



THE TWO WORLDS.

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

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FRIDAY, APRIL 2, 1920.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,690—VOL. XXXIII.

FRIDAY, APRIL 2, 1920.

PRICE TWOPENCE.

"Lest We Forget"—Andrew Jackson Davis.

Biographical Sketch of the Foremost Figure in Early Spiritualism. Born August 11th, 1826, Passed to Spirit Life, Jan. 13th, 1910.

M. E. Cadwallader.

We cannot do too much honour to the pioneers of Modern Spiritualism, who laboured long and faithfully at a time when it cost them much to announce to the world that they were Spiritualists. So it is fitting, that now, when Spiritualism is coming into its own, that we present our readers with a brief history of Dr. Andrew Jackson Davis on our 72nd Anniversary, so that those who are not familiar with it may read of the events in a career of one whose works have made such a deep impression on the thought of the world.

MODERN Spiritualism has no literature which has attracted more attention to its philosophy than the works of Dr. Andrew Jackson Davis, often called "the Poughkeepsie Seer."

Although his principal work, "The Principles of Nature," preceded the Rochester knockings, from which we are accustomed to date Modern Spiritualism, there is no doubt that it contains the philosophy of Spiritualism in a more comprehensive form than that of any other volume yet produced in like manner.

It is well, on this anniversary, to give a brief sketch of the life of this remarkable man, who lived and laboured at a time when the strange phenomena occurring through his mediumship was received with astonishment.

The lives of the pioneers of Spiritualism should be studied by those interested in the history of the Movement, as it was by their efforts that the attention of the world was arrested, as well as directed to the investigation of the spiritual phenomena.

We append a condensed account of the events in the life of the most remarkable seer of his times, the John the Baptist of Modern Spiritualism, taken from "The Harmonial Philosophy."

Andrew Jackson Davis was born on August 11th, 1826, at Bloomingrove, Orange County, in the State of New York. His father, Samuel Davis, described as a simple-hearted, unsophisticated man, followed the trade of a shoemaker and weaver, varied by harvesting and haymaking at their proper seasons. There was a moderately numerous family, the general characteristic of which was extreme poverty. Both father and mother are said—in the first autobiographical record of Andrew Jackson—to have been "destitute of the commonest education," meaning presumably that they could neither read nor write. Occasional intemperance—for it does not seem to have been a noted and continuous habit—was the chief weakness of the former, in the boy's earlier days; but he worked hard at his opportunities offered, and tried various humble schemes to improve his position, frequent migrations included. As delineated by her son, the mother "possessed a spirit of meekness and quiet, unqualified by any real positive element of character."

Davis was two years old when there was a hurried sale of effects and a removal to Staatsburgh, followed in 1832 by a second exodus, this time to Hyde Park, in Dutchess County, also in the state of New York. Here the family was stationary for about six years, when it proceeded to Poughkeepsie, where occurred those events which were to

shape the future life of Davis, and in consequence of which he became and has continued to be known as the Poughkeepsie Seer.

His first tuition was obtained at Hyde Park village, in a species of unsuccessful lessons, and is said to have been dropped speedily, though resumed in his twelfth year—as he says—for a few weeks only, and again at Poughkeepsie, apparently in the closing weeks of 1839 and beginning of the following year. He confesses altogether to five months of education, by the help of which he acquired some rudiments of reading, writing and ciphering. The schooling was interspersed with humble employments, humiliating in their results.

The experiment was dull, backward, and clumsy, not to speak of timidity and an over-sensitive nature. Such as it was, his religious training was also of a haphazard kind, picked up between church and meeting-house, with little regularity at either. His mother—who shines through his early life with much patience and sweetness amidst her incessant difficulties—had, however, some elements of piety after a crude manner, and, speaking generally, he responded to her good influence, partly by sympathy and partly through natural goodness in his own character.

In the early part of 1841 her death put an end to their companionship. The main points of his record during the period which followed this loss, are concerned with miscellaneous and mostly abortive attempts to retain such employment as came in his way. There is no reason for reciting them in this place, and the narrative may pass, therefore, to that period and occurrence which was to influence his entire life and reveal his future vocation.

At the close of 1843, Andrew Jackson Davis being seventeen years of age, an itinerant phrenologist and mesmerist named Grimes appeared at Poughkeepsie and lectured on "Animal magnetism." Davis attended, and was one of the subjects on whom the "professor" tried certain experiments, but in this case unsuccessfully. There was, however, a tailor in the village, by name William Levingston, who, as the result of Grime's visit, made a trial of his own powers in producing magnetic phenomena. He appears to have achieved considerable success, and Davis came at length into his hands. On the very first occasion it is affirmed that "the boy exhibited powers of clairvoyance which were truly surprising." This is on the authority of William Fishbough, whose introduction appears in every edition of "The Principles of Nature." Davis, on his part, records the circumstances and his recollected experience in the work already quoted. He describes as his first sensations when the operator's hands passed and re-passed over his head, the momentary illumination which followed, the intense darkness thereafter, a conviction of actual dissolution, the transitory and vain struggle against the whole operation, and the consciousness that he was lying supine—incapable of all physical motion. Thereafter, as he tells us, consciousness was itself suspended, and the rest of his account embodies that which he heard from others. In the presence of witnesses, and with eyes bandaged, he had read from a newspaper, told the time by a watch, described the complaints from which certain spectators were suffering—in all cases with accuracy. This experiment took place on December 1st, 1843.

