



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. 1689—VOL. XXXIII.

FRIDAY, MARCH 26, 1920.

PRICE TWOPENCE.

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TWO WORLDS OFFICE

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,689—VOL. XXXIII.

FRIDAY, MARCH 26, 1920.

PRICE TWOPENCE.

Spiritualism and Lunacy.

Facts and Figures v. Fables and Falsities.

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

I.—INTRODUCTORY.

THERE is a Lancashire saying "There's naught so queer as folk," and it is told of some ancient Quaker that he said to his wife, "The world's queer; everybody's queer, except me and thee; and thee's a little queer." Which sayings are but terse paraphrases of the more classic one which affirms that "All men think all men mortal but themselves," and that, in turn, may be why many people say there are more lunatics outside than inside the asylums.

It has long been said that Spiritualism leads to lunacy: the wonder is that it is not yet held that all Spiritualists are insane. The one saying would be as tenable as the other.

It is not mere desire to invoke "apt alliteration's artful aid" that has determined the choice of the title set out above—though it has its uses in arresting attention. It is, rather, that the title sets out a definite aim and intention—to deal with the question of Spiritualism and Lunacy in ways that shall demonstrate, from facts and figures, that the perennial charge that Spiritualism causes lunacy is fable and falsity.

Fable in the sense of illusion, misconception, inexactness: falsity in that of inaccuracy, miscomputation, misrepresentation—all these being forms of error.

ANCIENT ERROR REVIVED.

It is only seventy years since the great Lord Shaftesbury carried the legislation which, in this country, has become the charter of the insane; which secured better provision, better care, more humane treatment for those afflicted with mental diseases; and which, still leaving much to be desired, has yet vastly improved the treatment of the insane.

It was less than the same period before 1847 that lunacy was regarded as wicked and criminal, or at the best the affliction of evil powers, putting those so afflicted outside the pale, not of civilisation only, but of humanity; so that they were brutally treated, and brutalized, and notably at Bedlam, in London, put on public show to be derided, degraded, tortured, and traded upon.

And no great space can be discerned between that view and practice and that of earlier times, when "witches" were hated and burned, "sorcerers" feared and killed, and independent thought led men to the dungeon, the torture chamber, or the stake.

So it has been, in one form of evolution or another, through the ages. From the earliest Bible records Spiritualism is seen to have been known, and gradually all such happenings were ascribed to evil. "Whom the gods wish to destroy they first make mad," says the ancient Greek; "Paul, Paul, much learning hath made thee mad," protested the Roman king. So it still is—that which in any way opposes the even current of mediocrity, of dogma, or of custom, is madness.

PURSUER AND PURSUED.

"A lie will run a mile while Truth is putting on his top boots to pursue it." So runs the old aphorism. It is true in some enlarged senses of the lie that Spiritualism leads to lunacy. That lie got so far ahead of truth that it crossed seas and continents, belted the world, ran so fast, and gained such an impetus, before Truth overtook it, that it had years of advantage in point of time. Moreover, it

seems to be endowed with that quality of continuous life which is still, in some quarters, denied to man, for, no matter when or where killed, it still survives, and at every fresh revival sets going fresh ripples of falsity.

The late Dr. Forbes Winslow, if not the first, was the classic instance. An opponent of Spiritualism, an authority on insanity, he declared there were, at the time, 10,000 lunatics who owed their condition to Spiritualism. It took a number of years for truth—Dr. Winslow himself being the avenger—to overtake that lie. But so far from Dr. Winslow's complete retraction being accepted, the statement is still quoted by many who ought to know better—notably by doctors and divines.

The frequent recurrence in recent days of the false statement seemed to culminate in the widely-published dicta, attributed to Dr. A. T. Schofield, that "there are 100,000 lunatics owing to Spiritualism." That was an obvious error, and the present writer received from Dr. Schofield in reply to an inquiry, a courteous note to the effect that the "Daily Sketch" had apologised to him for the blunder, that he said no such thing, that it was absurd. All the same that "absurd blunder" has since been reproduced, with a farcically solemn pretence of fact, in seven other papers (quite likely in many more), not one of which has given publicity to the denial!

THE QUEST FOR FACTS.

In beginning the present inquiry, the writer addressed a letter to the Secretary of the Board of Control, the successors of the former Commissioners in Lunacy—and it brought the following reply:—

"I am directed by the Board of Control to acknowledge the receipt of your letter, and to say they regret they are unable to refer you to any statistics relative to the causes of lunacy, which would be applicable to the allegation that Spiritualism is a frequent source of lunacy."

Subsequently a circular letter was sent to the Medical Superintendents of a number of public institutions for the insane, the largest of them, and all situated in centres where Spiritualism is most active—east, west, north and south.

Three questions were asked of the Medical Superintendents:—

- 1.—The average number of patients under care.
- 2.—The number of those certified as insane through religious mania.
- 3.—The number of those certified as insane owing to Spiritualism.

THE ANSWER IN THE NEGATIVE—

Here are brief extracts from some of the replies.

- 1.—"There are no patients here certified insane through Spiritualism."
- 2.—"No record is kept of insanity attributed to Spiritualism."
- 3.—"No cases have within recent times been attributed to Spiritualism."
- 4.—"I regret to say I am unable to furnish figures of any value."
- 5.—"I do not think I can express any definite opinion, nor can I give you any statistics bearing on the subject."
- 6.—"It is very rarely that Spiritualism is assigned as a cause of insanity, and then only a secondary one."
- 7.—"I am of opinion that religion is not a cause of insanity, and there are no patients here who have been certified as insane through Spiritualism."
- 8.—"No patient has been admitted to this Institution whose insanity has been certified as caused by Spiritualism."
- 9.—"The statistics of the Commissioners and Board of Control, which cover the whole subject, do not show

either Spiritualism or religious mania as one of the supposed sources of insanity."

10.—"Of the average 140 admissions per annum, one finds always a small number where insanity is attributed to religious excitement. The statistical tables include this figure with other forms of mental stress, so that exact numbers cannot be given. I have had no record of such a case (i.e., Spiritualism) for some time."

BUT A POSITIVE RESULT.

Thus far the enquiry brought only negative information. The net result, however, is of a quite positive character.

The assertion under criticism cannot be proved. There is no positive data available. None such has ever been tabulated.

On the contrary, all the relative facts recorded, tabulated and published lead clearly the other way, and compel the careful student to the conclusion that, judged by facts and figures, the charge is NOT TRUE.

Doctors who make the assertion, moreover, never had any reliable data in their support. They could, if they would, have applied tests, but they have not done so.

NEXT WEEK.—"GOVERNMENT OFFICIAL FIGURES."

Bilson Again Returns to Discuss "Evidences."

John G. Wood.

"Can you spare a minute or two?" queried Bilson as once again the familiar form edged his way into my room.

As usual, disorder was the order in which he found me. Someday—perhaps in heaven if not on earth—everything around me will be in perfect order, and I shall know where to lay my hand on anything I want in a moment. In the sweet by and by, perhaps; it is never so in the here and now. I have a number of boxes labelled, in which the letters, etc., appertaining to each should be placed, but as often as not, when I have finished writing on matters referring to each, I gather them all in one lot and bundle them together out of the way. So I had to beg the indulgence of Bilson whilst certain letters were finished; others, as usual, the remnants of the fray, were disposed of summarily quite indifferent to the feelings of each. However, I knew Bilson would not mind—give him his briar, some good tobacco, a cheerful fire and a good book, and he is content.

"Now, what's the trouble this time, old man?"

"Well, it occurred to me I should like a few words more with you on the question of evidence—our last chat did not convince me, you see."

"Convince you! I should hope it did not!"

"You hope it did not? Really, I don't quite follow you!"

"Well, my friend, a man who would be convinced by one conversation on any particular point regarding Spiritualism, is hardly worth powder and shot, if I may be permitted the remark? Ours is a big subject, my friend, and needs thorough investigation, patience and research before we come to know the value of it, and a hasty conclusion from ill-digested observation is the last thing to be desired. Evidences there are in plenty, ample for all; evidences to be obtained in a variety of ways—but the personal touch is the thing; that which is intended for you, and which you alone are best qualified to express judgment upon. I could keep you for hours talking on this point—some of my experiences might perhaps interest you some day, and not less interesting to myself, the experiences of those upon whose word I can honestly rely. This, on the authority of Mr. Percy Street: A lady had found that through her hand automatic writing could be obtained, and she had proved this to be so time and again. On a day when all the other members of the family were out, she sat at the table thinking the opportunity of the quiet house too good to be lost, but she was extremely disappointed; no connected message resulted, merely a succession of meaningless dots and dashes, and finally after several attempts, she laid her

pencil down in disgust. One of her daughters returned said, 'Why! who has called, mother, while we have been away?'

"No one, my dear. I thought while you were absent I might get a message, but it is a complete failure, and I had to give it up trying."

"Failure! Why, this is a message in shorthand, it purports to be from my brother who was killed in France."

"The message was shown to the one who had taken the boy shorthand, and he said, 'Well, if I did not know your brother was killed in France, I should say certainly he had written this as there are characteristics of style to I have never known any other person to make use of. The mother knew nothing of shorthand."

"The mediumship of that sterling worker, Mr. Tyrrell, too, provides abundant evidence of the truth of spirit return."

"I see a gentleman with a sheet of music in his hand, evidently interested in music. Now he tells me he is organist of Holy Trinity Church, Bordesley. His name is so and so."—Christian and Surname both accurately given. 'He says he lived at Number 5, Ivor Road, Sparkhill, Birmingham.' 'Correct.'

"There is a lady here who wishes to give a message to someone on the platform. She says her name was so and so, and that she lived at 39, Murdock Road, Handsworth."

"Mr. Maybury said, 'Well, I live next door at 40, will make inquiries.'

"He did so, and found all correct as stated."

"Again, at Walsall, 'Beside my friend, Mr. John Wood, I see an old gentleman who gives his name as Joseph Thackeray, and that he lived at Hull.' Mr. Joseph Thackeray had corresponded with me for a number of years."

"I told you, if you remember, Bilson, some time ago that something was coming along in the way of evidence that would cause you to sit up and take notice. I am sorry I cannot give it to you in the form I should have desired to do, but I must respect the wishes of those concerned. I am well aware that some will be ready enough to say that this is merely an excuse—a climb down and the rest of it—well, if so I cannot help it. If they choose to say so, let them do so. If those who know me will trust me and believe in me, that is enough for me. These are the facts, and THEY ARE FACTS."

"Not a thousand miles away from where we are sitting lives a husband and wife—good honest whole-hearted Spiritualists. A son was missing in the war, of whom tidings were received for I believe three years. The last tidings they heard of him was that he was taken prisoner by the Germans, then, absolute silence for three long years. Medium after medium was consulted, myself amongst the number—no definite result. To me it seemed as if I could get to a certain point and then it was as though a dark curtain was let down and hid all from view. What I was able to describe, the mother knew to be true, but I could not get beyond, and I wondered and was perplexed. One day came the mother and said,

"You have engaged Mr. Joe Dickinson, of Hallifax. Will you get him to see me?"

"Well, you know the difficulties that arise usually, but I will see what can be done," I replied.

"I mentioned the case to Mr. Dickinson, and I introduced the lady to him. He gave a message, but said she would give him her address he would write to her direct."

Result: "Through Mr. Dickinson this lady received a message in the form of a letter from her son, in the son's own handwriting. By automatic writing, the son's handwriting was reproduced—style, phrasing, shape of letters—all received from her son, and now she is satisfied since she knows definitely the truth. No one could possibly counter that writing with the writing issued ordinarily from the pen of J.D. They are as distinct as two different styles could be. Her son had passed away after a long period of treatment and neglect by the Germans. I had wondered why, if he had passed away, he did not definitely communicate with his parents. The fact was, he had been so badly treated, the poor weakened exhausted spirit, after a long drawn out struggle needed a prolonged period for recuperation, before it could communicate. I must respect

wishes of the parents and withhold their names, but this is true as stated. Ah, Bilson, old chap, there are, as I have said, proofs of evidences for everyone. Perseverance, consistency, and a logical application is, however, necessary. Said an old Irish landowner to a friend who was driving around the estate, 'Are you not afraid you will be shot some day?'

"No, I am not afraid, my tenants take a pot shot at me now and then, but they don't keep on. They have no persistency."

