All enlightened people now interpret the "Atonement" as at-one-ment with the Supreme. The press was cleverly tripped off by the speaker. It was inspired from below, and not from above; its interests were, with few exceptions, mercenary. The "Weekly Dispatch" had scored a great success in securing the script of the Rev. Mr. Owen, and its competitors were wroth, and had raked all manner of rubbish about Spiritualism. Mr. Owen's script was of superior literary merit, and depicted the other life in a charming way. Dealing with the Bishops, Mr. Lawrence stated that he had in his possession a letter from Bishop Moule, of Durham, dated 1910, in which he said: "I never interfere with what my vicars preach or what they preach, and about Spiritualism I do not know very much, but know this much to be able to say that it is doing some good for God." Recently after Sir Conan Doyle had, at the invitation of Bishop Wedderburn, addressed the Durham county clergy on "The Vital Message," Bishop Moule characterised Spiritualism as "the enemy at our gates." He had profound respect for Bishop Moule, and was surprised at his change of view. Spiritualism was not the enemy of genuine religion, but only the shoddy kind which relied on an ancient martyr payment of its debts. This was scapegoatism, not Christianity.—*RUTHERFORD, Roker-by-the-Sea.*

HE in whom the spirit has manifested can never be "converted" to anything.

IMMORTALITY.—Make an enemy of no one if you possibly avoid it, for remember your enemies as well as your friends are immortal.

SPIRITUALISM V. ATHEISM.—If, as the Atheist asserts, death ends all, then death is life's rival monarch, and prey is a terrified humanity; but if, as the Spiritualist asserts, death does not end all, then is death but a boy's

A Few Words in Defence of Spiritualism.

An Ex-Catholic.

I HAVE read with great interest, and in some cases indignation, the different letters and lectures which have appeared in the press from time to time, and I feel that I should not be true either to God or man if I did not make an effort to voice what I have proved to be true. It seems to me that the chief point the priests and ministers are trying to point out to us is that we are a lot of foolish, silly people, without brains and will-power, who are not fit to determine for ourselves the difference between right and wrong. Hence, we need the superior intelligence of the rulers of the churches to restrain us from throwing ourselves over the edge of a precipice. Perhaps I may be able to throw a little light on the subject, and to help perplexed readers a little to understand their position.

I was brought up very rigidly in the Catholic faith. I have an uncle at the present time a Catholic priest. I had two aunts (now passed to the Higher Life) who were priests' housekeepers; all my people are Catholic—so you see I stand one alone. I have been for some years a convinced Spiritualist. I am not going to belittle any religion; I have learned to know there is something beautiful in all—yet I have not found any perfect. I want to show two sides of the picture, as I have embraced both religions. I feel I am in the position to know, and competent to speak. There are one or two things I would like to make very clear. I am not a developed medium, although I possess mediumistic powers. I am not an educated woman, most of my intelligence and education having been gained through hard experience and from the spirit side of life. Are the Christian teachings or the teachings of Spiritualism likely to uplift humanity most? I am out for truth and justice, and so long as the children of earth learn the truth, it does not matter whether it is preached from a Catholic pulpit or a Spiritualist platform. In my early days I was taught there was only one religion in the world pleasing to Almighty God, and all who died in any other faith were doomed to eternal damnation. I was taught that I must accept all teachings without asking any questions. If I so far forgot myself as to enquire into any subject, I was told, "Blessed are they that have not seen and yet believe." I was taught I must lead a perfect life as far as possible, and even if I was fortunate enough to do that, if when I lay on my death-bed (weak and in pain), if there was one evil thought came into my mind it might plunge me into hell for all eternity. If it was not quite so grave an offence, it would be called a venial sin, and I would be very lucky indeed if I only found myself in purgatory, which was the same fire as hell, only I could hope to be delivered some day through the prayers and masses offered by my friends. By the time I had learned this, I could not see what there was to live for, nor what there was in a future life worth fighting for. The consequence was, I thought I might as well make the best of things here and trust to luck hereafter. When trials, sorrows, and temptations came, there was no tangible help, only a very vague hope that things might turn out well. I have drunk deep of the cup of sorrow. I know what it is to kneel in the garden of Gethsemane and pray that the chalice may be permitted to pass from me. I have carried many heavy crosses, and suffered many injustices, and all these I was led to believe were punishment from an angry God. Then the spirit-world came along, and what a different view they presented. They told me first of all that all blessings come from God. I must appeal to Him in all things, great and small. They told me that they were subject to Him likewise, could only do according to the powers He gave them, which they obtained through prayer and supplication. They told me to pray for light and guidance. They said it mattered little what religion I belonged to, but everything depended on how I spent my life, as I most certainly would reap as I had sown. They told me to do all the good I could; to be gentle, kind, and charitable to all; to never miss an opportunity to do a kind action or speak a kind word. To always look for the little good there is in all, even the very vilest, and at the same time make allowance for human errors and human weakness.

They told me that God was all love and compassion for His children, and He showed His justice by allowing us to learn the lessons of life and cleansing ourselves by trials, temptations, and sorrows, which, if patiently borne and prayerfully overcome, would prove to be stepping stones to a higher and nobler future. They said they had never come in touch with such a hell as we had been taught about, but there was the hell of remorse. Heaven consists in perfect love and harmony, and they had never known any who were pure enough to go to heaven straight from earth. There is no such thing as eternal damnation. Every soul is responsible for its own salvation, and if not worked out here, will certainly have to be earned hereafter. I was to investigate for myself, to sift the good from the bad, to keep an open mind and not condemn the things I did not understand, as time would prove all things. They told me to look on all humanity as my brothers and sisters, God the Father of all, and the Nazarene, not as a Saviour of the world as we have been led to believe him, but as the greatest, noblest and humblest example that could be set as an ideal for the children of earth. All mistakes have to be rectified, all mistaken steps retraced (here or hereafter). They promised to help me all they could, if I would seek the spiritual; they would help me with the material just as much as is necessary. They did not promise I should walk on a path of roses; on the contrary, they said sometimes I would feel the thorns piercing not only my feet, but my heart as well; that trials were not sent as punishments but rather to test me, and although sometimes my physical frame may bend beneath the weight of sorrow, I would emerge a wiser and a stronger spirit.

I followed their advice; I have tested and tried my spirit friends myself; I have needed much proof before I was convinced, but I can honestly and truthfully say, as far as I have gone, they have faithfully kept their promises; nay, they have given me more than I ever deserved or expected. They have come with me through sunshine and shower. They have shared in my joys and sympathised with me in my sorrows; they have taken the heavier end of each cross and helped me to carry it; they have come to warn, counsel, inspire, comfort and elevate, and they have promised that when my mission here is completed, they will meet and conduct me to my spirit home. They are building it now, and I am preparing the material day by day by my thoughts, actions and desires. I do not doubt their word, that is why I have no fear of death; that is why I do not depend on the material world for my happiness, I know I shall have to leave it all some day, but character and memory will go with me; therefore, it behoves me to make the most of my life here so that the life beyond may be beautiful.

I have spoken of myself all through as the example, and it is really what I have experienced, but what applies to me applies to every one of God's children. He has no favourites. He gives to each one just as they ask and are open to receive. I have been able to give but a rough outline of what I have experienced. I could go on writing for hours, but I have condensed it as much as possible to avoid taking up too much space, but I have said sufficient, I think, to provide food for thought, and help people to come to a decision as to whether Spiritualism, as I have found it, and try to live it, is of God or the work of diabolical spirits. If we appeal to our Father for light and guidance, and He sends evil, it is a case of asking for bread and receiving a stone. Where does His justice come in, if devils have the power to present themselves as pure angels; where does His power come in, if, after placing all our trust in Him, and asking for the very best, He fails us; where does His love come in? and yet we are assured He is Infinite in all perfections, and I for one will never doubt it, but believe the faults and imperfections all lie within ourselves. I am quite in harmony with the views of Father Vaughan in regard to the danger of handling Spiritualism lightly; it is a sad fact that many times fools rush in where angels fear to tread. Spiritualism needs to be approached with the utmost reverence; it needs a calm mind, reason, commonsense, and logic; strong will power and a desire to receive the very highest and purest. Then I venture to say men's time will be so fully occupied with what is good and beautiful that they will have no time to look for evil, and their one desire will be to turn evil into good. It is a grand thing to be a

leader of souls, if ministers are sure they are guiding their flock right, but a terrible responsibility rests with them, and they should leave no stone unturned to prove to themselves they are right before setting out to lead others. There cannot be much religion where there is so much prejudice and fear. If people are taught to fear God less and love and trust Him more, they will be more willing to serve Him; not to be cowards, and try to palm their sins on the shoulders of an innocent man, but rather try to live their lives as He showed them how to live.

If everyone knew they were responsible for their own salvation, and realised to the full that when they passed to the spirit side of life they would be fully recompensed for all their good deeds here, and have to make restitution for all their mis-deeds, I think it would encourage the evil to be good and the good to be better still. Perhaps it would be as well if I explain here that in speaking of my spirit-friends as angels (which they really are) I am speaking of people who have lived on earth. Some of them were strangers, whom I had attracted by my thoughts, others are relatives who had been scattered about the world, and whose acquaintance therefore I had not been able to make; but the dearest of all my friends are those who have walked and talked side by side with me, who had the same doubts and fears about the future that I myself had; who knew what pain and sorrow was, and many times wept in sympathy with me. They promised me then if they crossed the border line before me and were able to return, they would bring me the truth and help me all they could. They have returned to fulfil their promise, and not only do they assure me it is all true, but they continually urge me to plod on, no matter how hard this life may be, the life beyond is so full of love and beauty, joy and splendour, for those who love God, it more than recompenses for all. If Jesus should come to earth at the present time and ministers were to ask him which was the true religion, I do not think he would favour any particular one; rather can I fancy I hear him say in his kind, gentle manner, "Love ye one another. Prove all things, hold fast to that which is good. Go into the highways and byways, and scatter the seeds of knowledge and love. Then shall God's kingdom reign on earth, then shall the Fatherhood of God and the brotherhood of man be an established fact, and that peace which the world craves for so much, yet understands so little, will spring up in the heart of each and all. Work with this purpose in view, and God's blessing will rest upon you, and the ministry of angels will be yours."