Davis frequented Levingston's parlour night after night, not without "inexpressible apprehension," but with uniformly successful results. "At each session, some new truth or interesting wonder would make its appearance," the operator freely admitting all whom curiosity or expectation drew toward the new prodigy thus manifesting in the little community. The result was an exceedingly mixed

audience, with considerable notoriety for the subject, not unmixed with hostility and even persecution.

On January 1st, 1844, Davis, according to his story, made his first psychic "flight through space," though his recollection concerning it appears to have come long after the event. He describes himself as "born again" in the spirit. "It seems that the whole earth, with all its inhabitants, had been suddenly translated into some Elysium." He saw not only the encompassing auras of the various spectators, but their physical bodies became "transparent as a sheet of glass," and "invested with a strange, rich, spiritual beauty." He beheld within the veil every separate material organ, and the peculiar emanations by which each was surrounded. It is claimed also that behind the "real physical structures" he became conscious of the "indwelling essences and vitalic elements." This was the first stage of his vision, and the second brought within his field of consciousness the furniture in the room about him, and the walls by which it was enclosed. The walls dissolved, and he could see into the adjoining house. This was the second stage, and he passed thereafter into what he terms a deeper sleep, in which, "by a process of interpenetration," he was "placed en rapport with Nature." He became aware of "a high and eternal communion," as between that which was within him and that which was alive in the world. The earth opened to his view, and he explored the mineral kingdom, the properties and essences of plants, and the internal physiology of the animal creation. He saw something also of man, in the sense that all animate nature was working up toward humanity.

On another occasion, the date being March 6th of the same year, the magnetic condition was induced as usual, but experiencing a painful impression from what is termed the "spheres" of the sitters, he quitted the operator's premises, and being still in the subjective state, called at the house of a clergyman, proceeding thence to the operator's private residence—where he was staying at the time—and there going straight to bed. He awakened, still under the magnetic influence, dressed, and went out into the street, passing from point to point "with a fleetness indescribable." It was still night, and, "under the heavenly archway" he appeared to stand alone, "unseen by any save the eye of the Eternal Being." An allegorical vision followed, concerning "a shadowy congregation of clean and beautiful sheep," and their shepherd, "a kind and gentle being, endowed with spiritual and physical perfection." The flock represented humanity, and the herdsman was a reformer among it whose mission was to overcome ignorance and confusion therein. The part of Davis in the vision was to help the shepherd in tending, which was at length accomplished, after which, the flock and its guide proceeded onward and vanished in the distance. The scene changed presently, and he was across the river Hudson, now overcome with fatigue, again restored inwardly, now in storm and darkness, again under a clear sky in the daylight, now conscious of sleeping, then of waking, and finally finding himself in an utterly strange region. Once more he beheld a scattered crowd of sheep striving to climb a hill, and a shepherd like the former one, whom he was also called to help, with similar results. At a later period teachers came to him, and between their visits he inquired of a person in a farmer's dress how far it was to Poughkeepsie. He was told that it was about 40 miles. He began travelling homeward, alternately running and sleeping. Part of his instructions were concerned with the art of healing, but this also was conveyed figuratively, and part told him that through his meditation new light would come to mankind. All this time he was travelling in the physical body, though only conscious in the spirit. At length he reached Poughkeepsie and returned to the house of Livingston, having been absent since the previous night. It was not until he had eaten a hearty meal that he regained his normal sensibility.

He was magnetised as usual on the following evening, and then proceeded to explain the moral of his recent visions. They signified a complete change, an end to the gratification of curiosity and the advancement of magnetic science by devoting the clairvoyant faculties of the seer exclusively to the healing of the sick. The limits of sitting were fixed, the manner of conducting the magnetic process