"So, Bilson, my friend, if you want to secure results, cultivate persistency."

Inconsistency.

A. H. Walters.

I AM a very ordinary person, a man in the street, and I suppose my mentality and outlook are similar to those of tens of thousands of others who have been brought up in "the Church." I still belong to my old faith, i.e., I attend regularly, but its dogma, now as always, has no interest for me. God there has so much clothing placed upon him that He is almost completely hidden. Doctrine always obscures the truth, and the truth is—God.

Spiritualism appeals to me as my "Church" never did. I am now in touch with living realities. I am conscious of perfect attunement with the Great Spirit. I understand Christ as never before; he has become actual. My whole soul burns with a devotion to God and Christ. These are new experiences for me, and I am profoundly grateful for this "New Revelation." I am tired of hearing the violent outbursts of Ignorance and Prejudice against Spiritualism. I have long ago stopped reading them. Poor things! they'll know sooner or later. Many of us know now.

However, what I set out to do was to propound a very simple question, following on a very simple statement.

Statement: All my life my Church has taught and preached "Immortality." Every sermon, every exhortation, every hymn, every prayer, everything was meant to make me a better man in order that I might be better prepared and fitted for the life to come.

Question: Why, in the name of all that is sensible, does my Church condemn me because I seek to know something of that life to come, and why should it frown upon me because I fain would know something of the reality of that kingdom which it has taken so much pains to prepare me for.

A young friend of mine, a member of our Church, was going to Australia. Our minister was most interested, procured him heaps of information, gave him no end of advice, wanted news of the "other side" when he got there and commended my friend for his own very elaborate preparations for and enquiries about the country whither he was bound.

And yet, and yet, I, too, am bound for a journey, of far, far greater importance—to the kingdom prepared for me. It concerns my eternal destiny. It touches my soul's welfare. I may make the passage to-day, to-morrow, next week, next year; I know I shall make it. And my minister says, "Humbug! Fraud! Self deception" when I venture to recount my experiences in attempting to learn something of the "other side." Could inconsistency go further?

I FIND some men become very gracious when they want to borrow, when at other times they are quite strangers.

If you would be wise forget yourself and let the spirit manifest within you. We must pay in the forgetting. The forgetting of the foolishness of life.

The more material we are the greater the temptations to resist. There would be no temptations did we not make them. The spirit is never tempted.

ONCE man has entered the interior life he will watch the actions of his own senses as though they were enemies stealing into his dwelling to carry off his goods.

Letter from Sir Arthur Conan Doyle.

SIR A. Conan Doyle writes:—

I have no desire to re-open the Queen's Hall Debate in print, but as Mr. McCabe denied certain facts, I am bound to show that they were actually facts.

The first point concerns the Professors who had, as I stated, accepted our views, some limiting the acceptance to the phenomena only, and some going the whole way with us.

Mr. McCabe challenged me to produce ten names. I produced a list which I said contained forty names. He, after a casual examination, threw it down on the table with the assertion that as far as he could see, it contained only ten names, two of which were not professors. As a fact the list contained forty-two names, and Mr. McCabe simply bluffed the audience when he pretended there were only ten. The names are:—

GREAT BRITAIN.—Professors Lodge, Crookes, Barrett, Mayo, Challis, de Morgan, Henslow.

AMERICA.—Professors William James, Elliott Coues, Denton, Mapes, Hare, Hyslop, Hyde, Corson.

CONTINENTAL.—Tornebom (Sweden), Zollner, Carl du Prel, Weber, Scheibner, Seiling (Germany), Grimard, Richet, Reichel, Maxwell (France), Gigli, Chiaia (Naples), Schiaparelli (Milan), Brofferio (Malin), Lombroso, Armicis, Ermacora, Finizi, Pictet, Margheri, Pio Foa, Forro, Morcelli, Geresa, Falcomer, Sans Binito (Barcelona), Ochro-wicz (Warsaw).

This furnishes forty two names in which I have not included men of science like Dr Crawford, Myers, Russel Wallace, Varley, and many more who do not happen to have had posts in a University. Of course, the list is by no means complete.

On a second point of fact, Mr. McCabe questioned Lord Lindsay's account of Home's levitation, and put forward the supposition that Home stepped from balcony to balcony outside—so far as one could understand what his supposition was. He quoted the beginning of Lord Lindsay's statement, but he suppressed the end, which surely he must also have read. It runs:—

"Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about 18 inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture. Home, still entranced, said, 'I will show you.' Then, with his back to the window, he leaned back, and was shot out of the aperture head first, with the body rigid, and then returned quite quickly."

How does this fit in with Mr. McCabe's theory of the balcony? As a fact there was no balcony.

Surely, I did not exaggerate when I said that the evidence for this event was clearer than that for many of the historical occurrences which all the world has agreed to accept.—"LIGHT."

"United at Last."

IN the condemnation of Spiritualism we at last find the most prominent churches officially united in opinion, but the peacemaker is unblessed by them. There are a few dissentients who have added knowledge to their faith; whilst others confuse the real issue of facts versus fancy by such statements as, "Your boys were just the same five minutes after death as they were five minutes before, but they must not come back to you," when we know, if this is the case, they would be either unhappy or very much changed.

Dr. Lapponi, chief physician to the Popes Leo XII. and Pius X., is a critic of a very different character, and his book, "Hypnotism and Spiritism," is probably the most instructive book written by an objector. (Chapman and Hall, 1906, and translated by Mrs. Philip Gibbs.) He sets out to explain all he had been able to learn by personal observation and minute analysis of the facts, and separates the subjects: "Hypnotism" as within the domains of positive science, and Spiritism for the reader to judge for himself.

Tracing the belief in spirit communication by all races in all ages till he arrives at those of the Fox family, the learned doctor proceeds to describe the modern phenomena

and its most convincing demonstrations, and he relates many authentic stories of spirit return at various periods.

To support the statement that in Italy and beyond there are many superior people who evidence the real existence of marvellous spiritistic phenomena, a long list which includes such names as Gladstone and Balfour is given. Dr. Lapponi considers the explanation of fraud as quite unsatisfactory. Medicine, he says, has its charlatans, and in 1752 the Royal Society of London received with contempt Franklin's letters on electricity.

The concluding chapter denounces spiritism as dangerous and leading to insanity. Here one notices that the permission for the reader to judge for himself is withdrawn, and that in contrast to previous minute details, no facts, figures, nor names are stated. Dr. Lapponi also says the communicators are unfavourable to his own church, and he leaves theology to deal with the increasing intimate bond the practice establishes, failing to grasp that universal love is one of the messages of the Church of the Spirit. The extracts from the Levitical laws are quoted as authoritative, but after hearing these read, Paul claimed "to be justified from all things which could not be justified by the law of Moses," evidently believing that "the law and the prophets were until John," and that he was no longer bound by laws—necessary no doubt when given—but which amongst other things prohibit the consumption of hares and shell fish. Modern theology has since answered through the Revs. Fielding-Ould, W. Wynne and Vale Owen. Those who voice opinions founded on hearsay and casual inquiry should read "Hypnotism and Spiritism," by an opponent, whether they be the clergy or materialists for the religion of negation is equally opposed to Modern Spiritualism, using the same arguments and ignoring the philosophy of the new revelation.—H.D.

Two-Fold Membership

As there still appears to exist in many Spiritualist Churches or Societies an incomplete conception of what is termed "Two Fold Membership," a few explanatory words upon the question will perhaps be acceptable to many Spiritualists at the present time, especially in view of the principle being included in the revised rules of the S. N. U.

In December 1915 it was found that out of 77 societies who supplied data, only 13 had a form of Two-Fold Membership in operation. It must be conceded that membership of a Spiritualist Church or Society is too easy a matter. Any person, Spiritualist or non-Spiritualist, friend or foe, can become a member of most of our Churches, and take office and active part in control; often with detriment to the Church and the Cause. Convinced Spiritualists and earnest workers are thereby frequently deprived of the authority which is their due. Also, too often have strong and useful Churches "gone under" owing to this weak link in our organisation. Two-Fold Membership provides for the division into two classes, viz.:

A.—ASSOCIATES OR PROBATIONERS.—For investigators and enquirers.

B.—FULL MEMBERS.—For approved Spiritualists.

Class A. would be given an opportunity for pursuing their investigations, but not have any standing in the Church. They would not be entitled to attend business meetings, take any office, or hold a title to a share in any property. They would remain associates for a stated period—say six months—after which time they may apply for full membership. It should be clearly understood that associates do not automatically become full members at the end of the probationary period. Their application may be accepted, deferred, or rejected by the Church committee according to the knowledge gained of the character, etc., of each applicant.

Class B. would constitute the Church proper; own and control its effects, regulate its workings and guide its destiny. Additional privileges could be given, such as use of library, preferential admission to all meetings, reduced charges for special seances, etc.

While the amount of subscriptions for both classes is a matter to be decided by each Church, it is recommended that full members should pay a larger sum because the welfare of the Church is more particularly their concern.

Spiritualists of experience will readily cognize importance of the foregoing principle as a protective measure for the consolidation of our Movement and the spiritual welfare of the Cause. Let us, therefore, earnestly endeavor to press forward this much needed reform in our respective areas.—ROBERT A. OWEN, Hon. Sec., S.N.U. Organising Committee, 119, Chatsworth Avenue, Aintree.

Comparative Study of Spirit Messages.

A CLOSE and careful comparative study of automatic script messages would probably be of valuable service showing some points in which a general agreement is found, and on which reliance could be placed as a teaching, acceptable from a rationalistic point of view. All revelations judged on their intrinsic merits are less affected by the channels through which they are received, and divergences in minor points more or less to be expected from the widely differing degrees of intelligence operating. Progress, as well as retrogression, are features of spirit life, the choice being with each individual of compulsion exercised arbitrarily. The desire, or will, is evidently the deciding factor, attracting its associates in either direction. This is perhaps the main teaching which general agreement is found, quite irrespective of religious conceptions entertained.

The great diversity of conditions of life and avatars are manifestly continued in still greater degree in the spheres, while the survival of all that constitutes individuality and consciousness is accentuated on our entrance into the new and freer existence. In the higher service of progress and advancement is attained, bringing the manifestation of the immanence and supremacy of Spirit with added powers and executive faculties for its service. In the evolution of divine revelation, the unfolding of creative or transformative powers possibly be one of the purposes of life to be developed in humanity. "Transformative" is a word best adapted to this connection, as the conception of Spirit as the cause of all that is apparently helps in indicating the process employed in the production of certain so-called "materialization phenomena." This idea conforms with that of conservation of energy, nothing being lost. The various gradations, or degrees, of Spirit from its most sublime form to the more grosser as in what we realise as matter suggests the close relationship, if not their identity, as in reality. Underlying all the manifested forms of matter in their infinite gradations, is the universal directing intelligence, life and consciousness—the all-pervading presence of God.—THOMAS BLYTON.

The Mission of Love.

"Charity suffereth long, and is kind."—BIBLE.

MANY great courageous souls traverse the highway of light, while others timid and anxious choose sequestered bridle paths that alike lead to the palace of the King. Eventually all souls return to their source gravitate to the divine centre, for "that which the fountain sends forth returns again to the fountain." Do you desire spiritual advancement? Then cast away unbelief, intolerance, seek light and truth, and they will be yours. Knock persistently at Love's door, realize that because of your importunity she will arise though the hour be late, and hasten with unshod feet to give you her abundance, for Love "seeketh not her own." She frequents the haunts of misery and vice that she may dispel the darkness of ignorance, giving light to them who sit in the shadow of death. She preaches alluringly to "spirits in prison," until, charmed by the sweetness of her smile, the chastened ones (unshackled) arise and go rejoicing in the liberty that is the lawful heritage of God's children. Then how soft she calls to the young in their infantile glee, for are not they of her kingdom? In the domain of divine purity and peace? The discouraged, the toiler, uncomfited and oppressed, she invites earnestly, assuringly whispering in hours of sickness and sorrow, "Come unto me all ye that labour and are heavy laden, and I will give you rest."—E. P. PRENTICE.

Sir Oliver Lodge on "Reality of the Unseen."

Complete Text of Lecture Delivered by the Famous English Scientist and Investigator in His Epoch-Making Tour of U.S.A.