Sir Arthur's Reply to Mr. Edward Clodd.

THE wonderful pen of Sir Arthur Conan Doyle seems to be filling every magazine of late. Against Mr. Clodd's strictures in the "Daily Graphic" Sir Arthur's defence of Katie Cook and the Fox Sisters was trenchant by its appeal to facts rather than prejudice, as the following extracts will show:—

"The passage about Katie Cook having been detected in fraud before going to Sir William Crookes is utterly wrong. The matter occurred in the early seventies, but the facts are worth recalling. Miss Cook at the time was a schoolgirl of fifteen, with strong undeveloped powers as a physical medium. There was a dispute as to the genuine character of her phenomena owing to a Mr. Volkmann seizing a solid figure which eluded him. As we now know the ectoplasm forms a solid figure, such a figure as afterwards became famous as Katie King, and to feel it there was a confirmation, rather than an exposure. This was not realised, however, and Florrie Cook had to face adverse criticism, one of the critics being Professor Crookes. Miss Cook called upon him, proclaimed her innocence, and said: 'You believe me to be an impostor. Well, you shall see. I will come to your house. Mrs. Crookes will supply me with clothes, and send those that I come in away. Satisfy yourself completely and finally one way or the other. I make only one condition. If you find I am a fraud denounce me as publicly as you please. If you find that the phenomena are genuine say so, and clear me before the world.' This statement is taken from Miss Cook's account (THE TWO WORLDS, March, 1897), published in Sir William's lifetime. What his judgment was is common knowledge. After two years of observa-

tion he entirely endorsed her honesty, and so vindicated her from the original aspersion. Is it not a scandal, then, to assert now that 'Miss Cook had been detected in spurious personification of Katie'? When he comes to the Fox Sisters, whom he calls 'hussies,' Mr. Clodd writes with his usual prejudice and want of charity. Miss Kate Fox married Mr. Jencken, of the English Bar, and gave repeated demonstrations in private life of the reality of her powers. Says Professor Crookes: 'It seems only necessary for me to place her hand upon any substance for loud thuds to be heard in it, like a triple pulsation, so loud as to be heard several rooms away. I have heard them in a living room on a sheet of glass, on an iron wire, on a membrane, the roof of a cab, and the floor of a theatre.' Thousands have verified under every sort of test condition the impossibility of the medium having produced them. The only possible excuse for Mr. Clodd's statement is an interview alleged to have occurred between some American pressman and Mr. Kane, formerly Miss Margaret Fox. After the period of the newspaper sensation, Mr. Funk, the American investigator who was not at that time a Spiritualist, found her living in very unhappy circumstances in New York, recorded some extraordinary manifestations received from her, and added alluding to her mental condition, much strained by the psychic labours of a lifetime, 'At that time her affidavit in or against anything should not be given the slightest weight.' And this is the sole excuse upon which Mr. Clodd attempts to wipe out the whole testimony of the Fox family and their fifty years of public work!"

Count Cheddo Meijatovitch at Merthyr.

Interesting Personal Experiences in Psychic Phenomena.

ON Sunday, Feb. 29th, the anniversary meetings of the Merthyr Spiritualist Society were held, for which occasion in the unavoidable absence of Dr. Ellis T. Powell, LL.B., the Society was favoured with the voluntary service of Count Cheddo Meijatovitch (pronounced Mayatovich), a Serbian statesman, who has a high reputation in Europe and America. He has served his country in diplomatic capacities in various capitals, but longer than anywhere else in London. For nearly 30 years past he has been a close observer and student of psychic phenomena, and has been, he says, made a believer in Spiritualism by the overwhelming force of facts. At the morning service there was a full congregation, the service being directed by Mr. E. J. Powell, the resident minister. Count Meijatovitch wore the star of the French Legion of Honour and the star of St. Sava of his own country's national badge of honour.

Mr. H. W. Southey presided. There was also present a blind boy, Arthur Clayton, of Nottingham, who has the gifts of clairvoyance and clairaudience. After the usual opening portions of the service the Chairman introduced Count in a brief address. He asked the congregation to give him their sympathetic attention as a distinguished representative of the heroic little nation which had fought bravely and suffered so terribly in the great war for the liberation of the nationalities in kinship with them, and as an ally of the greater nations who had fought to maintain the liberties and independence of Europe and the world at large. He also asked for it on account of the work which the Count had done in the cause of Spiritualism. He was what might be called one of the "old guard" who had joined the movement and given serious attention to it in the years far back when for a man in his position to do so was a risky matter, since it caused his social circle to ask funny questions as to his mental stability, but he faced all that, and determined to get at the truth if he could. The result was in every respect satisfactory. The Count got absolute knowledge of personal survival of this life, the possibility of interchange of communications between the physical plane of life and the spiritual, and satisfying evidence of the actual interpenetration of the two stages of existence.

Count Meijatovitch then delivered a profound and interesting address recounting many of his experiences. One of the earliest was a visit which he made at a time when he was an agnostic in the subject, to a medium in London.

in company with the late Mr. Stead. A figure presented itself in the cabinet clothed entirely in white, but with openings in the portion over the face for the eyes. It was in daylight, so that everything in the room could be seen distinctly. It came towards him—nearly close—and then retreated to the cabinet, where it stood looking at him. "This is someone for you," Mr. Stead observed, and he began to think, as it again approached him, that it might be the spirit of the young lady to whom he was once engaged to be married, but who died before that could take place. It came up to him and he rose to it. Then it raised a hand and threw back the drapery over the forehead, and while his thoughts were concentrated upon his lost sweetheart, the spirit drew down the portion which concealed the face, and to his amazement revealed his mother. She opened her arms to him, placed her arms upon his shoulders, drew herself to him and kissed him twice. Then she vanished. He had felt all the time what Mr. Stead had suggested, that it was someone who loved him, but his own mother was entirely absent from his thoughts. He had attended other seances with Mr. Stead, where forms had materialised and conversations been held with them. After the death of the famous journalist in the wreck of the "Titanic," he saw him several times. On the first occasion he manifested rather unexpectedly. He appeared instantaneously before him only a few feet away, and what struck the Count about him was, he said, his neatness of attire and person. Most frequently he saw Stead at his working rooms and then he was as disorderly in his necktie and his hair as any man could be who never thought about them, but was pre-occupied with his work; but in this appearance he was spic and span as if he had just come from the dressing saloon of the "Titanic." He was looking deeply thoughtful, but so unlike his ordinary working form that he (the Count) turned his head round to see whether it was an illusion—a mere reflection of the portrait hanging behind him. Looking again at the apparition he saw it bow its head and bend its body towards him several times. And then it spoke: "You don't think that I am here, Meijatovitch," it said, "but I am, as you see by this power of movement. I am alive as much as I ever was." There could not be any possibility of doubting the survival of human personality and consciousness in the face of such testimonies. He had often seen his old friend since then. He stated that one of the most remarkable experiences he had had occurred on the previous evening, when he attended a seance held in Merthyr, at which, amongst other personalities that came to the circle were King Alexander and Queen Draga of Serbia, who, it would be remembered, were assassinated by officers in the Palace of Belgrade in 1902. Queen Draga made her presence known first, and with her he had an animated conversation in the Serbian language, which all present heard, though they did not understand, and Alexander followed. The latter, after speaking in the Serbian speech, said in English, with a foreign accent, "My father's trusted friend," alluding to the loyalty with which the Count had served the family. With such evidences as these, and many similar experiences supplied, it was impossible to doubt the momentous truths upon which the Spiritualist movement was founded, or to exaggerate the influence which it was bound to have upon human thought.

The blind youth, Master Clayton, then gave several clairvoyant descriptions of forms, some of which were clearly identified—others not.

EVENING MEETING.

Mr. Evan Powell impressively conducted the evening service, and read a charming excerpt from one of Florence Marryat's works.

His Excellency Count Chedo Meijatovitch commenced an exceedingly interesting address by thanking the chairman for introducing him. I am exceedingly pleased to be with you to-day, and, as I have already said, I consider it a high honour to be here to address you on your anniversary day. I am deeply obliged to your committee, and especially to Mr. Powell, and my kind friend, Mr. H. W. Southey, for their kindness in inviting me here. I thought to come here to meet a small group of men and women who wanted encouragement. But I thank God I have received encouragement from you. (Applause.) I am not only highly honoured to be with you to-day, but I am very happy that I

can join you in thanking God for the fulfilment of great hopes. (Hear, hear.) I need hardly tell you that if you persist in the love of the great Truth, if you continue to have mortal courage, God will fulfill all that we hope at the end of the victory towards which you are all marching. May God lead and help you, and send His angels to encourage you to the great victory which you deserve. I was not always a Spiritualist. I sometimes thought that for a man in my position to be a Spiritualist was rather derogatory. But to-day I think it a great honour to be a Spiritualist, to be joined with the men and women who have the boldness to acknowledge the great truth that there is life after death. I do not know there is a higher problem than that. The different religions which spoke of life after death vaguely, not definitely, could not convince the world. Nations wanted new proof, and, by God's providence, Spiritualism was chosen to bring that great proof which honest scientists cannot deny. I am going to tell you a few experiences of my own, which fortify me in my belief. The honoured guest then referred to the attack made by the "Times" upon Sir Oliver Lodge and Sir Arthur Conan Doyle, and said his own experience was that spirits could tell them of coming events. In December, 1914, when the great war began, the Austrians and Germans attacked his country. We defended ourselves bravely (said the Count), but we could not resist the force of those powers combined. My country's armies were forced to retire. I was very much alarmed as to what was going to happen. I had an American friend, a lady of position, not a professional medium, but a lady of society. I went to her at the beginning of 1915 (January). I knew she had spirit-friends. I asked her to call a spirit-friend, a doctor of medicine, in Canada. I said, "Call him, and let me ask him what is going to happen to my country." The voice sounded, and said, "It is a bad situation for your country, and it will grow worse. You will be in danger of being pushed into the sea." I replied that I did not think it could be, because our army was retreating towards Salonica, and that British and French troops were coming to our aid. The doctor replied, "Be not alarmed. You will be in great danger, but you will be all right. You will be victorious in the end, and you will get increased territory, and you will be a great country." It seemed to me at that time that such a thing could never happen. Later the situation seemed almost hopeless. But in 1919 we beat our enemies, my country's army helped in the defeat, and, thank God, now we have not only recovered our country, but other territory inhabited by our own people; we have become a great country. (Applause.) There is the great fact. The spirit, against all appearances, told me what was going to happen. (Applause.) The Count then related another interesting experience. He went to a well-known medium, Mrs. Susanna Harris, an American lady, and he was spoken to by some French friends and others. Suddenly there came a strange voice, which spoke in perfect German, who said, "I am in Germany. I am Prince Bismarck." He (the Count) asked him, "Will you tell me what will be the end of the war?" The Prince replied, "It will indeed be very bad for us Germans. We are going to suffer. We are going to be beaten." The Count related other experiences with mediums, and said that on Saturday night Queen Draga of Serbia spoke to him. Later he had a letter from a poor clergyman in Bosnia, 2,000 miles from London, stating that he often had seances at his house. A lady spoke to the medium, who said she was his (the Count's) wife, who said, "I am displeased that my husband has distributed my Court dresses as he has done." That, said the Count, is proof that there is life after death. Messages to me are very convincing that there is life after death. (Hear, hear.) Many of you know of similar proofs. It is a great encouragement, and I thank God that our great cause is progressing so favourably, and I pray that God's message will lead you onward, to remain faithful to your convictions in this great truth, and that it will spread and conquer all the world, because it is the only force, the only Divine power, which will really regenerate the world.