was prescribed, and it was laid down that there should be no charge for consultation except to those who were in "easy circumstances." Davis represents his operator—tailor, Livingston—as having an abundant and profitable business; but he was a man inspired with the love of humanity, and this to such an extent that he gave up his trade to follow the course outlined by the young seer. A clairvoyant clinic was opened accordingly, beginning at Poughkeepsie and extended afterward to Bridgeport, Connecticut, operator and subject living as they could on the proceeds which came into the common coffer. But the days drew toward the summer of 1845, Davis was weary of labour with the undetermined sense of another mission wider and more important field of labour, concurrent with which he became acquainted with Dr. S. S. Lyon, of Bridgeport, apparently an ordinary medical practitioner whom he convinced of the truth of clairvoyance. Dr. Davis, in his entranced condition, had delivered already some two or three lectures, and as the horizon cleared inwardly before him, he saw that his coming work lay in this direction, or, to put it quite plainly and boldly, a book was to be delivered in sections, in the magnetic state, and reduced into writing by a scribe present on the occasion. There was to be one magnetiser, and there was to be a scribe only. So did Davis, at the date in question, something less than twenty years old, enter upon a new phase of his career, and the connection with his previous operations came to an end abruptly; for, while in the clairvoyant state, he "voluntarily chose Dr. Lyon to be his magnetiser during the delivery of his book," the reporter—similarly selected being the Rev. William Fishbough, of New Haven, Connecticut—probably a Universalist minister. As the matter decided further that the revelations must take place in New York, rather than in Bridgeport, Dr. Lyon relinquished "a remunerative and increasing practice," with the result that another clairvoyant clinic had to be opened at the same centre as a visible means of subsistence for operator and subject during the long course of the lectures.

In addition to operator and scribe, three permanent witnesses were selected, "so that the world through them might know from what source these revelations came." They were the Rev. J. N. Parker, Theron A. Lapham, and Dr. T. Lea Smith, of whom little or nothing is known on this day beyond the brief references of Davis.

The lectures, to the number of one hundred and thirty-seven, were delivered at 92, Greene-street, Manhattan, from November 28th, 1845, to January 25th, 1847, apart from any public announcement, a few persons being privately notified from time to time. This remarkable scheme had, therefore, no financial aspect, so far as its chief actors were concerned. As regards procedure, it will be sufficient to state that the subject was blindfolded, as was the case in the previous experiments and throughout the diagnosis generally; that he was put invariably into the magnetic condition; and that the seer dictated to the operator, and in a low voice, the operator repeating the words aloud, making sure that they had been heard correctly, after which they were written down by the scribe. The source of information was claimed to be "the spiritual world," apart from any special personality, thus constituting whatever may be its importance and value—one salient distinction between the Davis communications and a considerable proportion of those which characterised the seances through many subsequent years. In a word, the Manhattan orations were the first to be delivered in trance, the inspirational poems of Thomas Lake Harris coming probably next in time, as they do certainly in importance.

In the digest which follows, "The Principles of Nature" (into which the lectures developed) will speak sufficiently for itself. Here it will be enough to add a word only on external facts. The means for its publication came at the right moment—as they seem to come always in cases of this kind—through the munificence of private sources; the work was prepared for the press by William Fishbough, who gives a scrupulous account as to his hand therein. The following heads of particulars are worth giving, as indications of his personal good faiths. He made needful corrections in grammar, pruned certain verbal redundancies, and elucidated some obscure sentences. He altered nothing in respect of ideas, and, moreover, added nothing.

these unimportant qualifications, he bears witness that the work, in its published form, "may be considered, paragraph for paragraph, sentence for sentence, and word for word, as it was delivered by the author."

A little prior to the publication of this work, Davis felt that what he terms the second magnetic crisis of his life was on the threshold or within the door. As a fact, he was put to sleep for the last time by Dr. Lyon on April 10th, 1847, and he looked in other directions for the "further development of his powers." Such, at least, was the testimony of Thomas Lake Harris, the inspirational poet, who had become acquainted with him at this time, and is claimed to have looked for his guidance during a brief period.

On August 11th, 1847, Davis attained his twenty-first year, when it was proposed to establish a "reform" paper, to be entitled, "The Univercoelum," with Dr. S. B. Britten as editor-in-chief. He was another friend of that season, and well-known in the circles of liberal thinkers, as he was subsequently in the Spiritualistic movement for a considerable number of years. The project was brought to birth, and Davis was one of the contributors; but adequate capital was wanting for such a venture, and its struggle for existence ceased at the end of 1848.

The history of this period is really that of the liberation of Davis from the leading strings of magnetic operators. He was conscious, and has put on record the fact, that he could enter "the superior state" whenever circumstances and his own will demanded it. Under these circumstances and without, as he tells us, the aid of any scribe or help from other books, he began writing the first volume of his next most considerable work, "The Great Harmonia." This was during the Autumn of 1849 and the Spring of the following year. In this manner there passes into record the beginning of that psychic, intellectual and literary life which Davis was to lead henceforth. His books are its landmarks, and to all intents and purposes they represent it so fully that the bibliography of his writings might be taken as a sufficient supplement to this biographical sketch. He was an active and ready lecturer on the "Harmonial Philosophy." He was connected, editorially and otherwise, with several periodicals, among others "The Herald of Progress," and, generally speaking, with a number of reform movements. Moreover, in or about the year 1886, having taken up the study of medicine through the authorised channels, he earned and received his diploma of M.D. from the United States Medical College of New York. Though he claimed always to be guided by an inward light, and to possess, as we have seen, the power to pass continually and voluntarily into higher psychic conditions, in which the unseen world opened its vistas before him, "The Principles of Nature" is the only work which he dictated in an entranced state, so that it stands in a category by itself when compared with his later writings. It has certain manifest resemblances with the revelations of Swedenborg, and it may be noted that Davis claimed the Swedish seer as one of his early guides. He took exception, however, as we have seen, to the notion that he occupied the position of a medium in relation to any spirit, "as if my mind, while in the superior condition, were an insensible, unintelligent and passive substance or spout, through which disembodied personages express or promulgate their own specific opinions." The remark has reference to the "Principles of Nature," and Davis describes with considerable detail his mental state as one of "watching and analysing" on the night that its dictation began, and when he was like a "conscious mirror. . . on which were reflected and in which were focalised the principles and properties of the System of Nature." His magnetisation or entrancement produced, therefore, only a suspension of physical faculties which, ex hypothesi, liberated and extended his interior powers. No seer of ancient or modern times has given so lucid an account of his psychic states, as remembered subsequently.