I SHALL be referring in this lecture to those facts which are perfectly familiar. This introductory lecture is to deal with the reality of the unseen.

What do we mean by "unseen?" It is an expression in common use. It does not necessarily limit itself to vision; as commonly used it means not only unseen but unheard, unfelt and unappreciated by any of the senses.

What do we mean by "reality?" I think it would be best not to ask that question, because it is a difficult question to answer. But we might say it is that which is fundamental, permanent, most important. The things which are seen are temporal; the unseen things are eternal.

I want to take some illustrations to show how true that is. Incidentally I may be appear to touching on religious topics, but it is not from that point of view that I approach the subject. I have approached this and every other subject from the scientific side. My business in life has been that of a scientific investigator—matter, ether, magnetism, all those things belonging to the physical sciences. Incidentally I have studied other sciences, but mathematics and physics have been my principal studies. I trouble you with this merely to indicate my line of approach, and to show that whatever conclusions I have arrived at, I have done it by groping along the road of science.

What business has scientific investigation to do with these higher things? It is not to fly kites, or to ascend precipices by balloons. I say nothing about that mode of ascension for those that want to and do it. There have been many men of saintly character who have not heeded the rough-hewn path, but have ascended the heights at will, but they have not left a staircase for meaner men to travel by the same way. It may be higher to walk by faith and not by sight, but it is not the method of science. In so far as we have crawled up by the back stairs, in so far as we find there the people who have gone up by balloons and other methods, in so far as we reach the same conclusions by different paths, that is the test of Truth. Truth is won, and if we strive to attain truth without fear of the consequences, we shall not be led astray, and shall arrive at a conclusion which at first sight will not seem possible.

I am going to illustrate first how different things really are from what they seem to be. "Things are not what they seem," says Longfellow. A very familiar example is the earth. To the ancients, the earth seemed like a flat world, the only world in existence, with a dome of sky overhead illumined by little specks of light. That was the appearance and their conception of the universe, but it is not the reality. The reality is, that the sun is one of the stars, one among many; smaller than many, less bright than some, and is surrounded, as many other stars are, by planets revolving around it, of which the earth is one. In so far as the earth is concerned, it is a globe spinning on its axis, human beings clinging to it like flies, with its great continents and the oceans all flying along through space at the rate of nineteen miles per second. Nineteen miles per second is a prodigious rate. It is to a cannon ball as a railway express is to a country walk. To think of the whole earth travelling at that speed is more than our ancestors could stand.

The facts we come across in science are many of them incredible at first. Take the stars. How different is our conception of the universe from that of our ancestors. When we look up at the midnight sky we see what they saw. As far as the evidence of our senses is concerned we are not any better off than they. But our interpretation of what lies behind—the reality underlying it all—is far different. Worlds upon worlds existing to the infinite reaches of space. We see literally no ends of worlds. The more powerful the instruments we possess, the more we can see. Beyond our cosmos we see other cosmoses, which

have existed infinite lengths of time before their light reaches the earth.

Your astronomers have made great discoveries. Astronomy has become almost an American science. You have great observatories and donations for instruments, and you have fine men to make use of them—great astronomical mathematicians. We sit at your feet in many respects. Among other things, you have measured the constellation called Orion, perhaps the most brilliant constellation in the Southern midnight winter sky. When you look at that constellation again try to realise that it is not an accidental conglomeration of stars. The stars are all about the same distance from us, and we are at a terrific distance away. Ten years ago we did not know how far off, we could not measure the distance. Now we can estimate that the light of the stars has been travelling 180,000 miles per second for six hundred years before we see it. So that the light of the stars you now see started from the stars in the time of the Plantagenets, before even the American continent was discovered.

If we can see the stars at that prodigious distance, it shows an astonishing fact: the ether of space which brings this light is a perfect medium. Not like any of our ordinary transparent bodies, which mop up some of the light like the atmosphere about us. There was a star that blazed out recently whose light started at the time of Plato. Now, nobody would imagine these things by looking at them. The reality of the universe is ferreted out by the mind of man.

I have taken you for a moment to the infinitely big. Let me take you to the infinitely small. Consider this tumbler of water. Do we see it as it really is? We do not. Everyone knows that it is made of atoms of matter. We know that these atoms are exceedingly small, so small that they never can be seen by the highest powered microscope. Sometimes it is rash for us to predict what can be done and what can not, but here is the proof of that statement. We see by waves of light, but waves of light are big coarse things compared to the atom, and it is impossible to see the movements of atoms through the grosser medium of light. The number of atoms in that glass of water is as many as the number of tumblerfuls in the ocean.

In my youth we thought of the atom as a little hard speck, something like a pea, very, very small, so small that it seemed impossible of division. But during the twentieth century, in the nineteen years that have elapsed of that century, the structure of the atom has been made out, and the result is very surprising. The atom is not a bit like a little hard speck. It is a complex particle as shown by the spectrum. Clifford used to say that the structure of the atom is as complex as a grand piano. That does sound comic, but what is a piano? It is something that gives out a series of vibrations that result in notes. In the atoms you get a series of ethereal vibrations—a series of light, a series of lines in the spectrum characteristic of the chemical nature of the atom. We knew that, but we did not know why. Now we are beginning to know why, and the why belongs to the electrical theory of matter.

Matter is composed of electricity. Every atom is made up of electrical charges, and the modern view is, that the atom is a central nucleus of positive electricity with negative electrons revolving around it. The hydrogen atom has a positive nucleus with one negatively charged electron revolving around it. The next atom in the chemical scale has a positive nucleus and two electrons revolving around it. Carbon has six, oxygen has eight, and so on. The atom differs only in the number of electrical particles composing it. The most complex atom has 92 electrons revolving around it, while radium has 88. These complex atoms are unstable, and they are liable to explode. That is the view of the most scientific men as to the composition of the atom.

How strange that there is a sun and ninety-two planets in an atom. If we compare the atom in size to this room, each of the ninety-two electrons might be compared to peas. I am not giving you evidence of these things. You who are students of physics will know about them more or less. I am only using it to illustrate the difference between appearance and reality.

Now, what about the discoveries of Einstein, whose conclusions have aroused so much interest? His discoveries

have been well received, but in my judgment his disciples go too far when they try to deny the existence of ether. Let me give this warning. Some people make positive assertion about what they know to be true. Listen to them. Learn from them. When people begin to deny things that they say are impossible, then discount their denials. Ask them to tell you something positive, not something negative. Do not accept wholesale denial. Be on your guard against negative statements.

I have great sympathy with people who study matter. There are people who, in order to emphasize the reality of spirit, deny matter. I would ask you to be careful about that. Do not deny it, find room for it all. If you want to say that the spiritual studies are more important, I agree with you. But if you say that it is so important that it is necessary to deny the existence of the other, then I am not with you. Work them all into a harmonious scheme.

Another example comes to mind illustrating the difference between appearance and reality. When you sing, "Star Spangled Banner," do you think of stars sewn on a piece of linen? No. You are thinking of the glory of the American country, and of the glorious possibilities of the human race. That is what the flag stands for; that is the reality.

Just think for a moment what our senses are. They are most useful instruments. They were not evolved for the purpose of scientific study. They are for obtaining food, and escaping from our enemies. The animals have better senses than ourselves. Now take the dog to a picture show or to a concert. At a concert he may howl, but the picture gallery, I am sure, would not interest him. Yet he must see as much as you do, so far as the pigments and the frames are concerned. The reality of the picture is not in what he sees. It is in your mind. It was in the mind of the artist first. He conceived it in his mind, he then incarnated it in matter. That incarnation is able to call out in the mind of a spectator who has the faculty of perception some of the same thought, feeling, emotion, that was in the mind of the artist when he created. You see in the picture what you bring to it. You hear in a concert what you bring to it. The reality is in the mind of man, not in the mere vibration of the air.

It is rather instructive to think of our body, and to think what it is that we see when we look at a human being. What is the reality of the human being? When you speak of the mind or the thought, do not think that you are speaking of the brain. What do you mean by the brain? A pulpy, liquid substance which can be dissected. The brain does not think. Your memory does not exist in the brain. There are all kinds of fanciful ideas as to where the emotions are. Some people think they are in the heart, and some think they are in the brain. They are not in the body at all. Thought is not in the brain any more than music is in the piano or violin. Suppose the violin is playing "The Fifth Symphony" The music was in the soul of Beethoven. The music is in your soul if you have one. The violin is just an instrument operated upon by a skilful player; a mere arrangement of horsehair and catgut suitable for filling the air with vibrations.

The mind uses the brain for the purpose of manipulating this body. If I want to move a finger, I do not know how I do it, but by an act of will I can make that finger move. We are so accustomed to it that we do not think of it.

When you send a telegram, the message is not in the instrument, but is first in you as a sender, and then in the other person as a receiver. It used to be thought that if you could see the working of the molecules of the brain, you would understand the brain. You might look with a microscope through a knothole at the brain working, and you would see no more than you would see of an orchestra by looking at the conductor waving his baton.

I am talking of works of art. Why? Because they are creations. I venture to say that "Hamlet" is a creation. All works of art are creations. They have been brought into the world by the human mind. Art is always something conceived in the mind first, and then given tangibility. A poem is only some black marks on a piece of paper in appearance, but in reality it might be a vital message from one mind to another. We can form some conception of

what divine creation is like. In all the beauty we around us, law and order is manifest, the law and order which has so recently been discovered in the atom and the nucleus of which the particles revolve in orbits just regular as the planets around the sun.

The beauty of a sunset is not of material significance, yet it is a revelation of the divine will, a revelation of mind which brought all this into existence, as human mind brings a poem into existence. A thing is great enough, is conceived by the Holy Ghost and incarnated, and the smallest object from this point of view may contain a wonderful revelation. You remember the little poem of Tennyson on the flower:

"Flower in the crannied wall,
I pick you out of the cranny.
I hold you here, root and all
In my hand little flower;
But if I could understand what you are,
Root and all, all in all,
I should know what God and man is."

The totality of things that is what was present in the moment of inspiration.

So with great scientific men, Darwin for instance. Darwin, when he was evolving the "Origin of Species" used to contemplate both animal and vegetable life, stand at a flower trying to get its secret. He would stand there without moving for a couple of hours. His housekeeper would come out, and having no appreciation of what was appealing to Darwin, would go in and say to the other servant, "Poor old man! He stands there doing nothing hour after hour. It's a pity he hasn't got something to keep his hands busy."

Our outlook upon the world is determined not by our senses but by our mind, and what we see everywhere is a manifestation of the unseen.

I have only been talking about the revelations of science, but the same is true of the human being. We see the body and we do not see the soul, yet we know that the soul is the real part of us, and directs and controls the body. The brain is the connection between the mind and matter. If mind and matter are connected we do not know. We can trace the process physically, but there is a gap between mind and matter we cannot bridge.

The will has constructed this body of matter because matter is available for the purpose. The soul uses matter for seventy years or so and then goes out of it. It dominates the body and is not dependent upon the instrument. If you smash the violin, you do not destroy the "Fifth Symphony." You can destroy the machine of man, but not the soul. He is not put out of existence any more than is music. Man has only lost his instrument. The soul has the power that has enabled him to construct this body of matter, enable him to construct a spiritual body. If man has an ethereal body (do not say there are such bodies) I am sure they would not appear to our present senses. My idea is that here and now we have material bodies, and hereafter we shall have ethereal bodies, and will be as real and useful and satisfactory as the other.

Here and now we have our physical things to do. We have an opportunity for making friends. That is one of our opportunities here, and a very important one. Love and affection are the vital things in life. They are the most important.

The fact that we have bodies so that we can see people of whom we would otherwise know nothing, gives us an opportunity for increasing our knowledge. Hereafter we may only be able to associate with those with whom we have some links of affection, and if we have lived selfish lives here, I think our acquaintances on the other side will be extremely limited.

Our memory and character are not limited in the body. The memory stays with us when we quit the body and goes into the other world. All that we take with us is ourselves and our own character; for better, for worse, we are united to that forever. Rather an alarming thought, sometimes.

All we have done is stored up. We cannot get away from ourselves. Self-consciousness is a perfect nuisance here. It is highly desirable that we should take pains to make ourselves worth living with. We have got to live with ourselves for all eternity.