So great was the crush at the first meeting that an overflow service was subsequently held, at which his Excellency Count Meijatovitch again spoke to a crowded audience.

An interesting feature of the three services was the clairvoyance displayed by Master Arthur Clayton.—MER-THYR EXPRESS.

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FRIDAY, MARCH 19, 1920.

The Great Debate.

A HUGE AUDIENCE eager and enthusiastic filled the stately Queen's Hall. The buzz of animated conversation was wafted to my ears from the expectant company. Partisans exchanged notes and comments on the prospects of their respective champions, and the platform was the scene of warm hand-shakings between those who welcomed their friends to seats saved or allotted. Busy and businesslike, Mr. H. Engholm was everywhere at once, his smiling face giving greeting to friend and foe alike.

As one gazed at the platform one noted three tables for the Chairman and contestants respectively, the supporters of each rising tier on tier behind them. Sir Arthur's friends on the right and Mr. McCabe's on the left. It is impossible to name the large array of representative men and women there gathered; suffice it that if the Rationalist was as well supported as the Spiritualist position, then everyone who was anyone in either camp was there. Literature, art, music, the learned professions, and the Church all contributed their representatives of eminence, and one could almost wish that a vote could be taken amongst such an intellectual gathering.

A hush, and then a round of applause from every part of the hall. Sir E. Marshall Hall, K.C., had been promoted to the judicial bench, save that no verdict was to be given. A strong, square-built, self-contained man, with an intellectual, clean-shaven face, exhibiting in every line self-control and strength. A twinkle in his eye, however, gave a plain hint of a fund of humour hidden behind that stolid face and form. Followed, Sir Arthur Conan Doyle, a hint of eagerness in his hurried walk to his table, disclosing the seriousness with which he faced his task. Lady Doyle, a confident smile on her lips, took her seat immediately behind him. The glint of pride was in her eye, and one could see at a glance that she had made up her mind as to her husband's competence to carry the flag. Mr. McCabe, quick, alert, and with knit brows, took his position at his table, his secretary by his side.

As the three principals stood posed for the camera one could but contrast the contestants. Sir Arthur's large, symmetrical form completely overshadowed his opponent's. Tall, broad-shouldered, a typical specimen of British manhood and suppressed strength, his open, frank face and military figure made it difficult to believe that he was the champion of the mystic cult. A genial smile played round his sensitive lips, and every Spiritualist was proud of him. His opponent presented a sharp contrast; small, lithe, and sinewy, his long, cadaverous face surmounted with a full, bold forehead, bespoke a man of keen intellect and rapidity of thought. His eye flashed like a rapier, and one was quite prepared to listen to a flow of crushing sarcasm, cutting cynicism, and merciless mental analysis. His appearance savoured somewhat of the ascetic, and it was evident that such a man must excel in mental pursuits.

The Chairman's remarks were in excellent taste. He was no party to the dispute. He considered it an honour to be entrusted with the scales of justice.

And then the struggle began. Mr. McCabe is the possessor of a penetrating, if thin, voice—his articulation was excellent. In fact, one could only think that Nature had been unkind to him—had she endowed him with a more powerful voice his equal as an orator would be hard to find. Cool, calculating, and deliberate, he opened the debate in general and pleasing terms, alluding to the needs of the moment when Spiritualism broke upon the world. One wondered what would be his line of attack. It came suddenly like a lightning flash. "Spiritualism was born in fraud, cradled in fraud, nurtured in fraud, and fraud has dogged its steps during its whole existence." The audience gasped—the glove had been cast into the ring. Sir Arthur and his supporters smiled, whilst the light of battle came into the eyes of their opponents. Mr. McCabe went on to accuse D. D. Home, Eusapia Palladino, Stainton Moses. He asked for the names of ten Professors of Universities who had defended the subject. He criticised Sir Arthur's book "Raymond," and was quick to seize on isolated points and omissions in accounts of phenomena, in order to present alternative explanations thereof, even whilst he ignored the major portions of such accounts as though they had no existence. He exhibited all the qualities of a skilled debater, making point after point incisively, without, however, appealing at any moment to the "gallery" or pandering to mere passion. Swift, relentless, but always a gentleman, the audience listened to him for his half-hour with no attention.

Sir Arthur was in sharp contrast. He stood to regard his face a little flushed, his manner eager. "I respect the position of the Materialist, for I have occupied it. I found, however, that it is not a terminus—merely a junction. He admitted there had been fraud. It was well known since the Spiritualists had made it known. "We denounce frauds wherever we find them, whilst in most movements efforts are made to hush up any disgraceful incidents." Sir Arthur defended Home. There had never been the slightest ground for the accusation of fraud against this man. Mr. McCabe might challenge the words of Lord Adare, Earl Crawford, and Captain Wynn. He might find omissions in their accounts of a seance or pick holes in the words used. But those gentlemen were present, and Mr. McCabe was not. He preferred the evidence of men who were there to men who were not.

He alluded at length to the experiments made with Eusapia, and quoted the findings of Carrington, Baggallay, and Fielding. These he supported with incidents in his own experience and in his own home. His frank, manly, open statements, without the slightest attempt to make tricks of points, had a tremendous effect. The experiments of Geeley, Schrenck-Notzitz, Dr. Crawford, and others were alluded to, and he passed to Mr. McCabe a list of 140 names of prominent men who had stood for the truth of the phenomena.

In Mr. McCabe's reply he evidently made an effort to persuade his opponent to devote his time to preparing lists of names, dates, and quotations from books, but Sir Arthur was too wise to waste time on finding texts as a basis for further criticism, and kept to the main point, the testimony of his own experience. And so for two and a half hours the contest waged. The audience were engrossed, and the sphinx-like face of the genial Chairman completely hid his thoughts.

After a vote of thanks had been proposed by Mr. McCabe and seconded by Sir Arthur, the Chairman, in closing the meeting, expressed his pleasure at being present, alluded to the sincerity of the contestants, and the importance of the subject. He had no opinion there to-night. Accurate knowledge on such a tremendous subject was difficult to obtain, but life as a whole was so vast and tremendous that he could only say in the words of a well-known hymn—

"Lead, kindly light, amid th' encircling gloom,
Lead thou me on.

O'er moor and fen, o'er crag and torrent, till
The night is gone.

And with the morn' sweet angel faces smile
Which I had loved long since and lost awhile."

The meeting was splendidly organised, the audience nearly perfect, and as showing the evenness of the debate, I found at the close that everyone was satisfied. Doubtless many to whom the subject was new will conduct some personal investigations, and if that be so—well, we shall get an accretion of strength in the days before us. We congratulate the debaters on the high tone which characterised the whole proceedings.

CURRENT TOPICS.

The Doyle—McCabe Debate.

audience to the principals was typically British, and the debate kept high in its tone.

A Verbatim Report.

A FULL and complete report of the debate is shortly to be published, in paper covers at 1/-, cloth 2/6, and we shall be pleased to supply single copies at these prices, plus postage, and to give special terms for quantities.

What's This We Hear?

WE heard a rumour that an attempt was made by the students to "rag" the meeting, and that only by the efforts of a large body of police was this prevented. Isn't it nearly time that in an orderly community these childish and sometimes dangerous practices were stopped? What's in a name? And where is the difference between a riot in Ireland and a "rag" in England? It SEEMS to us but a matter of degree. But we need not be surprised that a proportion of people resent the suppression of such conduct by some classes when the same practices by the children of another class are winked at as a joke.

Another Debate.

MR. R. H. YATES has had his preliminary encounter with the Vicar of Hook (Lincs.), which is to be continued. The rev. gentleman is revealed as a believer in the literal accuracy of Gen. I., a personal devil, a material hell and heaven, and a few other absurdities, and altogether Bro. Yates seems to be in for a good time.

New Churches.

THE Plumstead Society have acquired a new hall, and are appealing for assistance to make their opening services a success on April 10th. From South Wales comes the news of the purchase of premises by the Porth Society, which will be altered to suit the needs of a growing body. Enterprise of this type deserves support, since as a general rule the movement is badly housed. Increased audiences demand larger and better accommodation, and Societies should blend enterprise with caution and sound business principles.

That Lunacy Charge.

THE Rev. John Sinker, Vicar of Lytham, has repeated the loose statements of the Rev. Father Vaughan and others, that Spiritualism leads to lunacy. We are asking him to give us the facts, but don't suppose we shall get them. They seem to be as elusive as the famous Mrs. Arris. Meanwhile Mr. H. J. Osborne has been making extensive inquiries into the matter, and we commence in our next issue a series of articles from his pen which should be illuminating and instructive.