While "The Principles of Nature" is accurately described as the most comprehensive of all his writings, it is, of course, not the most mature. Personally, Davis preferred "Pentralia" to any of his other books, on the ground that it was "the wisest," an opinion probably endorsed by very few of his readers. In any case it is believed that he is represented at his best by no one work, but rather by

that harmony and digest of all which is presented in "The Harmonial Philosophy."

Dr. Andrew Jackson Davis practised for a long number of years as a physician of both body and mind, at 63, Warren Avenue, Boston, Mass., from which he retired on August 11, 1909, which was the 83rd anniversary of his birthday. He passed quietly to the higher life on January 13th, 1910, at his private residence, 50, Summer-street, Watertown, Mass. Mrs. Della E. Davis, his beloved wife, ministered to his last earthly needs, and is now patiently waiting for the transition to the Summer Land, to be forever reunited to her beloved "Jackson," as she affectionately calls her ascended husband.—"PROGRESSIVE THINKER."

Spiritualism and Lunacy.

Facts and Figures v. Fables and Falsities.

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

II—GOVERNMENT OFFICIAL FIGURES.

THE Census of 1844 gave the first general details of the insane in England and Wales, and the total recorded was 20,993. In 1847 the number was 26,000. There was a steady increase in the number of certified cases up to and including 1913, when the total was 140,237. For a good many years, no doubt, the increased figures were largely due to closer examination, readier certification, and the detention of many who formerly would have remained at large.

The interesting point, however, is that whatever caused the annual increase, it cannot by any stretch of prejudice be put down to Spiritualism, especially when the latest figures, those up to January 1st, 1919, and for the preceding four years are brought under examination.

Number of Notified Insane		
Persons under care in		
Jan. 1	England and Wales.	Decrease
1916	137,188	3,278
1917	134,029	3,159
1918	125,841	8,188
1919	116,703	9,138

These decreases have to be compared with the annual increases for the ten years ending with 1914, the average annual increase being 2,251.

If the present purpose were merely special pleading the case might be left there, but it is necessary to state that the large and abnormal decreases shown during the four complete war years were due to special war conditions, and mainly to an alarmingly high death rate in institutions for the insane. Thus, while the four war years show a decrease of 23,763, if the average of preceding decades had ruled, there would have been 32,767 more persons under detention.

ADMISSIONS AND DISCHARGES.

The admissions for 1918 were 21,765—2,133 more than in 1917, but 1,463 less than in 1914, which once again clearly exonerates Spiritualism from the charge of filling the asylums.

Of the 21,765 admissions in 1918, 18,561 were "first attacks"; and though the discharges of cured cases, 5,907, were 5.55 per cent. below the average of the decade of 1909-18, and the percentage to the number of admissions the lowest ever recorded, the authorities note that this would be affected by differentiated treatment of soldiers, not under their control, who, in normal times, would have swelled the percentage.

The average proportion of recoveries represents about 34 per cent. of the annual admissions. Therefore, neither the total number, the years of admission, nor the percentage of recoveries affords any comfort for the traducers of Spiritualism, for the authorities definitely state that there has been no special and startling increase during and since the war.

THE REAL CAUSES.

What are the known causes of insanity? The Commissioners in Lunacy, in their report for 1913 gave a table of figures, basing on it some strong recommendations of legislation, and the new Board of Control, in their report for 1917, repeated both table and recommendations. This table is as follows:—

TABLE OF INCIDENCE (PER CENT.) OF CERTAIN ASSIGNED CAUSES AND ETIOLOGICAL FACTORS ON YEARLY AVERAGE OF CASES ADMITTED 1908-12 FOR FIRST ATTACK OF INSANITY.