Meanwhile, those who have gone over the border are not separated from us. They possess their own souls as we possess our souls, and we are not separated from them. We are all one family still. I would that those bereaved in the war would realise that; that their boys are busy and happy doing their jobs as they did them here; anxious that they shall not be grieved for unduly. Not eliminated as if they had gone out of existence. We should realise that they are there still, and that the family may be reunited.

I do not think that the vault is part of the reality, it is a sort of negative appearance. There is no gulf between us—I think I am right in saying that. The gulf is not between heaven and earth; it is between heaven and hell. If there is a chasm, love bridges the chasm. You will find that idea expressed in Plato in a most remarkable essay on Love.

Do not let a horrible thing like war break up the family. It is sad for a young fellow to have his career cut short, but they have sacrificed their lives in a noble cause. They tell us they are well and happy if only their people will not lament. They may have regrets that they have gone before us, but they are in touch with us still, not separated in space.

Why, then, are we separated at all? Why cannot we all see them and understand their joys? I think it is a merciful dispensation that we are screened from so vast a universe, in order that we may attend to our daily lives and do the work that lies nearest at hand. If we could see the reality of existence before us continually, we would be overwhelmed. We sometimes think that people who die go straight to God. They could not stand it. The great mistake of ecclesiasticism in the Middle Ages was to think of only two places. I do not believe anybody thinks that now. At any rate, it is not true. There may be saints so high that they are fitted to go to the highest heaven. Far be it from me to deny it; but I confess I am not one of them.

We are mercifully in an intermediate sort of position, and we are screened from the reality. We get glimpses of it from time to time, but we have to do our work here; plenty of time for other things afterwards.

The spiritual universe is the foundation for all religions. The communion of the saints and the communion of spirits linked by affection is a reality. They and we together are unworthy servants of God. He acts through agents. They and we are agents of the Almighty. We have our work to do, and it must not be neglected. More and more things are being handed over to us—us of the English-speaking race. We have a great responsibility in our hands. But more of that later.

Angels are right here all about us, and the mystic gives us glimpses of them. We are in eternity now; we shall not be going into it. Now is the accepted time. The present is the time for action, and for doing things which we shall rejoice for hereafter, and not those for which we shall lament.

We speak of the next world. I do not know that there is a next world. It is all one, but we see different aspects of it. One world, one family. We, limited by our bodily senses in the material side, they, in the higher side, but none of us seeing the whole; seeing only that which we are competent to see.

So it is when we look at the universe we are thinking of the Almighty. The reality is far beyond our conception. The kingdom of heaven is all about us, we have to bring it to earth.—“PROGRESSIVE THINKER.”

The House We Live In.

“I will praise Thee, for I am fearfully and wonderfully made. Marvellous are thy works, and that my soul knoweth right well.”—139 Psalm, 14v.

How wonderfully we are made, with infinite possibilities. How beautifully complete, each with an outline of peculiar difference, yet there is a sameness everywhere. If we happen to see a crowd—a thousand faces, yet not one to identify you or me. There is only one with the face index to identify our own—the individual self of each. That intelligent genius in nature which always causes and produces “variety in unity” has an infinite source of selection, and it is as secret and silent as the warmth of the sun which affects the earth and all life thereon. This Intelligent Genius goes on continually selecting, producing, affecting and beautifying the earth, the house fit for God and man to dwell in and on. So it is in the physical body, the house you and I dwell in.

We are each given this house, a separate little world to dwell in to manifest the God spark within (1 Cor. 3-16.). You may ask what evidence is there of our bodies being the temple of the Spirit of God (1 Cor. 15c. 44v.). Paul says there is a natural body and there is a spiritual body—a duplex—born always here at birth, here in life, the latter compounded of finer texture than the physical body. This finer body I have seen as the life ebbs out and the heart ceases to beat. I have seen the emanating or withdrawal of this spiritual body collecting itself and separating itself from the material, and leaving its casket of flesh at what is called death, or the yielding up of the spiritual or ethereal atoms from the grosser matter, and the spiritual form floating away complete and entire in itself. This is the evidence of Paul's statement. A real you and me continues in our own house, known as we are known and have been known. Our real self, even as Jesus was after his resurrection.

We each are geniuses here, and we create forms, we select, allot and allow by our aims and objects, purposes, thoughts and ideas which we put into action, be they good or otherwise. We do contrive, control and create just what we are all along the line from our birth to this world until the time of our sojourn here ceases, and we are born or bourne—emerged—into the second standard of our being—the spirit sphere—in which we continue in a wider state of consciousness right on into the spiritual realm of our being.

The question each has to ask themselves is, “Are we the image or reflection of our Father, each a god in the making, as a child is a man or woman in the making, with all the attributes and possibilities, unknown at present, perhaps, to our individual self?” We are here some of us of the earth, very earthy, perhaps. The question is for each to ascertain and answer “Is God our Father real or is He not?” We must answer this within, and to ourselves. Then like Father like child. Potentialities and possibilities secreted within, not thought of at present, yet they are there. As Jesus said (Luke xvii 21), “The kingdom of God is within you.” And again (Mark iv. 11), “Unto you is given to know the mystery of the kingdom of God.” Is this true? Do we believe it? Can we prove it? Have you attempted to prove your own son and daughtership? There are none excluded from heirship. Our relationship to God may be proved even as Jesus did it, if we do not concentrate our whole aim and purpose of life to material things. Do you not observe that this, our first state or standard is the training period where by trials and difficulties, suffering and sorrow, pain and poverty we are prepared to equip us for the advanced state of joy, peace and rest in the beyond. In all states, life is natural and the law of Love rules. Our body is the house in which, for the present, each of us live and labour, sheltered to develop, and to exercise our power each according to that we are. May we each search to know what we are and our possibilities, and develop the most appropriate of what we are.—S. BARTLETT.

THE SLACK FUND.—Acknowledged, £14 3s. 1½d. East Leeds £1; Mrs. Alderson, 1s.; Mexboro' Society, £1 3s.; Doncaster (Wood Street), £1 4s.; Normanton (Queen St.), £1 10s.; Normanton friends, £1 10s. Total, £20 11s. 1½d.

We regret to hear that our old friend, Mr. J. T. Atkinson (late of Hull), is alone in London, and is lying in the Royal Ophthalmic Hospital, Saunders Ward, City Road, awaiting an operation. Visiting days are Wednesday and Saturday. The authorities there will not welcome a crowd, but if one or two Lyceums or Societies in London will depute someone with a smiling face to visit him, he will, we are sure, be benefited.

WHEN we see a field of ripening grain we do not stop to think that it is so much of human beings springing from the dust in detail.

Founded November 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

Price Twopence. Postage One Halfpenny.

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SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 10s. 10d.; six months, 5s. 5d.; three months, 2s. 9d., post free.

Editor and Secretary - ERNEST W. OATEN,

To whom all communications should be addressed.

Cheques and Drafts should be crossed "____ & Co.," and made payable
to THE TWO WORLDS Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

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FRIDAY, MARCH 26, 1920.

An Open Letter to Dr. Russell Wakefield (Bishop of Birmingham).

YOUR GRACE.—

I have perused with interest your article in a recent number of the "Sunday Express," on the "Church and Spiritualism," and in view of the thinness of some of the argument therein, beg the favour of a reply. You claim that one reason why the Church authorities have neglected dealing with the matter of Spiritualism is that the question is to be dealt with at the forthcoming Lambeth Conference. The excuse is a plausible one to those who do not remember the efforts of Canon Wilberforce some forty years ago to arouse the Church Congress to the duty of pointing the way in this matter. At that time, this honoured apostle of action was soundly trounced for his pains, whilst some twenty years ago the Ven. Archdeacon Colley—zealous for the status of his church—was even worse treated for disturbing the academic atmosphere of several Congresses by calling attention to the growth of Spiritualism, and the need of the Church to do something. I fear that the neglect of the subject by the Church authorities is due to the "ostrich" policy of endeavouring to ignore what it could not control. May it not be that present urgency is due to the fact that the people are settling this matter without the aid of the Church, and she is thereby becoming a piece of driftwood thrown aside by the current of public opinion. I venture to suggest that Spiritualism is neither more nor less true than it was forty years ago.

You say "we have rightly dwelt in recent years less upon the world to come than . . . upon the world in which we are now living." May I ask, if rightly, why change? The Church's concentration on this world has not prevented or even, we fear, mitigated, vice, crime, poverty, disease, the ostentation of wealth, and the bloodiest war in history; hence, there is still reason for concentration on this world. Then why change? I submit that the Church can say much about "the world to come" since it knows no more of that world than it does of the income tax in the planet Jupiter. This despite the presumption that the Church knows the state of the blessed.

Where no knowledge exists, none can be transferred, and I respectfully beg to ask your Grace what evidence the church can offer that there is a "world to come." I hold the opinion that but for the work of Spiritualism in stemming the tide of materialism, 60 per cent. of educated people to-day would have abandoned all belief therein. You say, and rightly say, that it is all a matter of evidence as to whether we can communicate. I submit it is equally a matter of evidence whether there is a life beyond to communicate with. It is beside the mark to retort that the Church BELIEVES in such a life. The Church used to believe the world was flat, and the Church's belief was wrong. Spiritualists are the only people to-day who even ATTEMPT to produce evidence of life beyond the grave. Destroy

that evidence, and the major portion of thinking people would become agnostic.

You speak of the "trivialities" of the other life. It is largely composed of trivialities, but the aggregate of it is not trivial. Would it be rude to suggest that the wear of crowns and waving of palms, stoking of fires or even, singing psalms to one sitting upon a throne, are trivialities? One may talk of horses and chariots of war, but not of course of a hansom cab or a pet dog (the latter often a more faithful companion than some of ones fellows). It would appear that "evergreen fields" and "amarant bowers" are part of the furnishings of heaven, but I do not mention roses, dandelion-coffee, or tomatoes, for these are trivialities. But then, my dear Bishop, I suppose you have no idea of what heaven contains, and the mere admission even of the Supreme would become nauseous if it were nothing to do which would be useful.

Again you say "there is great danger in tampering with the unknown. . . the leading advocates of Spiritualism do not deny it." I agree—there is danger. There is danger in a live wire, but many uneducated people lay their hands on cables. There is danger in crossing New Street when a train or car since accidents happen. There is even danger in going to bed—most people die there! And there is certainly danger in resting one's eternal well-being on an "article of faith." There is certainly some danger in Spiritualistic investigation, of temporary discomfort for an overcredulous individual who is too mentally inverted to think for himself, and for this credulity, man is indebted to a Churchianic system which has put blind faith in exaltation over reason and analysis. If, however, man cannot think clearly, let him take up the investigation of Spiritualism, and he will quickly learn to do, since it involves the weighing of evidence and analysis of fact. It would seem to be making your Grace do some original thinking, which is dangerous, since it may subsequently land you on our side the fence.

I have been looking, however, for the cause of the Church's sudden interest in the subject, and am inclined to think that the following sentence from your article closes it. "Distinguished men have popularised Spiritualism. . . it is taught by responsible scientists and others." Is that, your Grace, the cause of the change in attitude of the Church. A truth should be a truth, whether in the mouth of peasant or peer, but the subject is not claiming the attention of the well-placed and wealthy to which the Church has always pandered. Whilst it is the possession of the humble and unknown, the Church could hurl its epithets of "charlatan," "humbug" and "lunatic." Bishops could ignore it, but they dare not throw these names at the men whom the humble, by their honesty, have won to their side. For shame, your Grace.

You finally state that "it is rather distressing to the almost impatience on the part of Spiritualistic teachers we do not at once acknowledge ourselves convinced by their arguments." I fear there lurks behind this statement a smug complacency and snobbish hint of superiority which is based purely on conceit. I know the mind of the Spiritualists of this country probably better than anyone else. I am personally acquainted with the gallant band who are carrying the flag of Spiritualism throughout the country, and I tell your Grace that no responsible Spiritualist has ASKED you to accept their arguments. This is not a matter of argument, it is a matter of fact, and Spiritualists urge everyone to secure first hand evidence, and preferably at his own home.