That American Legacy.

SOME months ago we published the fact that a wealthy American merchant had bequeathed the whole of his fortune (estimated at £200,000) to the National Spiritualists' Association of America. The lower courts, we hear, have vetoed the bequest. If a man is a Spiritualist there is a presumption that he is thereby incompetent to make a will. Proceedings will probably be carried to the high courts, and a large portion of the bequest will go in costs. Possibly when the lawyers have been paid there will be nothing left.

Legal Recognition.

EVERYTHING turns upon legal State recognition of our "right to be" as a religious organisation, and yet we find obstructionists in this country who will not move a finger to establish in law our right to be, to have, and to hold. The growth of the movement is such that there is an imperative need to establish ourselves legally as a recognised body of thought. If it is not done now, it WILL HAVE to be done later, and it is well to take time by the forelock.

"Man's Survival of Death."

THIS is the title of the Rev. Chas. Tweedale's book, which has been re-edited, extended, and re-published, and which is having a good reception everywhere. It covers a very large field, and is full of solid fact and sound argument. The price (10/6) is not within everybody's reach, but in the present state of the publishing trade is good value.

Our Birthday.

LOOK out for the 72nd Anniversary Celebrations in your district, and do something to consolidate the cause. Let us not forget our forebears and the pioneers who brought the angels' message to earth.

A New Society.

THE Southern Counties Union are working hard, and we hear of the likelihood of a new Society at Basingstoke. In these days the chain should be made complete. The town or city which hasn't a Spiritualist Society must have gone to sleep.

A Lesson for the New Age.

EVERYWHERE that power goes, we see intolerance lurking in the distance, ready to lure men on by her promises, only to poison their hearts against their fellow creatures, and leave death in her path.

Many problems confront us in the present, and not the least of these is the problem of tolerance. The world has had one taste of power; and many of those who sought to destroy power, in doing so, have donned the blood-stained mantle of the defeated. Men are at a loss to stem the tide of intolerance which is sweeping the world; intolerance of labour, intolerance of capital, intolerance of organisation, and non-organisation, intolerance of the rights of dumb animals. Just now, when the eyes of the world are turned toward the claims of spiritism and theosophy, that communication with the dead is possible, men are seeking through this source to gain a solution of the problem. Into the future they gaze with prying eyes, seeking to discern the course of coming events. Our safest guide, however, lies in the opposite direction—different, yet the same—the past. In the circle of being we stand upon the rim; two curves stretch downward on either side of us, one into the future, the other into the past. And he who hath understanding will know that the two combine in some remote obscurity, and are the same.

Looking down the curve of the past, we plainly see the result of intolerance; the tragic story has been repeated often enough for us to recognise it at a glance. The future will be the same, until human progress changes it. Round and round the circle we trace our course, until, by endless repetitions of the lessons it affords, we have learned them well, and are ready for another step. Then the circular path is changed into a spiral course, and we ascend an upward path. Time will show, with merciless exactness, whether or not we have learned the lesson of tolerance. Upon those who have done so, there devolves an inspiring opportunity to help others, and thus hasten the glad day when intolerance and all her kinfolk shall be banished—left behind on the lower curves of progress, as humanity ascends.—ERNEST C. WILSON.

SPIRIT COMMUNION.—There should be only one motive in the practice of spirit-communion, and that the regeneration of humanity. If returning spirits are found to have no higher motive than enabling their mediums to make a few pounds, they should be asked to take a back seat until they themselves have become regenerated, and fit to teach that which humanity so sorely needs, viz., Spiritual Truth.

Revelation.

Six Articles by A. L. Wareham.

VI.

God's revelation in physical nature assists us in understanding the unseen, but we may learn more by means of our spiritual gifts, by aspiration of soul and subordination of our lower desires to higher purpose, through the merging of self in the Great All. Obedience and love are the living principles of the teaching of Jesus, with the purity of heart which shows us God. Evil corrupts that which it comes into contact with; sin consists not only in evil deeds, but in evil intentions. The keeping of outward rules is not sufficient without the right attitude of mind. The welfare of the soul is vastly more important than worldly gains. We should not only obey the Laws of Being, but should learn to love them; in this way only can we obtain peace and happiness. The love of God may be recognised by reflection and contemplation. Love may be aroused in ourselves by instinct and contagion, by an influx from the unseen. Unfortunately, with many orthodox Christians religious love is centred on Jesus; and God, instead of being a loving Father, appears to them as a Being to be feared and almost dreaded. This is probably largely owing to the terrible ideas of God imbibed from the early and indiscriminate reading of the Old Testament; and this condition of mind is likely to last as long as the young are perverted and debased by such antiquated conceptions.

The love of God is the best guarantee for the love of our fellow-man, and all other living beings. If we love another it does not, however, follow that we shall never give him pain; it may, indeed, be necessary to do so for his own benefit, or to benefit others. We naturally shrink from giving pain to those we love, but we must be careful that the Will of God comes first, and not the satisfying of our own personal feelings. Some people we instinctively like, and others we dislike; but realising that we are all one in God enables us to love in a higher sense those whom we should otherwise dislike; and love begets love. We are not to love what is unlovely in others, but to dissociate them from the evil, and love what is most permanent in them, and that is God and goodness.

As men become conscious of the pervading presence of God, they grow into a knowledge of the one-ness of all things, and the unity of mankind; they realise a condition in which the Laws of Being apply universally; personal feelings and interests, which have their uses, but sometimes are the causes of envy and hatred, must be subjected to the common good. In the life of Jesus, as recorded in the Gospels, we have an ideal that we should always be striving to attain to. When our personal feelings and judgment are disturbed and unreliable, he is a model for us to remember and follow. When each individual member of humanity does this, we shall not be far from "the Kingdom of Heaven on earth." Jesus in his leadership sought to establish, not a Jewish dominion, but "the Kingdom of Heaven on earth," and he carried his obedience so far that he sacrificed all personal interests to that end. He sought to do the Will of God, no matter what the consequences; whether doing so led to happiness or to suffering. His example has led many to strive to follow in his steps, and to become in varying degrees saviours of mankind. Jesus does not appear to have fixed any form of ceremonial service, but he expressed the eternal and highest spirit of religion.

In his parables Jesus makes use of the practical familiarities of life and nature to illustrate similar truths in the spiritual realms. He gives us short and simple statements as to our relations with the Father, the power of Faith, the need of Prayer, Self-denial, etc. It is contended that an actual conformity to some of the teachings of Jesus would be impossible in the world as it is. In his own case he was prepared to sacrifice all, but it may be that some of his teachings were meant to be applied, not universally and at all times, but upon all occasions where such was possible without producing harm. Among these teachings we may place "Take no thought for the morrow," "Give to those who ask," "Resist not evil," "Judge not." Or it may be that the records are not strictly accurate and complete.

Such questions have to be threshed out by the individual, and while following as closely to the spirit of the sayings as possible, it is hardly wise to insist that our own judgment in these matters should always be agreed in by others.

Jesus appears to have accepted some current ideas of his day, which were not accurate, such as that the Jewish legislation was the work of Moses, and that the Psalms were written by David. But it is remarkable how little his teaching was affected by such things. Some of the claims he is recorded to have made regarding himself were quite possibly never made by him. It is too much to expect us to believe that records constructed so long after his death, and by people who were dependent on hearsay, can be correct in detail. It seems most probable that the claims were first made by his followers, then believed to have been made by him, and recorded as such. To strengthen their position the writers also misinterpreted the prophets, and put into their writings a meaning quite foreign to the original meaning; this might have been due partly to misunderstanding and partly to bias produced by their enthusiasm. Some of the claims made on behalf of the Messiah were made in answer to the opposition arguments of the orthodox Jews who demanded that the Messiah should fulfil what they believed to be prophecies respecting him.

With regard to the so-called miracles of Jesus, a school of sceptics has fastened on them as being impossible, and consequently as sufficient proof that the whole story of the Master is a fabrication. Spiritualism has shown the falsity of their views, for although we do not believe in miracles yet the great works recorded as done by Jesus are shown to be within the range of natural laws. But even here it seems that the writers of the Gospels have included some cases that had been recorded as the work of other great teachers living prior to the time of Jesus. The miracle of the loaves and fishes is similar to a story related to the Buddha.

The New Testament is one of the best records of Spiritualistic phenomena that we have, and it should be a source of much strength to our movement; but it must be used with intelligence and discrimination. With the aid of modern scientific methods, we have a great advantage over the early Christians for arriving at a clearer conception of the real nature of the phenomena. On the other hand, we shall do well to hold fast to the high ethical and spiritual teaching which permeates the books of the New Testament. So far as we in Christian countries are concerned, we must not forget that much of our best teaching comes to us through arisen spirits who received their earthly training while connected with Christian churches, and who still look upon Jesus as their guide and leader. They have, in the higher life, become aware of the mistakes and limitations of our orthodox creeds, and are striving to enlighten us, and will enlighten us if we be willing to receive the light. Many of our new converts are afraid to give up their old ideas, and are losers to the extent that they shut out the light which would lead them to higher usefulness. To such we would say, Trust God, and seek purity and truth; when a clear sight into the truth is obtained, do something for it, help others to it, and you will get more help yourselves.

It is not well to try to limit Spiritualism to Christianity. A person may be a Jew, Mohammedan, or Buddhist, and be a good Spiritualist. We believe that we have much to learn from the best in these religions, and would welcome adherents into our movement. But even as we advise critical enquiry into the statements and doctrines of orthodox Christianity, so we are against the too-ready adoption in bulk of the teachings of other religions. So far as is possible, let us strive to sift the wheat from the chaff, and prove all things. Let our principles and teachings be firmly established on facts, as nearly as it is possible to ascertain them. While insisting on the rational aspect of our cause we must not forget the importance of the emotional side. God is Love; to worship Him requires all our powers, our capacity for love, which is emotional, for veneration, wonder and obedience. Our church services should be more devotional than they sometimes are. The tastes of various temperaments should be arranged for. We are getting more adherents who have been accustomed to differing forms of service, and we should try to arrange things so that they are not be conscious of any unpleasant jar on their sense of the fitness of things. Our meetings are sometimes pleasant

social gatherings, without a devotional attitude. Now, it would be a pity to overlook the importance of friendliness, so long as it has an upward lift; but services should also be held at which devotion and worship are the things of prime importance. Contemplation, meditation, concentration, worship, adoration: these are things that will lead to a higher spiritual development, and those who have no taste at present for them would do well to acquire it. Our attitude toward orthodox churches should be to help them in all good work, to assist them towards enlightenment, to pray that they may seek the guidance of the Great Spirit and His angel messengers, and that they may cast out all error and become more than ever powers of good. Meanwhile we must hold fast to the truth as we have received it, and not be willing to condone error for the sake of peace and comfort. Peace is a thing to be earnestly sought, but it might be paid for at too great a price. If we do not stand up for the truth, the truth will desert us. Suffering and ignominy have been patiently endured by the heroes and heroines of our cause; it behoves us to beware of what is insidious and dangerous, the love of easy and pleasant ways.