Assigned Causes.	Males, 6,089.		Females, 6,516.	
	Incidence of each Cause or Factor assigned as the above or in connection with others.		Incidence of Cause assigned without any correlated Cause or Factor.	
	Males	Females	Males	Females
Insane Heredity	22.7	28.0	6.7	8.2
Congenital Mental Deficiency ..	2.9	3.3	0.7	0.9
Puberty and Adolescence ..	5.2	5.5	1.9	2.1
Climacteric	—	10.4	—	4.7
Senility	11.6	12.2	5.6	6.8
Puerperal State	—	6.0	—	3.1
Sudden Mental Stress	3.4	5.8	1.4	2.3
Prolonged Mental Stress	21.9	23.3	9.9	10.3
Privation and Starvation	2.2	2.1	0.6	0.6
Alcohol	25.4	10.3	10.6	4.2
Influenza	3.0	2.9	1.1	1.2
Syphilis	13.3	2.1	5.7	0.8
Injuries	4.9	1.1	1.9	0.4
Lesions of Brain	3.3	2.1	1.5	1.0
Epilepsy	7.1	5.6	3.6	2.7

Both the Commissioners in Lunacy and the Board of Control drew special attention to three causes of insanity given above, rightly classed as largely preventible, namely, alcohol, syphilis, and mental stress; and they emphasised "neglect and bad environment," as an alternative phrase for mental stress, and as its principal producers.

THE FINAL QUARRY.

Now, if Spiritualism be a cause of insanity, its incidence must be sought in one line, or at most in two lines, of the table—(7) Sudden mental stress, and (8) Prolonged mental stress, since in none of the other thirteen lines can any trace be found of the most remote suggestion of Spiritualism as a possible factor. Moreover, "Prolonged mental stress," read in the light of the phrase used by the authorities, "neglect and bad environment," may be wholly dismissed for the present purpose. Thus, only one factor remains—that of "Sudden mental stress." Under that heading in the official records are included all cases of religious mania, and in these again the cases—where there are any—of Spiritualism.

The table covers five years' cases of "first attacks," the yearly average of cases being 12,605; the proportion in line 7 of "Sudden mental stress" in males, 3.4, and Females, 5.8, but these include other factors besides mental stress, and the proportion of cases of "Mental stress" standing alone is only—males, 1.4, females, 2.3. Thus the yearly average of "first attacks" of insanity, due to "Sudden mental stress" (with other factors present) may be stated as—males, 207; females, 353; total 560; and that in "Sudden mental stress" standing alone, males, 85; females, 104; total, 225.

THE TRUTH AT LAST.

From these figures, quite negligible in themselves, regarded in proportion to population, it would be necessary in order to arrive at the position of Spiritualism as a factor, to eliminate all other contributory factors, including the religious mania not unknown in the orthodox bodies. As these are not recorded, Spiritualism as a factor is practically reduced to X—a minus quantity.

In face of these figures, the traducers of Spiritualism seem to be reduced to the condition of the scholar and the schoolmaster, in the famous picture, "Both Puzzled," where the baffling problem is, "If nought be nought, then twice nought must be something!"

NEXT WEEK—"INTO THE ENEMY'S COUNTRY."

Spirit Photography.

ORGANISED by the Brook-street Spiritual Church, lecture on "Spirit photography" was given recently in the Temperance Hall, Chester, by Mr. W. Hope, of Chester, whose meetings in London were recently reported in the press. There was a large attendance, Mr. W. Wilcox presiding.

For an hour and a half, Mr. Hope showed on the screen a series of lantern slides of spirit photography that were the results of fifteen years' efforts. He admitted that very often no results were obtainable. It was very easy to take a photograph, but he denied its possibility under the conditions in which those shown that night were obtained. The work had often been tested by experts. The photographer had been the means of comforting a very great many people who previously had been in great doubt and distress; therefore Spiritualism had done a great deal of good. He was not there to convert his hearers to Spiritualism. If they had what they needed in religion, let them stick to it. But he was there to make them think.

In many cases the lecturer, after exhibiting the photograph, showed an ordinary pre-death photo with the relatives or friends had sent him for the purpose of comparison, and in most examples, the likeness was very striking. Also, after some he put on the sheet, a letter from the person on whose photo the "extra" appeared, stating what it was and the genuine conditions under which the photos were obtained. Among such letters was one from Sir Wm. Crookes, one from Sir A. Conan Doyle, who said that in the three cases where he had had successful results with the Hope circle, no hand had ever touched the plates but his own; and one from Lord Kenyon, who said that he had been very sceptical before the photograph, but was now fully convinced because the extra he had obtained was his step-father. Two or three local people who were present in the hall also appeared on the sheet with "extras."

A few examples of writing having appeared on the plate as an "extra" instead of a person were given—handwriting that could be recognised. One of these was in the handwriting of W. T. Stead. An example of colour photography—such colours as some of the mediums affirm that they could see—was also shown. The lecturer also spoke of instances of psychography, in which messages had been received on a certain selected plate out of a dozen or so, the plates not being placed in the camera at all.