May I further tell your Grace that the vast majority of Spiritualists view with much trepidation the tendency of the cleric to dabble with the subject. The cleric about all men has "an axe to grind," and we view him with suspicion. His predecessors in history did not hesitate to alter the text of scripture to strengthen the creeds of the Church, and we much fear that his successors would pollute the spirit's message, aye, alter the face of God himself, if by so doing they could strengthen the material position of their Church. We fear that if the cleric lays his hands on this sacred thing, his first and chief use of it would be to win place and power. Serious as it may be, this is what the Church has to face—it has lost the confidence of the

people, and I should not be kindly if I hid the fact. Do not patronise us, your Grace! We have fought this battle (with your party in the opposing ranks) and we have won through. Your opposition has been bitter, and often unscrupulous. We have no animosity! We freely forgive! But memory is hard to kill. I say again—do not patronise! We are willing to share with you all the knowledge we possess, but before you can again lead the spiritual life of the people, you have to win the people's respect, and that cannot be done by ignoring the truth or assuming a superiority which does not, in fact, exist.

I trust these words will not hurt you, they are not so intended. I have great regard for your attainments, and the dignity of your position, but I fear you labour under a delusion which it may be kindness to dissolve.

With all good will,

Believe me,

ERNEST W. OATEN.

CURRENT TOPICS.

Strong Air! WHAT is the matter with the air at Leicester? Last Autumn the Church Congress visited the city, and were afflicted with "nerves" in considering Spiritualism. Wisdom and folly (or to be correct, knowledge and ignorance) crossed swords concerning the subject. It is now the turn of the Free Church Council to "discuss" the matter, and the Revs. F. B. Meyer and F. C. Spurr, the latter of whom has the advantage of a little knowledge of the subject, both had something to say.

Affects Principal Selbie! Of course, the men who know least about it were most emphatic in their declarations—that is usual! Why, however, the Council need waste its time considering us, we are at a loss to understand. Why does not it get on with its own work? When Principal Selbie can say that "the people of this country do not know what Christianity is," it is the place of the F.C.C. to explain and demonstrate it. Why do they waste their time discussing us. We are letting the people know what SPIRITUALISM is, and we would like to assure these gentlemen that they need not be solicitous about us. We are very well—thank you!

Rev. F. C. Spurr is Fearful! MR. SPURR tells us "the mass of Spiritualists have formulated a creed which is antagonistic to the Christian faith." That is untrue! The mass of Spiritualists are not antagonistic to the Christian faith, though they may and do reject some of the materialistic interpretations which Christians have given to spiritual truths. The mass of Spiritualists are more concerned with building Spiritualism than in antagonising anything. The boot is on the other foot. The Churches have been bitter in their persecution of us, and have not stopped at misrepresentation and slander in their campaign against us.

Repeats the Old Story! MR. SPURR says that much of the phenomena was "capable of natural explanation in terms of psychology." But words cut no ice. Why does not Mr. Spurr trot out the explanation. Whenever an alternative hypothesis better explains the whole of the facts, most Spiritualists will be prepared to accept it. Let him cease mere criticism and get on with constructive work.

What is the Motive? WE find ourselves wondering whether the introduction of this subject at such a time is prompted by a real endeavour to seriously consider the subject on its merits, or whether it is merely a piece of window-dressing, calculated to frighten the nervous—and attract public attention. The mass of people are disinterested in the problems which have been hardy annuals at these congresses, and disgusted by the bickerings which are maintained between rival Christian factions, but they ARE interested in Spirit-

ualism.. Hence the subject is used to focus attention on a gathering which the public are increasingly ignoring.

Our Attitude!

OF course, it really doesn't matter to us what the Churches say or think about us. If they treated us sympathetically, it would be so much the better—for them. We know that we have been chosen as the messengers of spiritual truth, and sooner or later we must win through because of the spiritual powers behind us. The opposition of the Church is only serving to develop our strength.

The Moral Value.

MR. SPURR says the matter of communication is "destitute of all moral value." Our testimony is that for over a quarter of a century it has provided moral sanctions and guidance for our personal life, and we have found it sufficient to supply all our needs and keep up the progressive growth of our mental and spiritual development. Thousands can say the same. The strength of our movement is not its phenomena—not even the messages received. It consists in the focussing into one's life of a reinforcing spiritual power, and phenomena and messages are merely the sign of its presence.

A Parting Shot.

MR. SPURR says Spiritualism is a challenge to the Church to recover the full Christian teaching about the future life. Notice that word "recover." The Church had it 1,600 years ago. They had it for three centuries. Then they turned it into materialistic channels, buried it under a heap of creeds chiefly imported from paganism. They have need to recover it, to go back to the seances and spiritualistic practices of the early Christian Church, when spiritual life was judged by spiritual power, and did not conform to the two-foot rule of articles of faith, ceremonies, ritual, and the symbolism of dramatic performances. If this is the desire of the Churches, they only need to follow our lead. We have shown them the way. They only need to eat their words, repent, and become baptised with the spirit, cast aside sartorial trappings, and put on the whole armour of God, and the signs of the presence which accompanied Peter and Paul may be theirs.

Loaves and Fishes.

MEANWHILE, we note that they had no difficulty in raising £5,000 in one afternoon to carry on the work, and we wonder what our National Council could do with the same sum. It has brought Spiritualism to the front on an annual income of less than a tithe of that amount. They could missionise the whole country for such a sum.

More Flattery

WE have waded through a long diatribe uttered by Father Vaughan at Warrington and elsewhere, and we find that the Rev. Father continues to modify his lunacy charges. Perhaps he has made a few inquiries. Spiritualism used to be charged with "driving thousands to asylums." Since our correspondence with him demanding data (which he did not produce because he could not) he contents himself with saying that dabbling with the subject "predisposes to insanity." A little further along the road, and he might join us—but we devoutly hope not.

Vaughan as a Humorist.

WE think, however, that his latest speech shows that the Rev. Father missed his vocation. He makes a very fair clown. When he tries to be funny, one sighs for the days of the old-fashioned circus, where a man made himself ridiculous to win the plaudits of a crowd. Alas, things have changed, and only a third-rate vaudeville artist would attempt to win applause by cheap jokes which only appeal to the gallery. Perhaps after all Father Vaughan is better in the Church than in vaudeville.

WE are pleased to learn that Mr. Jas. Coates has fairly recovered from his collapse and hopes to take up his public work again next month for the summer season. Congratulations to the veteran.

Creative Peace.

W. H. Evans.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth Thee; for in the Lord Jehovah there is everlasting strength."—ISAIAH.

IN these days of clamour and unrest, the mention of the word Peace seems almost a mockery. "They cry, Peace, Peace, where there is no peace," cries another singer. Perhaps our greatest difficulty is to realise peace as an active and not a passive state. A peaceful mind does not mean one that is slothful, inert, or flabby; while calmness and peace are often the result of great effort, they can only be maintained by great activity. It will be found that those who enjoy the fullest peace are those who are most active in well-doing.

Now, the Prophet has linked peace to stability of mind. Peace is for those whose mind is "stayed," who have found the source of life, and who have discovered in the manifestations of the outer world the Spirit of God, ever active, and ever becoming. This stability is the essential condition of a peaceful mind. A mind tossed about on the seas of opinion, without compass or rudder, can never know peace. To be at the mercy of every wind of doctrine, is as bad as being firmly fixed in error. The latter may have a species of false peace, the result of mental blindness. Prejudice builds a wall around a man, it hedges him in, and he resents anything that disturbs him. Hence the clamour of the world to-day about Spiritualism. It disturbs the prejudices of men; it stirs their preconceptions and their obsolete opinions. It compels to mental effort; it demands attention and will not be gainsaid. It is here; and amidst the conflicting opinions of the world is, perhaps, the greatest disturber of the world's peace that we have had for centuries. But the peace it disturbs is a false peace. In place of placidity it seeks to give a Creative Peace that will lift the world to higher spiritual levels.

Stability, however, must obtain throughout the whole life of men and nations. The mind of the nation, being a reflex of the units composing it, will only be "stayed" when the corporate consciousness is alive to the moral issues of life. At present there is no stability, no security of tenure amongst the mass of working folk. The sense of insecurity at the back of the minds of the great mass of people in this and other countries, relative to their material welfare, is one of the greatest factors in what is called the class-war. It is no use closing our eyes to it, there is a class-war. It existed before the great war just closed, and has been intensified by that struggle. The class-war is an inevitable consequence of the capitalist system. We may deplore it; but with the growth of a class consciousness, such war is a natural state of things, and so long as the means of production, distribution and exchange are in the hands of a few, so long will the many be at the mercy of that few. At present the tendency of capital to be concentrated into a few hands results in combines holding whole nations up to ransom. Is it not silly to talk of peace simply because hostilities have ceased "somewhere in France?" The work of peace is to be a creative one, to alter this outworn system, and to substitute a co-operative commonwealth in the place of a competitive one.

I have used the term "creative peace," and by so doing have implied that peace is necessarily greater than war. War, by some folks, has been regarded as a species of moral sanitation; it was held that it did men and nations a great good, though I am inclined to think that the good which does come out of war is more due to accident than the design on the part of men. The moral sanitation of the war just closed is not reflected in the life of the nations who engaged in it. The wave of crime now sweeping over the world is a natural result of war, and those who looked to the psychological aspect of it, expected it. But war has hastened certain matters. It has, by its colossal waste, undermined the capitalistic system, and it is now tottering to its final fall. That may be delayed, but it is inevitable.

Creative peace, then, will be the utilisation of all the powers of the nation for the preservation of life, and not its

destruction. That preservation cannot be effected within the confines of the present system. For the nation to have its "mind stayed on Thee," means that it must have its mind stayed on righteousness; that is, justice must be enthroned, and equality of life must become the natural right of every man. The teachings of Spiritualism are, that as every child is a child of God, he has a right to the measure of life. That any system which condemns the great mass of people to an endless struggle for a bare existence is self-condemned. There is another thing which Spiritualism emphasises, and that is this. Many will say that with the whip of necessity, the major portion of the people will not produce. That is, there is a belief that the majority of people are work-shies, slackers, wastrels, etc. Nothing is further from the truth. To admit this for one moment is to say that the teaching of Spiritualism that we are children of God is wrong. For to be a child of God implies that we have God-like powers. We have; and the way in which the mass of people struggle and maintain a cheery outlook against such tremendous odds is a refutation of the vile calumny fostered by a system of commercialism that men will only work under the whip of necessity. Man is naturally a working animal. He delights in labour; he grows by labour mentally and spiritually. "Labour is the law of increase of life," and man obeys that law because it is his nature to do so. The slackness of to-day that is spoken of—I do not know where it exists—is due to the fact that men are realising that they are being robbed of about two-thirds of the product of their labour. The cry to produce more is rather previous. It should be "equalise the means of production, distribution and exchange," and by so doing you will naturally produce more. But to produce more means to increase someone else's profit instead of being benefited oneself. But despite the fact that this is becoming more and more realised by the mass of workers, production is on the increase.

It is not my purpose here to state how the present system is to be altered. It may possibly be done in what is called a constitutional manner, or it may be hastened by revolution. Here we can only state in a hurried fashion a few salient facts which make for great unrest and prevent the operation of creative peace. The first essential is the establishment of justice in our national life, and all-round justice.

After stability comes faith, trust. The human mind will always trust what is right and good. But, beyond material conditions which are what I have been dealing with, are spiritual and psychic conditions. It is quite possible to have a perfectly organised state and with a materially creative peace, and yet for that peace to be only a surface one. The material conditions are an essential to a deeper realisation of peace, and this must now be dealt with.

Again we come to our first essential, the Problem of stability. "The mind must be stayed" if peace is to be realised in its highest, and it is certain no mind can be "stayed" on God unless there is an inner conviction that God is. We must have some proof of the rationality of the universe, before we can believe in God; that is, intelligently. Many believe in God simply because they have been taught so to do. The thinking mind, before it proceeds to accept intuitive judgments, will require some "evidence" and that will be sought for in the universe. Everyone is aware that the universe displays law and order, and that is so clearly grasped that all our dealings in science are based upon it. We are more or less familiar with the evolutionary development of life, and are somewhat aware of the approach of science to the unseen. Even so, the one fact that confronts mankind is that men die. The law and order of the universe is not in itself sufficient to convince the average thinker of the existence of God, while the welter of human society, with its terrific struggles, seems to be proof of the absence of any intelligence in Nature at all. The issue is therefore, narrowed to the question, "Is there any intelligence which will prove that there is rationality in the universe?" In the asking of that question, the interrogator generally has in mind the persistence of human personality through the change of death. Prove human survival over death, and you at once establish in the mind a proof of rationality in the universe. This is the key to many things, and

least amongst them, provides evidence of a transcendental Divine Consciousness working in through the universe. There is no need for me to give evidence of human survival but simply to state the fact as it has been demonstrated over and over again in Spiritualism. As soon as this fact is realised, the possibility of the "mind being stayed" on God is also within our possibility of realisation. It is not necessary to all minds, but it is to a great many, and this knowledge is of the kind which deepens faith.