[CONCLUSION.]

Spiritualism on the Screen.

In a recent number of "The Kinematograph Weekly" appeared a page interview on the above subject with Mr. Harry Engholm, who occupies a prominent position in the film world, and is well known as a sound student of Spiritualism and psychical matters generally. Mr. Engholm acted for Sir A. Conan Doyle in the arrangement of his debate at the Queen's Hall, London.

FACT AND FANTASY.

"I am strongly opposed," says Mr. Engholm, "to the use of the kinema screen for the purpose of putting the subject of Spiritualism before the public, whether it be to enlighten people as to its reality, or to attempt to prove that it is untrue. When we are dealing with serious questions, such as this is, it is specially necessary to be truthful in presenting them, and as the public has, for centuries, been led astray by myths and misunderstandings, this subject cannot possibly be presented even by kinema art in a manner which would be anything but a misrepresentation. Presentations on the screen have three phases, those of fact, fiction and fantasy; and the facts of Spiritualism cannot possibly be given in any other form than that which would appear to the public to be fantasy."

Mr. Engholm points out that however anxious film producers may be to cater to the needs of the public, it is impracticable to present a true picture of a genuine seance on the screen, and since any attempt to do so must result in caricature, the religious feelings of honest students of the subject would revolt at the presentment, whilst any attempt to picturise the life beyond the veil would be ludicrous—a mere imitation of a Drury Lane pantomime.

IT WILL SURELY COME.

"Then hundreds of thousands of people are to-day taking this subject very seriously, and there can be little doubt that in the near future there will arise something out of all the confusion which will be definite. Meanwhile I certainly do not want to see the industry, of which I am so proud, making what would necessarily be feeble attempts to portray the life beyond the veil, to find afterwards, from the proved facts, how utterly they had been misleading the public. When the time does come, here will be a great chance for the kinema to tell the truth. A lie, or a misrepresentation of fact, when presented by the kinema, often makes the distortion of truth appear an actual reality to the people as a whole, who are ignorant on the subject, and gives them an entirely wrong conception of what life really is."

Mr. Engholm thinks that the screen is not a suitable medium at present for propaganda work of this type, either in presenting the facts or exposing the "fakes." The interviewer concludes:—

"These earnest words of a man who knows the screen and has a broad-minded view of its function, and who,

at the same time, looks on the question of Spiritualism as one of deep seriousness, cannot fail to make producers and exhibitors consider carefully before flippantly dealing with the subject."

And we must say that we heartily agree with him.

Testimonies from "Pearson's Weekly."

VISCOUNT AND VISCOUNTESS MOLESWORTH.

(Lord Molesworth, who has already made public testimony to his faith, is a soldier, and the inheritor of a name famous in military annals.)

We know the dead live, because our son, who was killed in France, has come to us, and given us evidential proof of his existence. This he was able to do without help from anyone outside our own family. We have kept in touch with his work, his life, and all that interests him in both worlds. Though one of us was agnostic before, we now know that this life is only a school and preparation for another world where we shall have wider and better opportunities than we have here.

MRS. PHILIP CHAMPION DE CRESPIGNY.

(Mrs. de Crespiigny, who is a daughter of the late Sir Cooper Key, one of the Sea Lords of the Admiralty, is well known as a novelist.)

A BELIEF in the survival of human consciousness and will has always been mine, confirmed by reason and an application of the discoveries of natural science to that most occult of books, the Bible. But to Spiritualism—if by that is meant the manifestation of physical and psychic phenomena—I owe what to me at least has been proof that communication with the so-called dead is possible.

A long-standing objection to mediums and all that savoured of the seance-room stood between me and them for a long time. Then an acquaintance, who knew little about me, brought me a message given to him through a "direct voice" medium, to be delivered to me. It was a message the bearer did not understand, and that I knew would have been sent by one person only from beyond the veil.

The manner of its transmission, through a third person knowing nothing of its meaning, the meaning being intelligible to me alone, eliminating as it did all suspicion of fraud, telepathy, thought-reading, ventriloquism and the other popular objections, brought with it such a flood of conviction that I pursued the study very earnestly, and have since had experiences rich in evidence of the survival of personality, and very illuminating as regards the conditions of the world to which we pass.

My conviction is that advance in scientific knowledge along these lines lies with the new generation, and that some day not far distant we shall be able to eliminate the intervention of that peculiarly constituted variety of the human organism called a medium—of necessity more or less unreliable—and establish some method as stable and controlled as wireless telephony as a means of communication with those who have passed on.

Between Christ and Pharisee.

THE fundamental difference between Christ and the Pharisees was that they taught religion as an end in itself, whilst He taught it as a means to the Kingdom of Heaven.

Their Church was an organisation, His a fellowship; they excluded the people that knew not the law, He included the publicans and sinners; they disciplined acts, He disciplined motives; they suspected sin everywhere, He discovered goodness. The first disciples who remained Jews, and Paul, who was both a Pharisee and a Christian, set the church on lines which were at once ecclesiastical and evangelical. But there was very soon a temptation to relapse into formalism; and the history of the Church shows a constant struggle between its higher Christ-self and its lower Pharisee-self, between the tendency to sacrifice oneself to religion and the tendency to sacrifice even religion if need be, to the love of God and man.—"CHRISTIAN COMMONWEALTH."

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 question of the Historicity of Jesus has been ventilated at great length, and the Editor gives notice that the correspondence must now cease, as no new matter seems to be presentable, and we cannot find that it has more than a secondary bearing on the subject of Spiritualism.

"THE HISTORICITY OF JESUS."

SIR,—In your issue of March 5th "Adsum" states that I deplore the attempts of various contributors to rob me of "my Jesus." If "Adsum" will read my letter again he will see that my defence is on behalf of the Christ, and not merely "Jesus." To my mind, "the man Jesus," "the prophet of Nazareth," or whatever Spiritualists choose to call him, was only the medium or instrument through which the Christ of God expressed Himself. We learn of the Christ sphere, an abode of spirits who have developed and progressed beyond our comprehension, ruled by the Master, Christ. The attributes and qualities of the dwellers of this sphere are to a greater or lesser degree in all of us, and it is the cultivation of the Divine portion of our natures that I would urge, guided by the example of one who was considered worthy to show the way. If I remember rightly, there is much concerning the Christ and his sphere in "Spirit Teachings," by Stainton Moses. LEWIS S. COLEMAN.

"MARS AND ITS INHABITANTS."

SIR,—In reference to W. A. Heysing's letter, pointing out the contradictory statements in Mr. Phillips' article and Sir A. Conan Doyle's book, "The New Revelation," I note he refers to it as "a great pity," but it appears to myself that not only should we Spiritualists recognise these contradictions, but be prepared, as he has done, to freely mention them. Harold Begbie has stated that the function of prophecy is to inculcate unbelief, and, undoubtedly, the natural outcome of these contradictions is unbelief. But, after all, is not unbelief a fundamental position relative to the acquisition of knowledge? Take present-day astronomy: are we not generally permeated with belief in relation to it? We, it may be, talk about stars being so many "light years" away, without having gone even into the evidences of the earth's rotundity. Cui bono? If there were more unbelief, I would suggest that not only might there be a vast accession to the ranks of Spiritualists, but a much saner attitude relative to the "resurrection" and New Testament phenomena. Instead of a sort of literary free-flight over the historicity of Jesus, we should recognise the limitations of our knowledge, and take up a saner attitude in relation to all. Let "the facts beat us" in all things.

W. GREGORY.

"DOES THE BIBLE HELP?"

SIR,—In the issue dated Feb. 27th, on page 137, under the heading of "Current Topics," and with reference to Spiritualism and the churches, the question is asked, "Does the Bible help?" and the words "There is a book who runs may read" are quoted. The writer of those lines is evidently at fault, since the quotation referred to does not apply to the Bible, and was not intended by the writer of those words to refer to that book. Those words form the first line of a hymn composed by the saintly John Keble, author of the "Christian Year," and the "book who runs may read" was not the Bible, but the great open-spread book of Nature. True, there are many divergent views upon the teaching of the Bible—Catholic and Protestant, Ritualist and Evangelical, Conformist and Nonconformist, Spiritualist and non-Spiritualist can all find something there if they will. The opponent of Spiritualism quotes "These dead know not anything," and the Spiritualist says "True, brother," and shakes his hand, "but we, as Spiritualists, are not concerned with the dead, but with the living," he replies, and

reminds the opponents of our truths. Jesus is reported, "God said, I am the God of Abraham, Isaac, and Jacob." He is not the God of the dead, but of the living. Note: I am, not I was. The present tense, not the past tense, is employed. Some few weeks ago (I have mislaid the copy, so cannot quote the page) a writer in "our paper" discussed the point as to whether the Established, the Roman, or the Free Churches would be the more likely to support our claims. Personally, I trust neither, and would not depend for support upon any or either of those bodies, as bodies. But where are the Free Churches? I know well enough who claim to be entitled to that description. But in what respect are they free? Free from State control? Not a bit of it. They could not any of them change their doctrinal preaching or depart from their trust deeds without bringing the matter before Parliament. They seek to liberate "the establishment" from State control, but they couple with the desire disendowment, while still proposing to retain their own endowments. So while claiming to be Free, they are bound by the "dead hand" of the past equally with the "established" church. The Roman Catholics are in a class by themselves. "Semper Idem," always the same, is their motto, but they have changed the doctrine more than once in the last generation. They burnt Joan of Arc at the stake as a witch, and have since canonised her as a saint. Fellow Spiritualists, trust to Spiritualism, and not to any mixture, however cunningly prepared. Fight shy of accepting any compromise. The best—that undiluted—should be good enough for Spiritualism.