IMPORTANT NOTICE.—In making up our volumes for last year we find we are short of the following numbers for 1919: 1626, Jan. 10th; 1629, Jan. 31st; 1633, Feb. 28th; 1672, Nov. 28th. Can any of our readers oblige us with spare copies of either of these?

"SPIRITUALISM AND LUNACY."—The attention of London readers is directed to the advertisement on our front page of Mr. H. J. Osborn's new lecture, "Does Spiritualism Cause Lunacy?" illustrated by many limelight pictures. The date is Tuesday, April 13th, at 7-30—music from 7—and the place Mortimer Hall, Mortimer-street, near Oxford Circus, London, W.]

We have had many enquiries for the "Telepathic Spirit Communicator," which, in previous days, was a favourite appliance for obtaining spirit messages. We have just completed arrangements for the manufacture of a limited quantity of these, despite the high cost of all materials. We can supply a well-finished boxed article with instructions, etc., at 7s. 10d. post free. Send in your order before the supply runs out.

We regret to hear that the old veteran, Mr. John Macdonald is seriously ill—and at his advanced age of 88 the hopes of his recovery are not of the brightest. He was one of the fighting line some 40 years ago, and his mediumship was of a high order. A fine command of cultured language, and more than a passing acquaintance with contemporary scientific thought gave his discourses the weight of powerful appeal, whilst his deep study of phrenology and hypnotic phenomena enabled him to present Spiritualism in a form suited to the enquirer. The "old guard" has grown thin of late and we are sure the thoughts of Spiritualists will go out to John Mac. as he was familiarly called.

The Heart of a Mystic.

Guy Bogart.

"A Propagandist I became of everything beautiful."

"Who hugs an error for its curing—
A cruel cross, beyond enduring—
Forgets the stone was rolled away.
Forgets the cross was but the master
Key to a Paradise, Disaster
May never darken with her sway.
In Paradise is day away."

—DR. G. HENRI BOGART.

"THY FAITH HATH MADE THEE WHOLE."

HUME, the agnostic, is reported to have said, "I, David Hume, the doubter, doubt that I doubt." Even the so-called atheist (though none ever in reality existed) has a faith in negation.

Nowhere is faith of more supreme importance than in science. Have you not seen a young boy who has had about three months high school training? Is there any problem he cannot solve? So it is with science. Science in the arrogance of its youth attempted to speak with the voice of authority—now it is learning to talk in accents of the wise. "I have not seen such faith" in all the churches as displayed by scientists.

Most of our hypotheses (which sounds better than working guesses but means the same) are based on the relation of phenomena to ether. What is ether? A guess. A good working foundation, but after all, only a theory. It is a working basis from which to proceed. Perhaps it is true; on the other hand, we may later find some other explanation of the vibratory foundation of life.

At the outset, let me assure you, I am not deriding science. I like the youngster, but he must know his proper place. He has accomplished mighty wonders in the enthusiasm of his bright young mind, but will in his maturity surprise the world beyond imagination's grasp. Without faith, science would die of stagnation and inanition.

What is a text book in many sciences worth after five years? Medicine cannot justly claim to be a science in its clumsy guess work and befuddled ignorance; yet, go to the texts studied by your doctors ten years ago and see the difference between those texts and the ones of to-day. But then medicine is a ghastly and sorry joke at best. Chemistry texts are out of date almost before the type can set be for their publication.

Once upon a time spontaneous generation was the mode of creation. Place a few old papers in a box and God created from the void a family of mice. In the carcass of a dead animal God created vermin. This was the truth. Scientists had faith in it—implicit faith. Do not say they were not scientists, for the work of Darwin, Huxley, Wallace (the great Spiritualist), De Vries and their co-workers would have been impossible except for the labours of these earlier scientists.

Truth that we can grasp is merely relative at the best. So, all those earlier investigators could do was to establish a working hypothesis which was truth until progress revealed the error in the content of their faith. But their faith has led on to the wonderful discoveries of later seekers.

It is only the young and the crude whose education has been gleaned from a ten cent. pamphlet or a couple of street corner lectures who mouth so glibly of "facts" instead of hypothesis.

I believe in ether. If some explanation of phenomena nearer the absolute is revealed, I shall accept that. I accept the teachings of science, but as in the case of organizations, we must use science, and not be its slaves. I am trying to prepare the world for the new world in which old standards will no longer prevail. I would not abolish organization, institutionalism, science—but I would make them all servants of society, and society the servant of the individual. I would build my hope on faith, and the foundation of both would be love. Such is the coming standard, and woe unto him who cannot measure up to that

standard, or as the little boy expressed it, "And the Lord said unto him 'Whoa!'"

THE GREATER SCIENCE.