Even so, while the demonstrating of the fact of survival is essential to many before they can intelligently believe in God, that in itself is only a step towards realising the Great Peace. Before the mind can be stayed on God, there must be absolute trust in God. That is, there must be faith in its highest sense, not a mere credulity which so often passes as faith. Faith is creative; it is the will to do, because it produces the inner consciousness of power. "For in the Lord Jehovah is everlasting strength," and it is just this we desire to realise. As children of God, that strength is ours, it is within us even now; but we are often like Christian, we have gone into the by-path meadow, and been captured by Great Despair, and locked into Doubting Castle, and all the while we have the Key of Promise within us. That is the faith which can shatter doubt, because it is allied to knowledge, and it can overcome despair and open up to us all the kingdoms of the earth. For to him who realises the presence of God, whose mind is stayed on Him, there comes the consciousness of that Everlasting Strength which puts into his hands power, into his mind "the will to do, to create a new earth," and bring about the realisation of the kingdom of Heaven. These Divine conditions of soul will be reflected in our outer life. Even now the new state is a-building. Even now the eager desire of the busy throng of men for fuller life is finding vent.

In all the unrest, disorder, chaos, there is the key of promise, and it is turning the locks which will liberate men from doubt; that is, doubt in their power to do, to achieve, to realise; than which there is no deadlier doubt in all God's universe. The call is to be men, because we are the children of God, and man is God's crowning handiwork.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee, for in the Lord Jehovah there is everlasting strength."

The Paper Difficulty.

OUR increasing circulation is a cause of trouble to us, which is a paradox. Says the "Weekly Dispatch":

Newspapers throughout the world are faced with the real shortage of paper, and there is little prospect of relief for some years. The United States is cutting down the size of its colossal journals, and leaving out whole sections because the supply of its own mills and those of Canada cannot keep up with the demand for paper.

American buyers who have come over to secure supplies from Scandinavia and Britain have met with little success. They have, however, enabled the Scandinavians—who, by the way, are threatened with a strike of paper makers—to raise prices enormously. Mechanical pulp, which in pre-war days used to sell at £2 10s. to £3, is now costing £38 per ton. The material forms 75 per cent. of the news paper. Sulphite pulp, which forms the other 25 per cent., is dearer still, and has advanced correspondingly.

As a result the quotation for foreign paper for June and July-August delivery is about 7d. per lb. British mills at present using pulp bought months ago are charging 4½d. for March, which is as high as the controlled price at the worst period of the war. It is bound to go higher when the dearer pulp comes forward. All other costs of production have gone up amazingly. Wages are up from 120 to 160 per cent., and railway carriage is 50 per cent. heavier.

France is in a bad state for paper, and many journals are printing only four pages and even two pages per day. The proposal has been made that the French Government should order prices of newspapers to be doubled; another proposal is that for one day a week all newspapers should be stopped.

Under all the circumstances we will do our best to keep THE TWO WORLDS in the forefront of Spiritualistic papers

but shortage of material and high prices of production are making our task difficult.

BOOKS WORTH READING.

"MAN'S SURVIVAL AFTER DEATH." By Chas. L. Tweedale, Vicar of Weston, Otley. 8vo., 582 pp. Cloth, 10s. 6d. Grant Richards.

We greet with pleasure the re-issue of this excellent work which has been re-written, revised and amplified, until it covers almost the whole range of Spiritualistic phenomena. Written in a cool and scientific manner, it must appeal to the thoughtful mind. It is a whole armoury of facts, "a library in itself." The author carefully compares the record of scriptural phenomena with their parallels of to-day. He sympathetically treats the resurrection and the witness of the apostles to survival of death, and deals sanely with the psychical body, rehabilitating the Bible on scientific lines, and making psychical phenomena take its place in the natural order of things. We can recommend it as a standard work upon the subject, for it is replete with facts and evidences. Included in these are appearances of the spiritual body after death, instances of the interest of discarnate beings in earthly affairs, apparitions, clairvoyance, levitations, raps, materialisation, direct voice, and psychic photography—the latter being of especial interest. Whilst the author has quoted the findings of many first-class witnesses, not a little of the work is concerned with his own personal experiences, largely in his own home, and one can but feel that he writes with the conviction arising from certainty. In a convincing and masterly manner, the Rev. Tweedale disposes of the insufficiency of the theory of "telepathy," "the subconscious self," and "hallucination" as explanations of the facts and phenomena, and shows that the only tenable explanation is the Spiritualistic one. He quotes the experiences and testimony of Sir Wm. Crookes, Alfred Russell Wallace, Richet Lombroso, Morselli, Flammarion, Maxwell, Varley, Hare, Judge Edmonds, Sir O. Lodge, Sir W. Barrett, Dr. Crawford, and many others, and concludes that the survival of personal existence beyond the tomb is scientifically proven by scientific investigation. This is a voluminous work of the highest merit, and one we can heartily recommend. It should be in the library of every Spiritualist, for it will make the handiest of reference books.

"WHAT IS THIS SPIRITUALISM?" By Horace Leaf. 8vo. Fancy boards, 192 pp. 3s. 6d. Cecil Palmer.

A second and cheaper edition of Mr. Horace Leaf's book which was so well received. The book deals in racy, if incomplete, fashion with the leading objections and objectors to Spiritualism; the experiments of Sir Wm. Crookes, Dr. Crawford, and Sir O. Lodge. The leading incidents of Hydesville are referred to, and brief allusion is made to the mediumship of the Fox sisters, D. D. Home, Madame D'Esperance, Eusapia Palladino, Miss Cook, Miss Goligher, Mrs. Piper and others. The teachings of Spiritualism are dealt with in general outline, and comparisons between ancient and modern and medieval phenomena clearly drawn. The author has perhaps suffered from endeavouring to crowd too much into digested form, but with a propaganda work this is a very good fault. The busy man will find herein a concise and clear statement of the case of Spiritualism, and many useful hints which will guide him in personal research.

"IN CONVERSE WITH ANGELS." By Irene Hallam Elliott. Introduction by Rev. Robt. F. Horton, M.A., D.D. 8vo. 144 pp., art boards. 4s. 6d. Hallam Elliott, Kenilworth.

In this fascinating little work the writer relates a number of clairvoyant visions which it has been her privilege to perceive, and relates them in poetic and appealing language which at once persuades one of her sincerity and spiritual culture. Her lot in life has placed her in an ecclesiastical atmosphere, and her visions relate largely to clairvoyant visions during religious ceremonies in Church. The presence of the denizens of a spiritual world at the festival

services such as "Easter Morn," and at the sacraments of "Baptism," "Marriage," "Dedication," and "Ordination" services, etc., are beautiful and convincing, showing that the faithful of previous generations are the ministrants of their followers of to-day. The volume shows the Spiritualist that orthodox congregations have their spiritual guides and comforters who seem to regard all ceremonies as symbolical of greater and divine realities. Those who have been trained within the pale of Christianity will find much herein which is helpful and stimulating, whilst those who have not, will realise that behind the mask of sacerdotal ceremony there may be a reservoir of spiritual power, since all are ministered to according to their need and degree of unfoldment. A very pleasing little work, and one well worth reading. An hour by the fireside in its company will be pleasant and restful.

"LAST LETTERS FROM A LIVING DEAD MAN." Written down by Elsa Barker. 8vo. Cloth. 240 pp. 4s. 6d. Rider & Sons.

The wonderful success of the "Dead Man" series of communications received by automatic writing through the hand of Elsa Barker will doubtless extend to the present volume. The publishers may be congratulated on a well-produced volume at reasonable price in the present state of the market. In a long introduction the writer enters into a useful analysis of certain psychological states of mind which shows us what fertile soil the communicator had to work on, and we need not, therefore, be surprised at the philosophical content of the messages. It throws little light upon the nature of the unseen world, but it is valuable in showing the stimulus in difficulty and strength in trial which may be obtained by these means. Whilst we do not place too high a value upon automatic writing generally, these messages are dignified, philosophical, and rational, and make a very fascinating book, beautifully written.

"THE TRUTH OF SPIRITUALISM." By "Rita." 8vo. Cloth. 152 pp. 3s. 6d. T. Werner Laurie.

We seem to be approaching a period where the whole populace is so interested in Spiritualism that the only choice left to one is whether one is "pro" or "anti." To have no opinion is to confess oneself out of touch with the times. In the above-named volume, this well-known writer leaves us in no doubt as to her position. She tells us that Spiritualism "HAS succeeded in showing that life is continuous after death." There is no attempt to deal with the deeper problems, or to scientifically examine the minutæ of phenomena, but she offers a plain homely resume of what Spiritualism is and what it stands for. It is an excellent little book to put into the hands of the investigator who is sick of the forms of conventional religion. In an admirable introduction she chastises the Churches for its failure to justify its own teachings, and for its reactionary treatment of a new and holy form of truth. She gives us, too, her reasons for espousing Spiritualism and some account of her experiences, and tells us that she was helped, if not actually impelled, by a power beyond herself to write the book, and offers many suggestions to the investigator which will be of value. Her treatment of the subject never begs the question. She is always sane, self-contained and relentlessly logical. We cannot do better than quote her concluding sentences. "The heavy curtain of doubt that has so long hung between the two worlds, parting the here from the beyond, is slowly lifting, and slowly revealing what our own fears have kept from us. Once we realise that we are receiving help and giving it, that the spirits beyond do visit and remember us, that life is a CONTINUATION not a termination, the meaning of death's great mystery will be made clear, and we shall pursue fearlessly and high-mindedly all that pertains to the psychology of existence."

"THE UNIVERSAL TELEPHONE." By Mina Walker Welborn. 64 pp. paper. 1s. 6d. Rider & Sons.

A thought-provoking little booklet dealing with the individual and its relation to the Supreme, likening the whole universe to a gigantic cosmic telephone system. God being the central exchange. The writer endeavours to show that if we do not derive strength and stimulus from the

central life, the fault is ours. "There is One Life to furnish all you want. One Eternal Power upon which you or anyone else of all the inhabitants of the earth may draw. The Eternal Law is immutable and inevitable. . . . returns to each one exactly what he has earned." There is strength in such thought, and the writer is convincing and direct in its expression. The book involves the central truth that "as a man thinketh, so is he."

Any book reviewed in these columns may be obtained from THE TWO WORLDS Office at the price named, plus postage.

Practical Observations.

It would seem that Spiritualists above all other religious sects, should try to bury all the little differences that must arise in organising, uniting heart in heart and hand in hand for the greater good to the principle of Truth, but in a disturbing measure they do not, and stubbornly hold on to petty differences on the small and merely technical points, wherever and whenever their own individual ideas are in any way to be held in abeyance.

We find this state of affairs wherever we go, and though we try to smooth down the rough edges, we find those peccupine quills always standing out "in self-defence" supposedly, that seem the natural production of inborn pessimism of the individual.

This is not the only or worst affliction of the body of Spiritualists, many of whom are old enough to know better that proves a great hindrance to the progress of organised Spiritualism, but there is a fossilising tendency in the optimists, who have gone into a hole and "pulled the hole after them," to use a homely expression, and are evaporating into an "ethereal" state, too high to be seen of active enthusiastic workers, too "holy" for association with the "common herd" of people asking for the truth they claim to have found the acme of. "Putting their light under a bushel," and hiding and hoarding and good things the seekers need and are searching for.

This strenuous search is opening a wide field for the unconscionable fakers, who, we find, spring into "unfolding" over night, and are ready to catch the unsuspecting investigator with fake trumpet and slate-writing manifestations, as well as other memorised tips from the "blue-book gang."

The natural "human jealousies" still abound in "human Spiritualism," and if we can be trained in the right channel it must rebound to the safe-guarding of the truth that is most dear to all, and to the uniting of the forces everywhere toward the upbuilding of a solid body under the banner of the Spiritualists' National Union, and the sweeping forward over every obstacle that confronts it, with the ever-brilliant, translucent light of life, immortality and intercommunication between the two spheres of activity. T. WILKINS.