JOHN G. WOOD.

NATIONAL HEADQUARTERS.

SIR,—The need for the establishment of National Headquarters for our movement, in which its various integral parts might be accommodated, is made more than ever pressing and important by the prominent publicity which is now afforded us in so many divers ways. As far as the North of England goes, where it would appear the movement predominates, Manchester seems to be the accepted centre, and as the usual Celebration is to be held on Good Friday, when there will foregather Spiritualist enthusiasts from many parts, would it not be possible for one of the Unions to hold an open conference, at which might be discussed ways and means of awakening interest in a project the object of which is now overdue. If Spiritualist visitors to the Celebration would sacrifice a little of their personal pleasure I feel sure the conference would prove a success. I commend the idea to the responsible bodies.

ERNEST A. KEELING.

THE PROGRESS OF THE MOVEMENT.

SIR,—There are many of your readers, as evidenced by their letters and articles, who wish to see more progress, harmony, and tolerance in the Spiritualist movement. Views on this matter are admirably expressed by "J. H. A." in your issue of Nov. 28th, 1919, under the title of "What is Wanted." There are doubtless many others like myself who would welcome an opportunity to meet and express their views independently of any Society (being in no way antagonistic towards any Society or individuals), but with the idea of having a reverent religion, with fewer seekers after phenomena only. In other words, to spiritualise Spiritualism. I have had a little experience at forming a Society, but unfortunately found the majority of the members seekers after phenomena only. My appeal is to those who feel as I do in this, to make an effort, call a meeting and discuss matters, bringing their views for advancing the cause on religious lines. Any replies to this may be sent to

STANLEY LONMAN.

"Barum," Leckhampton-road, Cheltenham.

To be spiritual is to be the spirit itself; in other words God has manifested in us; hence we know nothing, but God in us knows all; we become a quiescent servant.

ALL the men that live cannot make a bishop a son of God. God can only make his own Sons, and God alone can know His sons and through them make Himself known to man.

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.

BIRMINGHAM.

THE King's Heath and Moseley Spiritualist Church, Tendal street Schools, opened on November 16th last, and has made splendid headway. Although the opening and the necessary expenditure was large, we are in the happy position of having a few pounds in hand. A Lyceum has been formed, and is held every Sunday morning at eleven o'clock, and already we have two or three dozen children attending. Our evening services on Sunday are 6-30 p.m. and 8 p.m. The attendance maintained is splendid. On Monday evenings we hold a public service at 8 p.m., and have a membership, which in consideration of the short time we have been in existence, is splendid. We are holding a class for the development of gifts. The Church is affiliated to the Midland District Union. A long felt want has been supplied, and everything points to a firm establishment.

BIRMINGHAM.

On Wednesday, March 3rd, at the Temperance Hall, Temple street, Mrs. Ellen Green gave a splendid well-reasoned address on "The Message of Spiritualism to the Bereaved." Her guide "Orient" was most lucid and pointed in his arguments, and dealt exhaustively with the various aspects of this subject, to the manifest advantage of the interested audience. For an hour, the flow of language kept all intent and earnest to miss no word of the comforting message. Mrs. Green subsequently gave several convincing clairvoyant descriptions with messages, and then Mr. Rea, of Birmingham, took up the tale and described several spirit visitors, with conclusive distinctness. Though the gathering was not large in numbers, there was a majority of non-Spiritualists who must have derived much comfort from the meeting. Similar meetings at the same hall will be held on Wednesday, March 31st, when Mr. F. T. Blake, of Bourne-mouth, discourses on "The Purpose of Psychic Phenomena," and April 21st, when Mr. Percy R. Street, of Reading, has for his subject "Through Death to Life."

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

BRIXTON.

On Saturday, Mar. 6th, a "welcome home" tea and social to the members and friends of the Brixton Church who had served in the war took place. After a most excellent tea, for which our caterers (Mesdames Wilson and Clements) deserve every praise, an enjoyable programme of songs and recitations, varied by numerous dances, was appreciated by all present. Our President (Mr. Payn), in the course of a short speech of congratulation and thanks to our returned boys, referred impressively to those other brave ones from our midst who never would return in the body, and asked for two minutes' silent prayer and concentration on their behalf. This having taken place, mirth and merriment was resumed, and a memorable evening was brought to a close by an enthusiastic musical acclamation of our President, in which all present joined.

CHORLEY.

In connection with the National Spiritualist Church, 11a, Union-street, we held a four day's great rally, conducted by Mrs. Jennie Walker, of London, the well-known, prominent evangelist. As soon as our sister came into the room on the Saturday evening we could feel we were in for a good time, for her smiling face seemed to light up the place, and when Sunday came and we heard her addresses and clairvoyance

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.

we could hardly sit still. On all hands it was declared we had never had such good and enthusiastic meetings before. But it was on Monday night that she excelled herself in an address, "Young men shall see visions, and old men shall dream dreams," which was grand, and listened to with rapt attention, and created a fine impression. Mrs. Walker also gave most convincing clairvoyance at most of her services. On the Tuesday night it was our final meeting, and our sister spoke on written questions from the audience, with every satisfaction to all. At the close we all stood up and sang with all reverence "God be with you till we meet again." We were all greatly impressed. We came away feeling that it had been good to be there. The committee at the close clustered round our sister, asking her to come again, this being her first visit. We were so delighted by our meetings we want them again, and we are all looking forward to a return visit from Mrs. Walker.

CARDIFF.

WE regret to report the transition of Mr. Robert Cousins Batten, of 75, Beda-road, Cardiff. Mr. Batten was 57 years of age, and has been a Spiritualist 20 years. He often told us the story of his "change of ideas." It was thus: One Sunday he started for St. John's Church. On his way he passed the old Cardiff Town Hall, where on that particular evening Mr. E. W. Wallis was holding a meeting. Attracted by the crowd Mr. Batten stopped, and being

undecided as to going inside, tossed for it, "Heads, Spiritualists; tails, church" To use his own words, "Heads won, and thank God it's been heads ever since." Mr. Wallis took for his subject "And the lion shall lie down with the lamb," which so impressed Mr. Batten that from that night he threw in his lot with the Spiritualists. During the last two years, in which he has been entirely bedridden, many a beautiful meeting and circle has been held in his room. Always cheerful, always ready to find a reason for not being downhearted, he helped all who came into contact with him by his beautiful faith in the spirit-friends. His widow and son were only too glad to accede to his request for a "real Spiritualist funeral," and Mr. George Harris, of Cardiff, conducted the interment on Tuesday week. Mrs. Halestrap, of Tredegar, a friend of many years' standing, assisted, at Mr. Batten's request. The floral tributes were many and beautiful, and quite a crowd was attracted to the graveside, where the service, with all its simple directness, commanded respectful attention. As Mrs. Batten quietly put it, "We know he is well and happy, for he said he should be." Among the mourners were Mrs. R. Batten (widow), Mr. and Mrs. Charles Batten (son and daughter-in-law), Mr. Tom Batten, Mrs. Halestrap (Tredegar), Mrs. T. Tims (Cardiff), Mrs. Jacobs (Tredegar), while many local Spiritualists met the funeral at the cemetery gates.

CYMMER.

A propaganda meeting was held on Friday, Mar. 5th, in the Cymmer Workman's Hall, under the auspices of the First Porth Spiritualist Church. When the veteran leader of Caerau Progressive Thought Church, Mr. J. Connelly, took the platform. The subject, which was suggested by the audience, "Spiritualism in the light of the Bible," was dealt with in a most excellent manner, and the rapt attention of the large audience was maintained throughout the whole of the lecture. He brought forward a mass of Scriptural and personal evidence in support of his subject which was earnestly received by those present. Following the lecture he demonstrated the gift of psychometry to several of the audience, which in every case was recognised. The meeting, which was a record one for us, we feel sure did immense good in furtherance of our truths, and sowed the seeds of thought amongst all present. Our leader, Mr. Allan Knight, ably occupied the chair. A large audience was deeply impressed.

EAST HAM.

WONDERFUL progress is being made in the East End by the continuous propaganda meetings organised by Mr. Sturdy (Hon. Organiser of the Home Circle Federation). Opposition is also accumulating, which is making Spiritualism the outstanding topic. Our Town Hall meetings show by the attendance what tremendous interest has been aroused, and it is hoped to continue week by week a meeting in one of the local Town Halls. The visit of Mr. Percy Street to the Ilford Town Hall was the commencement of the series which we are organising, and was followed by Mrs. Cannock at the East Ham Town Hall on Sunday, Feb. 22nd, and again at the same hall on Feb. 29th by Mr. Ernest Meads and Mrs. Bloodworth. We then transferred our activities to Stratford Town Hall, where we had the pleasure of a visit by Mr. A. Vout Peters, who thrilled his audience with his enthusiastic address and convincing clairvoyance. This week is being followed by Dr. W. J. Vanstone at the Public Hall, Canning Town.

FLEETWOOD.

A successful and most gratifying propaganda meeting was conducted by the United District Council of the British Spiritualists' Lyceum Union at the Empress Picturedrome on Sunday, Mar. 7th. Inspiring addresses were given by Mr. Shuttleworth, of Darwen, Mr. Owen, of Liverpool, and Mr. Anderton, of Preston. Mr. Connor, of London, President of the Council, occupied the chair at this meeting, and his witty remarks were much appreciated by all the congregation. A solo by Miss Shufflebottom, of the Blackpool Lyceum, was also very ably rendered. At the second meeting clairvoyance was clearly given by Miss E. Roe, of Bolton, and Mrs. Beggs, of Batley, and all descriptions were recognised. Altogether a most enjoyable time was spent at this week-end meeting, and we trust that much good will have been done in Fleetwood by the energies of the United District Council.

HOUNSLOW.