When we realise the oneness of the universe, we will cease to divide our thinking. It is necessary to take separate tissues from the body for laboratory study, but the real beauty of living is in the body as a whole. The greater life as an expression of the ever-living I AM is not dualistic. Body, soul, spirit—these are but varying vibrations of the infinite. The "scientist" of yesterday said, "You cannot prove and demonstrate the things of spirit." Bring on, oh exalted ass, your "proof" of ether; your "proof" of your theories of evolution. Note, I do not say evolution; that is established. But the mere fact of evolution does not carry with it necessarily the theories of the methods of evolution advocated by any particular school. I have greater personal proof of re-incarnation and of the return and communication of departed spirits than Darwin had of any theory he propounded. and I am not saying this to disprove Darwinism. I am a follower of the Darwin-Wallace ideas as expanded and amplified by later scientists. I would go, however, even beyond the most of them in the pathway of Wallace, whose scientific investigations unlocked the secret of evolution in the same year that it came to Darwin, but who pushed on into Spiritualism.

Is spirit return and communication any more wonderful than wireless and radio-energy in general? What is there in re-birth one-half as wonderful as birth itself? It takes more faith to accept lots of the tenets of "material" science than the well-established facts and theories of the astral world. Oh yes, we have theories aplenty of the spiritual realms—working hypotheses there also. There is no line of demarcation between "material" and "spiritual." If you say all is spirit, I agree with you; if you declare there is nought but matter I am likewise in agreement with you; for there is only God in all the universe—whatever God may be. I do not know very much about it.

VIBRATION IS THE BRIDGE.

The key to the meaning of life is in the vibratory forces of the universe. Like all ideals and ideas, absurd cults have grown up about the vibration theory and fuzzy-minded individuals have sentimentalised over the phraseology that never gets beyond words to them. Don Marquis, the inimitable humorist-philosopher-human-being of New York, makes his heroine, Hermione, describe thus her studies in vibrations:

"Have you thought much about vibrations?—We are taking them up this week, a little group of advanced thinkers I belong to, you know—and they're wonderfully worth while—wonderfully so!

"That's what I always ask myself—is a thing worth while, or isn't it?

"Vibrations are the key to everything. Atoms used to be, but atoms have quite gone out.

"The things that make the new dances so wonderfully beneficial, you know, is that they give you vibrations.

"To an untrained mind, of course, vibrations would be dangerous.

"But I always feel that the right sort of mind will get good out of anything, and the wrong sort will get harm."

All of us are familiar with the ordinary physical properties of vibrations in hearing, seeing, smelling, and even in a more or less definite way of the manifestations of electricity and of radium. To most of us however, the greatest realm of vibration, activity of all, is a sealed book. Chemistry is a fairyland garden of facts—at least of working hypotheses that are full-blood brothers to facts. Just a peep into this wonderland of science makes the Arabian Nights pale into drab. Ordinarity of the scandal department of the Daily Eczema two days after a new sensation has attracted the public.

I am not familiar with the progress of chemistry since my college days, and get only a faint glow from the distant hills; so I cannot say what conclusions the scientists have reached. But do you want me to tell you what they will find? They will find there is no separateness in the world, no "organic" and "inorganic"; nothing "living" and "dead," that everywhere is the life of God. That evolution did not begin in the protistian protoplasm of Haeckel's revelation;

but that spirit first descended into the mineral, and that evolution has carried the unbroken thread of life from the mineral through protista, plant, man, and so up to the angels and masters of the universe. And it will be the retort and test tube; the scalpel and microscope; plus the intuitional powers of the spirit that shall reveal these facts that shall unlock the vibratory secrets that will open to mankind the new continents of the astral. I am. — Wasness and shallness fade away. Isness alone.

And the vibratory emanations of the I AM manifest in a sure and steady round evolutionary cycles—from spirit descent through ascent back to the I AM. Here is the bridge between the cold science of crude "materialism" and the blank utopia of the equally impossible "metaphysics." I have merely touched this topic, and shall return to it another time.

THE GREATEST SONG OF LOVE.

No greater poem was ever written than the Corinthian exhortation of Paul. I have always kept it in mind, but had not read it for several years, when I felt impelled to turn again to it:—

If I speak with the tongues of men and of angels,
But have not love,
I am become sounding brass
Or a clanging cymbal.
And if I have the gift of prophecy
And know all mysteries and all knowledge;
And if I have all faith, so as to remove mountains,
But have not love
I am nothing.
And if I bestow all my goods to feed the poor,
And if I give my body to be burned,
But have not love,
It profiteth me nothing.
Love suffereth long,
And is kind;
Love envieth not;

Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth in the truth; beareth all things; believeth all things, hopeth all things, endureth all things.

Love never faileth:

But whether there be prophecies, they shall fail;
Whether there be tongues, they shall cease;
Whether there be knowledge, it shall be done away.
For now we know in part,
And in part we prophesy.

But when that which is perfect is come, that which is in part shall be done away.

When I was a child I spake as a child, I felt as a child, I thought as a child:

Now that I have become a man I have put away childish things.

For now we see in a mirror, darkly

But then face to face.

Now I know in part;

But then shall I know fully, even as also I was fully known.