DR. SELBIE, at the Free Church Council, was able to tell us that men and women cared nothing for the churches nor for that for which the churches stood. We wonder who is to blame—the system or the men. We are a nation of pagans, he said, and altogether he made Jeremiah look very foolish. What an awful state of mind to be in. Men in a living movement are filled with optimism. We can see light ahead, and are working towards it.

WHAT IS A SPIRITUALIST?—A Spiritualist is a person who follows, to the best of his ability, the intuitions of his spiritual nature. One who has given his life to the development of the psychic powers of his own being. A Spiritualist should not be content with knowing there is a future state of life, but should try his utmost to learn the highest and best conditions of that state. It is certain that the whole of our being is not manifested while in the mortal state. Every grave closes over an unfinished life. The true Spiritualist builds up his thought sphere from actual acquired information in preference to the mere hearsay furnished by the so-called sacred writings. The first, last, and entire work of the Spiritualist is self-development, and the production of higher conditions.

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.

MANCHESTER.

THE twentieth annual general meeting of the subscribers to the Britten Memorial was held in Manchester on March 3rd, Mr. E. W. Oaten presiding. In the absence of Mr. E. A. Keeling, hon. treasurer, the secretary presented the annual statement of accounts which showed a that sum of £495 was invested in 5 per cent. War Loan, and that the balance of cash in hand could admit of an increase of £50 on that investment. Application had been made to the Inland Revenue Commissioners for the refund of Income Tax deducted from the interest upon the loans to the Walsall Corporation, and it was hoped that a favourable reply would be received. (Since the date of the meeting the amount claimed has been refunded and no charge will be made in future.) The secretary reported that the appointment of Messrs. Oaten and Keeling as Trustees in succession to Mr. J. J. Morse and Mr. S. S. Chiswell had been endorsed on the Trust Deed. A valuable addition had been made to the library by the purchase of 44 volumes, some of which are now out of print, from the collection belonging to the late Mr. Morse, and a gift of two unbound volumes of the "Medium and Day-break" had been received from Mr. George Wheeldon, a Spiritualist veteran of Derbyshire, which is a useful addition to the early records of the Movement in this country.

The strong desire for the provision of a Spiritualist institute in Manchester has led to meetings of representatives of the Manchester Central Spiritualist Church, the S.N.U., the British Mediums' Union, the Manchester District Union, the Two Worlds Publishing Company and the Britten Memorial with a view to combining forces for the attainment of that object which will be of the greatest value to inquirers as a bureau of information and advice, and to the Movement generally as a central source of energy for various lines of work. Urgent appeal for funds is made to all Spiritualist Societies and individuals on behalf of this undertaking. — A. W. ORR, Hon. Sec., 2, Wilmington Gardens, Eastbourne.

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

HEMSWORTH.

WE had another visit from Mr. Sutton, of Sheffield on March 9th, 10th, and 11th, who gave good addresses and clairvoyance to good audiences, and we believe much good has been done for the Cause. On Wednesday, March 10th, at the evening service, he christened the son of Mr. and Mrs. Bare, of Cudworth, and the service was a very impressive one, and great power was felt.

BEDLINGTON.

THE above Society held its annual meeting on Saturday, March 13th, when the following officers were elected. President, Mr. J. T. Locke; vice-president, Miss Horsley; secretary, Mrs. J. Bell; treasurer, Mr. J. Cuthbertson; stewards, Mrs. Dunn and Mrs. J. Cuthbertson; auditors, Messrs. Dixon and Bell. It was decided to hold a cottage meeting once a month and also that we ask other local societies to join us and have a camp meeting in the coming summer. The financial report given by the Treasurer was very satisfactory, with a good balance in hand.

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.

LONDON.

ON March 9th, Mr. Horace Leaf delivered his new illustrated lecture before a large and representative audience in the Mortimer Hall, Mortimer Street, London, W. 1. He spoke on the "Wonders of Psychic Research," and with the aid of the remarkable pictures thrown on the sheet, led his audience through the labyrinth of psychic phenomena in an interesting and instructive manner.

Many of the photographs were of high scientific value, and associated with some of the most famous names in this line of research. The lecturer pointed out that the main object of the lecture was to convey a clear idea to the earnest enquirer of the tremendous scope and value of the strange happenings of the seance room. Their scientific, philosophic, and religious value were judiciously dealt with by the lecturer in an effective manner.

Particular interest was attached to a photograph of the Goligher Circle, taken by Dr. Crawford during his famous experiments in Belfast, showing the mysterious "Psychic Rod" which Dr. Crawford found to be responsible for the marvellous phenomena which occurred during his test seances. At the close of the lecture, Mr. Leaf was heartily applauded for his intensely interesting lecture, which in future is bound to have an important effect in propaganda work.

On March 16th, in the same hall, Mr. Horace Leaf again delivered his famous lantern lecture on "Materialisations," before a large and attentive audience. The lecture was held by special request in connection with the Conan Doyle-McCabe Debate. The photographs taken by the late Sir Wm. Crookes of the materialised "Katie King" again aroused immense atten-

tion, especially those which depict the eminent chemist standing arm in arm with his celestial visitor.

DENTON.

On Tuesday evening, March 16th, there was a crowded attendance at the Central Spiritualist Church on the occasion of the visit of Madame Jennie Walker, the renowned exponent of the philosophy and phenomena of Spiritualism. In view of the fact that the weather was most inclement, the great audience was a surprise and a pleasure to Madame and to the church officials. The meeting was held under the auspices of the Manchester and District Union of Spiritualists. David Morgan, Esq., secretary of the Union, in his customary forceful manner, expressed the pleasure he had in introducing the speaker, and in the splendid rally of the people of the district on so bad a night. Mrs. Walker treated her listeners to one of the finest addresses it has been our privilege to listen to, and although the thoughts expressed were very familiar to Spiritualists in general, it was quite manifest that those who were there in a more or less sceptical mood were intensely impressed. Madame's personality, her earnestness and eloquent delivery completely held the audience during her long but by no means too long discourse. The Chairman, in concluding the meeting, mentioned the fact that on Thursday, April 8th, another meeting would be addressed by Mr. James Lawrence (of Newcastle).

SPIRITUALIST RENDEZVOUS.

MR. A. PUNTER, of Luton, met with a cordial reception at Farnival Hall, on Friday, March 19th. The remarkable evidences of table phenomena, describing a felony at distance, and the whereabouts of a suicide case were very convincing. Mr. Punter was happy in having all his clairvoyant descriptions fully recognised. The Rendezvous "keeps moving," and will next meet at the W. H. Smith Memorial Hall (near the London Opera House, Kingsway) on Friday, April 9th when Mrs. Wesley Adams will inaugurate the new move to eager effort. A series of Special Sunday Services is already planned, and best speakers booked.

STONEHOUSE.

AT the Stonehouse Spiritualists' Church on Sunday afternoon and evening we had a visit from Messrs. Squire, Jordan and Saunders. The first two occupied the platform both afternoon and evening, when Mr. Squire gave two trance addresses, also clairvoyance. Mr. Jordan was a very able chairman. Mr. S. Pearce, of Teignmouth, gave some very good clairvoyance. Special anthems were rendered by the choir. Solos by Miss H. Endicott, Mrs. Herd, Messrs. Prout and Tapper. The President was Mrs. Joachim Dennis. Mr. J. Dennis presided at the organ, and was assisted by a string band. Many persons were unable to gain admission.

KINGS HEATH & MOSELEY.

LYCEUM well attended. Mr. Norman Brampton gave an address on "The mountain and the squirrel." Children most interested. The evening service was splendidly attended. A Student gave a discourse on "Why I believe," receiving undivided appreciation. During the after-meeting Mrs. Horton and Mrs. Coles gave clairvoyance, spiritual messages and medical hints. Mrs. Horton made her first appearance in platform work, and deserves credit for the able manner in which she did her work. Mr. Fletcher presided at both meetings.

MEETINGS HELD ON SUNDAY, MARCH 21st, 1920.

ABERDEEN, Bon Accord. — Morning and evening, address and clairvoyance by Mrs. Murray to large and appreciative audiences. Solo by Miss Simm. Mr. A. Duncan presided.

BARROW. — Mr. Dobson was the speaker. The choir rendered an anthem, "Daughter of Zion."

BARRY, Atlantic Hall. — Mr. George Harris, of Cardiff, gave an address on "Our indebtedness to our so-called dead." Mr. Gardner presided.

BEDWORTH, Market Place. — Mrs. Pears gave addresses on "Death the gateway of life" and "In the service of humanity," also clairvoyance. Good audience.

BIRKENHEAD. — Convincing proof of the continuity of life was manifested through the mediumship of Mrs. Stafford, who also gave an address on "Universal religion."

BIRMINGHAM, Erdington. — Mrs. Brooks gave a good audience a forceful and instructive address on "What is this Spiritualism?" She also gave demonstrations in clairvoyance. Her services were very much appreciated and gave comfort to those who received messages. Mr. Maybury presided.

Saltley: Mr. Membery spoke to us on "There is a natural body and a spiritual body," also gave clairvoyant descriptions.

Small Heath: Meeting conducted by Mrs. Taylor-Woodhall, of Walsall, who gave an address on "When the cross is hard to bear," followed by good clairvoyance to a full hall. Mr. W. Sharpe presided.

BRIDGEND. — Mr. E. Pugh delivered a trance address on "The Fatherhood of God." Mr. Morgan in the chair.

BRIGHTON, Athenaeum Hall. — Visit of Mr. Frank T. Blake, who gave fine addresses on "Where is the spirit world?" and "What happens at death?" Crowded congregations.

BRISTOL, United. — Morning, circle conducted by Mr. Hoskins. Evening, Mr. W. Pritchard gave an address on "Why I became a Spiritualist." Audience held all the time. Mrs. Hoskins followed with clairvoyance.

Dighton Hall: Morning service conducted by Mr. J. M. Eddy, who in the evening spoke on "Is Spiritualism of God or the devil?" a reply to an attack by the Rev. Hull. Good attendance. Mr. Leigh Wallace presided, and gave good clairvoyance.

BURTON, Star of Progress. Mr. Gratton took our services, giving an address in the evening on "Try spirits," also good clairvoyance.

Horninglow: Mrs. Bailey gave addresses on "Eternal progress" and "Where'er we turn Thy glories shine," also clairvoyance to a large audience.

CARDIFF, Central. — Mr. H. J. Drake spoke on "Spiritualism and its Dangers," and also gave clairvoyance.

COVENTRY. — Full audience welcomed Mrs. Jones. Subject, "The waking of a Soul."

DONCASTER. — Services were conducted by Mrs. Cooper, of Batley, who gave an address to a large audience.

DUNFERMLINE. — Mrs. Gow of Glasgow, took both services, giving instructive addresses and clairvoyance. Mrs. Bogozue, president, in the chair.

DURHAM, Easington Lane. — Mr. Crozier of West Stanley occupied the platform. He gave an address on "The Place of Christ in Spiritualism," followed by clairvoyance.

EASTBOURNE. — Miss Struthers gave trance address followed by convincing clairvoyance to an appreciative congregation.

EXETER, Market Hall. — Mrs. M. A. Grainger was the speaker and clairvoyant in the afternoon. In the evening, Mr. R. Rossiter of Paignton discoursed to a large audience. Mr. Perkins gave clairvoyance.

HIRST. — Mrs. Bewick, Seaton Delaval, gave an address on "Spiritualism," also giving clairvoyance. Mr. S. Shears occupied the chair.

HOUNSLOW. — Mrs. T. W. Ella gave a trance address and answered questions.

KIRKCALDY. — Mrs. Macpherson was prevented from conducting services owing to illness. Mr. Hendry, president, gave an address and clairvoyance at both services. Evening subject, "The Life Beyond." Very good attendance.

LONDON. — Battersea: Good morning circle. Evening, in the absence of Mrs. Beaumont-Sigall through illness, Mrs. Bloodworth gave an address and clairvoyance.

Brixton: Mr. R. Boddington gave an address on "Spirit Control," to a crowded audience.

Camberwell: Mrs. Hadley gave clairvoyant descriptions. Evening, splendid trance address by Mr. Nicholls and duet by Messrs. Payne.