At the Adult School, Hounslow, Spiritualist meetings have been held during the last few months by our friends from Kingston Society, Mr. Kirby and others. Their labour of love has been rewarded by the opening up of a society in Hounslow, and we fully appreciate the good work our friends have done and the untiring effort put forth in the cause of Spiritualism. The hall has seating accommodation for 400 people. The first meeting of the Society was held on March 1st, when Mrs. Mary Gordon took the platform.

SALE.

SUNDAY, Mar. 14th, was a record day for Sale. Members and friends have for some time past looked forward to the return visit of Mrs. Jennie Walker, and those able to attend were amply repaid. The first portion of the evening service was given to the interesting ceremony of naming the child of Mr. and Mrs. Powell, of 6, Friars-road, Sale. Mrs. Walker and her guides gave of their best, describing many of the spirit friends with the child. The second portion of the service was given to the subject of "Is it of God?" So ably did Mrs. Walker deal with the text that all present were sorry when her lecture came to a close. At the after-meeting Mrs. Walker took up the greater portion with clairvoyance, all descriptions being recognised. After several friends had given delineations the service was closed with the expressed wishes on all sides that we should again have the privilege of Mrs. Walker's presence. There were many strangers to the cause present who expressed their surprise at the delivery and service in general. Undoubtedly they will come again.

NEWPORT, MON.

REALISING the necessity of a larger and more permanent home, the Central Society held a sale of work on Feb. 26th in the Unitarian Hall. The Mayoress (Mrs. Peter Wright) opened the sale, and in a short but interesting opening address acknowledged she was not a Spiritualist, but when she read of such eminent men as Sir Oliver Lodge and Sir A. Conan Doyle, she thought there must be something in it. After the opening the Mayoress was presented with a beautiful bouquet by Miss Val. Wilkinson.

The hall and stalls were tastefully decorated, and quite a brisk trade was done, particularly in the afternoon. At the close it was estimated about £40 would be added to the building

fund. This is highly satisfactory for a Society that has only been in existence 21 months. Mrs. Wilkinson was in charge of the Workers' Committee. The stalls were in charge of Mesdames Armstrong, Delahay, and Hillman. Refreshments: Mesdames Wilkinson, James, Bramwell, Miss McNab and Miss Wilkinson. Cockle Stall: Miss Eva Walker. Bran Tub and Fish Pond: Miss Armstrong and Misses Ivy and Lily Seal and V. Pitman. Madame Alexander, of Penarth, and Mrs. Rose, of Newport, were kept busy in giving psychometric readings, which were much appreciated.

SPIRITUALISTS' RENDEZVOUS.

A large audience listened on Friday evening at 3, Furnival-street, E.C., to Mr. H. J. Osborn (Chairman) on "Spiritualism and Lunacy." The speaker detailed the methods he had employed to investigate the charge, so often made, that Spiritualism greatly increases lunacy. He quoted recent correspondence with asylum officials, and the latest returns and reports of the lunacy authorities, concluding that the charge was disproved alike by negative and by positive evidence. Many telling statistics were used in black-board fashion, and these were the subject of much interest. Mr. Seymour Evans, who presided, spoke words in high praise of the address, which he said ought to be delivered all over the country. Mrs. Lucy Brookman gave some telling clairvoyance.

BRISTOL.

At Dighton Hall, Dighton-street, under the auspices of the Southern Counties Union, Mrs. Jennie Walker conducted a week's mission. On the Sunday evening our hall was packed, there not being a vacant seat. Her address, "Is it well? It is well," held the audience enthralled. Her clairvoyance was very clear. On the Monday she addressed the members and associates on their duty to the cause, and also to the church. On Wednesday she gave a lantern lecture on "The advent and progress of Modern Spiritualism," about 60 fine slides being shown on the screen. On Thursday she wound up her mission by an address on "Spiritualism: if it be of Man, it will Fail, but if of God, it Cannot be Stopped." Good audiences at each meeting. The lantern lecture was well patronised, and we feel as a result of her visit much good has been done in this old City of ours.

HORDEN.

On Saturday and Sunday, March 13th and 14th, this newly-formed Spiritualist Society held well-attended propaganda services. A welcome tea was served at the home of the Secretary (Mr. E. Tennant) and a good number of friends from West Hartlepool and Sunderland sat down with the members and friends. In the evening Miss E. M. Gatt (Sunderland) conducted the service, the control giving an inspiring discourse on "Inclusion or Exclusion—Which?" dealing with the attitude of orthodoxy to our truths, followed by lucid and well recognised clairvoyance. Mr. B. Carter presided and Miss Gatt was followed by Mrs. Stamp (West Hartlepool) and Mr. and Mrs. Robinson (Easington). On Sunday a special circle was held for the members in the afternoon, and a rich time of blessings shared. In the evening a successful public service was held, Mr. Carter giving an address on "The need of the world." Miss Gatt followed with convincing clairvoyance and messages. The Society hopes to meet each

week in the local Council Schools, the Secretary, Mr. C. Tennant, 3, street, Horden, will be pleased to come all friends and inquirers. Services were greatly helped by musical items of Mrs. Wilson, of Hartlepool.

YORKSHIRE COUNTY COUNCIL.

THE monthly meeting of the District Committee was held at manton (Queen-street), with Societies represented, Leeds and a number of associates. Rothery presided. A cordial welcome from the local friends was extended all. Ten minutes was devoted to communion with our spirit helpers, descriptions and messages being arising out of correspondence the applications of Mrs. Farnworth and Jas. Lawrence for extended service the district were considered, and Societies recommended to accept the five associates were confirmed membership, and Messrs. Hain Baldwin, and Hancock were duly initiated. A pleasing feature among society reports was the announcement the York (St. Saviourgate) Society another hall had been engaged, improved facilities. Financial statement duly presented and accepted, was unanimously resolved that Easter Monday Celebration be held Wakefield (watch THE TWO WORLDS for full details). In the afternoon joined in with the local Lyceum in session Mr. Beety conducting. All evening service addresses were given by Messrs. Chattell and Beety, Warburton giving clairvoyant delineations. The platform at the Assembly street Society was also occupied by delegates; afternoon, Mrs. Walton; evening, Mrs. Wright and Calvert. Everyone expressed pleasure at the day's proceedings.

MEETINGS HELD ON SUNDAY MARCH 14TH, 1920.

ABERDEEN, Bon-Accord.—Morning and evening, address and clairvoyance by Mrs. Gow to very appreciative audiences. Solo by Miss Flockhart. Mr. F. W. Crowcroft presided.

BARRY, Atlantic Hall.—Mrs. Beety gave an address on "What Spiritual Teaches," pointing out the blessings and benefits derived from a true understanding of its philosophy.

BARROW.—Services as usual, Shearsmith occupying the platform.

BEDFORTH.—Miss Bartlam gave addresses on "Truth has come to us" and the "Spiritual Body;" also clairvoyance. Mr. Rowe presided over good audience.

BIRKENHEAD.—Services conducted by Mrs. Mossop. Subject of address "Who are the Angels?" Our choir helped the service greatly.

BIRMINGHAM, Bristol-street.—Walter Howell occupied the platform and gave an address on "The Resurrection." Room not so full as owing to weather conditions.

ASTON: Mrs. Alton paid her visit. She gave addresses and clairvoyance. Good congregations at meetings.

ERDINGTON: Mr. Pilkington took service, his address being "Greater hath no man than this, that he lay down his life for his friends." He gave clairvoyance. Mr. Maybury presided.

KING'S HEATH: Mr. G. Mallin dressed a well filled room, his spirit truths being much appreciated by his descriptions of spirit friends very pleasing and convincing. After-meeting was conducted by Secretary in an able manner. Pagan presided at both services.

SALTLEY: Miss Gilbert gave address on "Grant us thy truth to us."

us free." She also gave clairvoyance. Small Heath: Miss Randall gave an address on "Life's continuity," afterwards giving clairvoyance. Good attendance.

BLITH.—Mr. Palmer gave an address on "The Resurrection," afterwards giving clairvoyance to a good audience. Mr. Johnson presided.

BRIDGEND.—A trance address was given by Miss E. Lidball to a good audience. Mr. W. J. Turner was in the chair.

BRIGHTON.—Mr. F. Blake gave addresses and descriptions.

BRISTOL, United.—Very successful circle conducted by Mr. Atkinson in the morning. In the evening, Mrs. L. Lewis gave a trance address on "The Spiritual Body," afterwards naming the little daughter of one of the members, completing a grand evening with clairvoyance.

Dighton-st.: Sunday morning service was conducted by locals. In the evening, Mrs. T. Tims delivered an address on "Visions," and also gave convincing clairvoyance. The after-circle was thrown open to the public, quite 70 person enjoying it. Mr. Dyer presided.

BULWELL.—The services were conducted by Miss A. F. Rigley, whose discourses were highly appreciated by good audiences at each service. Mrs. Rigley and Mr. W. H. Tate afterwards gave clairvoyance. The room was packed at the evening service.

BURTON-ON-TRENT.—In the afternoon, Mr. C. G. Botham gave an address and clairvoyance, and in the evening an address on "These things shall be." Also gave clairvoyance to a large audience.

CHESTER, Brook-street.—Mr. Richards was the speaker, and Mrs. Dodd gave clairvoyance. Good meetings.

COVENTRY.—Mr. Taylor gave addresses on "Attraction and Repulsion" and "Have ye not read?"

DONCASTER, Spring Gardens.—Miss Cotterill occupied the platform and gave addresses and clairvoyance to crowded audiences. Mr. Davis presided.

DUNFERMLINE.—Mrs. Murray took both services, giving highly instructive addresses. Mrs. Balfour gave clairvoyance to good audiences.

EASINGTON LANE.—Address and clairvoyance was given by Mrs. Maughan. Mr. Jones presided.

EASTBOURNE.—Mr. H. J. Osborn conducted both services giving addresses to appreciative audiences.

EXETER, Market Hall.—Afternoon, clairvoyance by Mrs. Perkins. Evening, Mr. C. Tarr discoursed on "Whence what, whither in the light of Spiritualism." Clairvoyance by Mrs. Grainger.

HANLEY.—Mr. W. H. Jones gave an address on "The Age of Reason," and afterwards gave fully recognised clairvoyance.

HETTON.—Mr. Wardle gave an address on "Little children, too, may come." Afterwards, clairvoyance by Mr. Wardle and Mr. Rogerson, in which many spirit friends were welcomed.

HOUSLOW.—Mr. T. Davis gave an address.

KIRKCALDY.—Mr. Naylor took both services. Morning, "The relation of Spiritualism and Theosophy." Evening, "Spiritualism and Reconstruction" to appreciative audiences. Solo by Miss Meldrum.

LIVERPOOL, Daulby Hall.—Mr. E. W. Oaten's address in the afternoon was "When the world awakens," and in the evening "News from the invisible world." Mr. Oaten is always a great favourite at Daulby. His two addresses were received with the greatest of interest and appreciation. Mr. J. J. Parr presided.

LONDON, Battersea.—Mrs. Bloodworth answered questions and gave clairvoyance.

NEW SECRETARIES.

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

LIVERSEDGE, WELL ST., LITTLE-TOWN.—MRS. LOTTERINGTON, Quarry Cottages, Knowler Hill, Liversedge.

ROCHDALE SPIRITUALIST CHURCH, CORONATION CHAMBERS, ROCHDALE.—President, Mr. Ratcliffe, 14, Chap Gate, Norden. Secretary, Mrs. Buckley, 36, Crosskeyshaw.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, MAR. 21ST, at 2-30 and 6-30, Lyceum Open Services. Speaker, Mr. F. JOHNSON.

Usual After-meeting at 8-15.
MONDAY, at 8-15, Members' Developing Class conducted by Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle conducted by Mrs. FORREST.

THURSDAY, 3 and 8-15, Mrs. APPLEBY.

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

MAR. 21—MRS. J. WALKER.

„ 28—Circle for Members only.

APRIL 4.—MR. F. HEPWORTH.

„ 11.—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, MAR. 21ST, OPEN SESSION.

MONDAY, 3 and 8, Mrs. IRONS.

WEDNESDAY, at 8, Mrs. EVANS.

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

SUNDAY, MAR. 21ST, at 6-45 and 8-15, MISS WALLWORK.

TUESDAY, at 8-15, Mrs. MURRAY.

THURSDAY, at 8-15, MISS COTTERILL.

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

SUNDAY, MAR. 21ST.

At 10-30, Lyceum. At 3-30, Open Circle At 6-30, Mrs. CHARNLEY.

Newton Heath Spiritualist Church,
ALLEN STREET (one min. Car Terminus)

THIRD LYCEUM ANNIVERSARY will be held on SUNDAY, MAR. 21ST, at 2-15 and 6-30. Speaker: MR. J. TINKER. Hot Water provided for visitors. A Hearty Welcome to all.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, MAR. 21ST, at 6-30, MR. J. KNIGHT. At 8, MISS DAVENPORT. Lyceum at 2-15.

WEDNESDAY, at 3, Mrs. TAYLOR.

THURSDAY, at 8, Mrs. HOLDEN.

G. A. MORLEY WRIGHT, speaker and psychometrist, open-air work and platform duties. Letters to Church-street, Pontypridd.

Society Advertisements.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, MAR. 21ST, at 3, 6 and 7-30, Mrs. CASTLE.

WEDNESDAY, at 3 and 7-45, Mrs. KNOTT.

THURSDAY, at 7-30, Members' Circle.

Runcorn,
ASHRIDGE STREET.

SUNDAY, MAR. 28TH.

LYCEUM ANNIVERSARY. Speaker, MR. ALFRED KITSON.

Lyceum at 11. Open Session at 3, "Whatever is, is right." Evening at 6-30, "The religion of Spiritualism."

Coventry,

ARCADIA HALL, WHITE STREET.

SUNDAY, MAR. 21ST, at 3 and 6-30, also MONDAY at 3.

Mrs. JONES, of Wolverhampton. Circle every Thursday at 8.

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

SUNDAY, MAR. 21ST, at 11-15 and 6-30, MISS M. D. STRUTHERS.

WEDNESDAY, at 3, Interviews. At 7-30, Public Circle.

SATURDAY, at 7-30, MISS STRUTHERS.

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

SUNDAY, MAR. 21ST, at 11-15 and 7, MR. F. T. BLAKE.

Lyceum at 3.

WEDNESDAY, at 8, Public Meeting.

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

SUNDAY, MAR. 21ST, at 11-30, Healing Circle. At 7, Mrs. ALICE HARPER. Special Mission Services. MONDAY, 7-15 TUESDAY, 3, WEDNESDAY, 3, THURSDAY, 7-15, FRIDAY, 3. A hearty welcome at all meetings.

Lyceum every Sunday at 3.

FORWARD MOVEMENT.

SUNDAY NEXT, at 3, Mrs. A. HARPER.

Midland District Union.

THE NEXT MONTHLY MEETING of the above Union will be held at DORSETT ROAD COUNCIL SCHOOLS, DARLSTON,

On SATURDAY, MAR. 27TH, at 4, also

PROPAGANDA MEETING at 7-30.

Delegates and members are requested to attend the above meeting. Teas will be provided at a reasonable charge.

Birmingham,

CO-OPERATIVE HALL, COVENTRY RD.

FIFTH ANNIVERSARY OF CHURCH OPENING,

MAR. 28TH, at 6-30.

Special Visit of Mrs. A. SHARPE (after her recent illness).

Special Addresses. Lyceum present. Solos and Special Music. Come and make it a revival meeting. All welcome.

Lyceum every Sunday at 3.

Society Advertisements.

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

SUNDAY, MAR. 21ST.

At 11-15, Circle Service. At 3, Lyceum.
At 6-30, Mrs. BEAUMONT-SIGALL.

THURSDAY, at 8-15, Clairvoyance.

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

SUNDAY, MAR. 21ST, at 3, Lyceum. At
7, Mr. R. BODDINGTON will give an
Address on "Spirit Control."

Circles: Monday, 7-30, Ladies. Tues-
day, 8, Members. Thursday, 8-15, Pub-
lic.

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

SUNDAY, MAR. 21ST, at 11, Mrs. C. O.
HADLEY. At 6-30, Mr. NICKELS.
SUNDAY, MAR. 28TH, at 11, Mr. SCOTT.
At 6-30, Mrs. M. GORDON.

Public Service every Wednesday at 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. 21ST, at 7, Mrs. POD-
MORE.

SUNDAY, MAR. 28TH, Mr. ELLIOTT AND
MRS. SELF.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, MAR. 21ST, at 7, ALDERMAN
D. J. DAVIS AND MRS. SUTTON.

SUNDAY, MAR. 28TH, at 7, Mrs. M. C.
PRIOR.

Little Ilford Christian Spiritualist
Society,
CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, MAR. 21ST, at 6-30, Mrs.
MARRIOTT.

MONDAY, at 3, Ladies' Meeting.
WEDNESDAY, at 7-30, Mrs. CROWDER.

Lewisham & District Spiritualist
Church,

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

SUNDAY, MAR. 21ST, Mrs. M. H.
WALLIS.

MAR. 28TH, Mrs. M. CLEMPSON.

Woolwich & Plumstead Spiritualist
Church,

INVICTA HALL, CRESCENT ROAD.

WEDNESDAY, MAR. 24TH, at 8, Mrs. E.
NEVILLE.

SUNDAY, MAR. 28TH, at 7, Mr. G.
PRIOR.

Members' Circle after service:
Lyceum every Sunday at 3.
THURSDAY, APR. 1ST, at 8.

Ilford Psychic Research Society,
ASSEMBLY ROOM, BROADWAY, CHAMPS

Patron: SIR ARTHUR CONAN DOYLE

SUNDAY, MAR. 21ST, at 7, Mrs. MARY
INKPEN.

THURSDAY, MAR. 25TH, at 3, Ladies'
MEETING—Mrs. BRYCESON.

FRIDAY, MAR. 26TH, at 8, Mrs. E.
NEVILLE.

Society Advertisements.

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

SUNDAY, MAR. 21ST, at 11, Public Circle
At 3, Lyceum. At 7, Mr. G. PRIOR.

FRIDAY, at 8, Public Meeting for In-
quirers.

SATURDAY, MAR. 27TH, at 8, EVENING
CONCERT in aid of Building Fund.

Programme arranged by Miss NELLY
DIMMICK.

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

SUNDAY, MAR. 21ST, at 7, Mrs. M.
CROWDER.

TUESDAY, MAR. 23RD, Public Circle.

Kingston Spiritualist Church,
BISHOPS' HALL, THAMES STREET.

SUNDAY, MAR. 21ST, at 6-30.
Addresses by MISSES GANZ AND
MAULE. Clairvoyance, Mrs. T. BROWN
WEDNESDAY, at 7-30, Mrs. MAUNDER.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, MAR. 21ST, at 11, Service
under the leadership of Mr. MEAD.
Lyceum at 3.

At 6-30, Mr. & Mrs. SMITH, Address
and Clairvoyance.

THURSDAY, at 8, Mr. & Mrs. PULHAM.

Plaistow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, MAR. 21ST, at 6-30, Mr. F. G.
MILLER.

MONDAY, at 8, Mr. H. WRIGHT.
WEDNESDAY, at 3, Mrs. RICHARDS.

THURSDAY, at 8, Mr. J. SLOAN.

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

SUNDAY, MAR. 21ST, Mr. SYMONS.
WEDNESDAY, Mrs. A. BRITTEN.

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

FRIDAY, MAR. 19TH, Mr. A. PUNTER,
of Luton, Address and Clairvoyance.

FRIDAY, MAR. 26TH, Mr. P. SCHOLEY
Address and Clairvoyance.

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

SUNDAY, MAR. 21ST, at 6-30,
Mrs. E. NEVILLE.

WEDNESDAY, MAR. 24TH, at 3,
LADIES' MEETING—Mrs. GOLDEN.

THURSDAY, MAR. 25TH, at 8,
Mr. MARTIN.

SUNDAY, MAR. 28TH, at 6-30,
Mrs. ORLOWSKI.

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Mrs. E. Cropper has only a few
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