Clapham: Mr. G. Prior gave an address on "Missing the Way."

Croydon: Address by Mrs. M. Gordon, and clairvoyant descriptions. Pros.: Sunday next, at 11, Mr. P. Scholey; at 6-30, Mr. Tayler Gwinn.

Ealing: Address by Mr. G. Tayler Gwinn.—Pros.: Sunday, March 28th, Mr. and Mrs. Alcock-Rush. Wed., March 31st, Mrs. Maunder. Sunday, April 4th, Mr. T. Davis.

E.L.S.A.: Mrs. Podmore gave an address on "Spiritualism, What is the use of it?" followed by clairvoyant descriptions.

Hackney: Mr. D. J. Davis gave an address on "Some objections to Spiritualism considered," and Mrs. Sutton gave clairvoyance.

Spiritual Mission: Morning, Mr. E. Hunt, on "As within, so without." Evening, Mrs. Charnley gave a spiritual address.

Manor Park: Morning service conducted by Mr. Mead. Afternoon, Lyceum. Evening, address by Mr. Smith on "Spiritualism," followed by clairvoyance by Mrs. Smith.

Marylebone: "The higher aspects of Spiritualism" was the subject of a discourse by Mr. Percy R. Street. Soloist, Miss Dimmick. Crowded audience.

N.L.S.A.: Morning, Mr. Drinkwater gave an address on "The children and their guardians." Afternoon, open session. Evening, Mr. Drinkwater occupied the chair. Addresses were given by the president and two delegates of the L.L.D.C. The children were on the platform and rendered several musical items from the Lyceum Manual. S.L.S.M.: Morning circle conducted by Mrs. Still. Evening, Mr. A. C. Scott gave an address, after which Mrs. Imison gave clairvoyance. Miss Gilmore rendered a solo.

Tottenham: In the absence of our advertised speaker, our president, Mr. C. Coe gave an address, followed by clairvoyant descriptions by another member, Mr. W. G. Thomas. Hall was crowded out.

LOUGHBORO'. — Mrs. Farnsworth conducted the services. She gave an address on "Ourselves, are we true?"

MEXBORO'. — Mr. S. Featherstone took our evening service and gave an address on "Spiritualism, past, present and future" to an interested audience.

PAIGNTON. — Afternoon, discussion opened by Miss Tippet, subject, "Personal Responsibility." Evening, large audience presided over by Messrs. Rimbsen and Jones. Clairvoyance by Mrs. Watson.

ROTHERHAM. — Miss Amy Fitzpatrick, the girl medium, gave an address on "The future aspect of Spiritualism," followed by clairvoyance to a large audience.

PETERBORO'. — Two addresses, also clairvoyance by Mrs. Butcher of Kettering to good audiences.

PORTSMOUTH. — Crowded audience listened to addresses by Mr. R. B. dington, who started another southern tour to-day under the auspices of S.C.U.

ROTHERHAM. — The services were conducted by Mrs. Beecher-Stone Nottingham, who gave psychometry on Saturday. Sunday morning, gave messages and clairvoyance. Evening, spiritual address on "Spiritualism."

SHEFFIELD, Attercliffe. — Services conducted by Mrs. Tompkins. Trance address on "The Spiritual Value of Spiritualism." Good descriptions of spirit friends to appreciative audience. Mrs. Webster made comments on the remarks of Vather Faughan, the Rev. F. B. Meyers.

Births, Marriages and Transitions.

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

TRANSITION.

ANDREWS. — The transition place on March 16th, of Mr. G. Andrews, Lancaster Terrace, Chester-le-Street, after a long illness patiently borne. He was a faithful and devoted Spiritualist. The interment took place on March 20th, at Chester-le-Street Cemetery, Mr. Ben Carter conducting the services at the home, the graveside in a reverent and impressive manner. Special hymns were sung at all the services. A large number of Spiritualists attended from the local societies and Pelton and Ashington to pay a tribute of respect to our arisen brother.

Society Advertisements.

South Manchester Spiritualist Club
PRINCESS HALL, MOSS SIDE.

SUNDAY, MARCH 28TH, at 6-30.
BLOOR. 8-15, MRS. HUNT.
MONDAY, at 8-15, Members' Development Class conducted by Mrs. EASTON.
TUESDAY, at 8, Public Developing Class conducted by Mrs. FORREST.
THURSDAY, APRIL 1ST, at 3 and 8.

SPECIAL NOTICE.

Wanted Organist for South Manchester Spiritualist Church, Princess Hall, Moss Side.

Manchester Central Spiritualist Club
ONWARD HALL, 207, DEANSGATE.

MAR. 28.—Circle for Members only.
APRIL 4.—MR. F. HEPWORTH.
„ 11.—Circle for Members only.
„ 18.—MISS A. A. BARTON.

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

OPEN CIRCLES

will be held in the Rooms of the Manchester Society every Sunday Afternoon at 2 o'clock prompt.
Doors closed at ten past. All invited.

Collyhurst Spiritual Church
COLLYHURST STREET.

SUNDAY, MAR. 28TH, at 3, Open Circle.
At 6-30 and 8, MR. WOOD.
Lyceum at 10-30.
MONDAY, MAR. 29TH, at 8, MISS WILKINSON WORK.

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

SUNDAY, MAR. 28TH, at 6-45 and 8-15, MRS. SHAKESHAFT.
TUESDAY, at 8-15, MRS. KNOTT.
THURSDAY, at 8-15, MR. R. DAY.

Society Advertisements.**Milton Spiritualist Church,**
BOOTH STREET, ECCLES CROSS.

SATURDAY, MAR. 27TH, at 6-30 SOCIAL
Tickets 1s.
SUNDAY, at 3 and 6-30, MISS WEST-
TALL.
MONDAY, at 3 and 7-45, MISS WHAL-
LEY.
WED., at 7-45, MRS. BRIGGS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, MARCH 28TH, 6-30 and 8,
MR. GILLING.
Lyceum at 2-15.
WED., MAR. 31ST, at 3, Ladies' Meet-
ing, MRS. NOBBS.
THURS. APRIL 1ST, No Meeting.
SUNDAY, APRIL 4TH, Open Circle.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, MARCH 28TH, at 3, 6 and 7-30,
MISS SANDIFORD.
WEDNESDAY, MARCH 31ST, at 3, 7-45,
MISS ADA TAYLOR.
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
8-30, "The religion of Spiritualism."

Coventry,

ARCADIA HALL, WHITE STREET.

Circle every Thursday at 8.
SUNDAY and MONDAY, MARCH 28, 29,
SIGNOR RICARDO.

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

SUNDAY, MAR. 28TH, at 11-15 and 6-30,
MR. W. R. RAY and MRS. MANSELL.
WED. at 7-30, Public Circle.
SAT., MAR. 27TH, at 7-30, MRS. MAN-
SELL.

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

SUNDAY, MARCH 28TH, at 11-15 and 7,
(Doors close at 11-30 and 7-30)
MR. F. RIMMER,
Lyceum at 3.
WEDNESDAY, at 8, Public Meeting.

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

SUNDAY, MARCH 28TH, at 11-30,
MRS. ALICE HARPER.
At 7, REV. J. TUSSYL DAVIS.
MONDAY, 7-15, and TUESDAY, 3, MRS.
HARPER.
THURSDAY, 7-15, Questions & Clairv'ce
Lyceum every Sunday at 3.
Special Propaganda Meeting at Athen-
æum Hall on SUNDAY, at 3. Speaker,
REV. J. TYSSUL DAVIS.

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

SUNDAY, MAR. 28TH, at 6-30, MR.
WILKINS.
MONDAY, MAR. 29TH, at 3, Ladies'
Meeting.
WED. MAR. 31ST, at 7-30, MRS.
STEPHENS and MRS. GARRETT.

Society Advertisements.**Battersea Spiritualist Society,**

45, ST. JOHN'S HILL, CLAPHAM JUNC.

SUNDAY, MARCH 28TH, at 11-15, Cir-
cle Service. At 3, Lyceum. At 6-30,
MRS. INKPEN.

THURSDAY, APRIL 1ST, at 8-15, MRS.
CROWDER.

MARCH 30TH, at 8 in the Town Hall
Battersea, SIR A. CONAN DOYLE.

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

SUNDAY, MARCH 28TH, MRS. MAUN-
DER.

SUNDAY, APRIL 4TH, at 11-15 and 7,
MRS. HARVEY.
EASTER MONDAY, GRAND SOCIAL,
Admission free, Silver Collection.

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

SUNDAY, MAR. 28TH, at 11, MR. A. C.
SCOTT. At 6-30, MRS. M. GORDON.
APRIL 4TH, at 11, MR. T. W. ELLA.
At 6-30, MR. J. OSBORNE.
WEDNESDAY, MARCH 31ST, No Meet-
ing owing to Meeting at the Queen's
Hall, Regent Street.

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

SUNDAY, MARCH 28TH, at 11, Public
Circle. At 3, Lyceum Special Session
and Tea (Tickets 9d.). At 7, Service
by Clapham Lyceumists.
FRIDAY, at 8, Public meeting for
Enquirers.
SUNDAY, APRIL 4TH, MRS. CLEMPSON

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

SUNDAY, MARCH 28TH, at 7, MR.
ELLIOTT and MRS. SELF.
SUNDAY, APRIL 4TH, MR. G. TAYLER
GWINN.

Hackney Society of Spiritualists,

240A, AMHURST ROAD.

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

SUNDAY, APRIL 4TH, at 7, MR. H.
BODDINGTON and MRS. SUTTON.

Kingston Spiritualist Church,

BISHOPS' HALL, THAMES STREET.

SUNDAY, MAR. 28TH, at 11, MRS. S.
BOOT. At 6-30, MRS. NEVILL.

WEDNESDAY, at 7-30, Lantern Lec-
ture by MR. WYATT.

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

SUNDAY, MAR. 28TH, MRS. MARY
CLEMPSON.

SUNDAY, APRIL 4TH, REV. J. HARRIS.

**Woolwich & Plumstead Spiritualist
Church,**

INVICTA HALL, CRESCENT ROAD.

THURSDAY, APRIL 1ST, at 8, Special
Opening Night, MR. R. BODDING-
TON and MRS. IMISON.

SUNDAY, APRIL 4TH, at 7, MR. and MRS.
BROWNJOHN.

Lyceum Every Sunday at 3.
All are welcome, all seats free.

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

SUNDAY, MAR. 28TH, at 7, DR. W. J.
VANSTONE.

WEDNESDAY, MAR. 31, at 7-30, MR.
PERCY R. STREET.

Spiritualists' Rendezvous,

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

FRIDAY, MAR. 26TH, MR. P. SCHOLEY
The Rendezvous will be held on and
after FRIDAY, APRIL 9TH, at the W.
H. SMITH MEMORIAL HALL, Portugal
Street, W., opp. London Opera House,
Kingsway.

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

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

WED. MAR. 31ST, at 3, MRS. GARRAT
THURSDAY, APRIL 1ST, at 8, Public
Circle.

GOOD FRIDAY, APR. 2ND, TEA AND
CIRCLE. Tea at 5-30. Tickets 1s.
SUNDAY, APRIL 4TH, at 6-30, MR. G.
R. SYMONS.

FORWARD MOVEMENT at 11.
LYCEUM at 3.

British Magnetic Healers' Association

The British Magnetic Healers' As-
sociation are holding an "American
Tea" at 21, Manor Street, Ardwick
Green, Manchester, on APRIL 7TH, at
3. There will be a novelty Sketch and
Sale of Work and other entertain-
ments. Admission free. All are invited.

The British Magnetic Healers' Association21, MANOR STREET, ARDWICK GREEN
MANCHESTER,will hold **Public Healing Meetings**

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Tickets can be obtained from the Spiritualist Churches at Forest Gate, Stratford, Little Ilford, Manor Park, Plaistow, and Walthamstow, or by post from Mr. A. T. CONNOR, 19, Oakhurst-road, Forest Gate, E.7., or Mr. C. WILLIAMS, 115, Tanners Hill, Deptford, S.E.8.

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SPEAKERS' OPEN DATES, Etc.

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MRS. MARY INKPEN, 5, Alexander-street, Bayswater, London, W. 2., has left England for British Columbia, and all dates in consequence are unavoidably cancelled. She thanks all Societies for past favours.

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