But now abideth

Faith,

Hope,

Love—

These three, and the greatest of these is Love.

RECONSTRUCTION CANNOT BE BY REFORM.

The age of reform is past. It will come again; but just now is a period of revolution, both in the affairs of man and of Nature. How are we going to build? There will come to my desk letters of protest because I have quoted from one of the world's bibles. Will that spirit build permanently, do you think? Let me quote from another bible, "The Gospel of Buddha": "Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth! For hatred does not cease by hatred at any time; hatred ceases by not-hatred, this is an old rule."

And again: "And thus the whole wide world, above, below, around, and everywhere will continue to be filled by love, far-reaching, grown great, and beyond measure."

That is why I say "reform" is piffle. Love is a revolutionary force; and the world must become filled with even if continents and races must be swept away by effects of Hatred. "Not-love," as the Buddhist scriptures express it. "Righteous indignation" produces the chemical reaction of poisonous secretions in the human system as "ungodly indignation"; one may die of fatal apoplexy as well as in a storm of any other kind of love." Reform-hatred is no more uplifting than reactionary-hatred. Are we sure we have the grounds on which to condemn any person or institution?

The Manu of the race is building well. He will give the world a fresh start—a new race of beings. If this new race builds on love it will scale the heights of heaven and will walk with men; if it fail we will travel again in the pathway from Atlantis to the Argonne Forest. I think the new race will not fail—the evolutionary process upward, individually and racially.

WHEN YOU ARE READY.

The Lords of Karma know only results. When you have become ready for light it will come to you. I have commended the philosophy of the poet of love, Ernest Hemingway Crosby: "I would abolish nothing except by disuse. Slavery is good for those who believe in slavery, for in a world of slaves there must be masters, and men with hearts of slaves would better be slaves. Government is good for those who believe in government, and punishment for those who believe in punishment, and war for those who believe in war. Anything is good for the man who believes in it. The first step upward is not abolition, but disbelief. Surely, if it be right to allow the man who wishes to be free, the slave must be free to be a slave."

We must have social action; but no amount of it can relieve the individual of his responsibility. There can be no vicarious atonement, and any religion based on such assumption leads its deluded followers into one of the many paths that delay the upward growth of the soul.

Reforms will help; but only a revolutionary change in the heart of the individual will avail for permanent building. Socialization is of importance only as it contributes to the growth of the individual.

The Inner Sanctuary.

THE immanence and supremacy of spirit in its highest expression as God is herein represented as the main part of all divine revelation, love the paramount quality of creative spirit. Individualised, and subject to evolutionary processes, spirit is manifested in manifold forms, exhibiting all the diverse degrees of its growth and development from the grossest form upwards. This thesis accepted, it will be wise to adopt such methods in the formation and work of home circles, now so generally concentrated on, as to ensure the co-operation of those spirits most capable of aiding our progress. With lofty and reverent aspirations for truth, little if any danger is to be feared where the inner purpose is steadily maintained. Organised bodies taking this work in hand may do well in setting an example in their own midst, arranging home circles for various classes under careful supervision and guidance, with a special "inner sanctuary" intended for conferences between executive and those in the spirit-life for suggestive and counsel, so that with such co-operation satisfactory progress may be obtained. The idea of the "inner sanctuary" is admittedly an ancient one, but its rare adoption is a weak point in administration at the present day. There are ample indications of organised work proceeding in the spirit-life, so that with increased co-operation between both sides still greater advancement would undoubtedly result; while the operations of the Divine Spirit through mediatory channels is obvious, being constantly evident throughout the world's history. Attainments are in proportion to the character and strength of desires, and in the "inner sanctuary" will be found the most needful aid.—THOMAS BLYTON.

STRIKE the words "belief" and "faith" from your memory, and demand of your inner spirit to know the meaning of what is offered.

Fireside Chats.

Enthusiast discusses with his friend Churchman the Rev. Wynn's new book, "The Bible and the After-Life."

CHURCHMAN (who is an enquirer into Spiritualism): Thanks for the loan of the book; it gives me a new conception of what you people call mediumship. It really seems as if the leaders of the Israelites were chosen because of their psychic gifts.

Enthusiast: Quite so; that is made very plain. Voices were heard by the leaders only, giving directions, which, when followed, led to victory and safety. Mr Wynn is very bold, however, in stating that God Himself spoke to Joshua and others, and that "with His own finger did God trace the Ten Commandments on the tablets of stone."

Churchman: What is your interpretation?

Enthusiast: Spiritualists would say that an evolved spirit, who once lived in a mortal body, spoke and wrote. I should have thought that the author, after his experiences of the direct voice in seances, would have observed that this modern phenomena often coincides with the Bible stories. Many times, however, the messages in the Bible were received clairaudiently, "in the medium's ear," and heard by no one else.

Churchman: Do you not think that Mr. Wynn is a courageous man to champion Spiritualism, so far as he has gone at present?

Enthusiast: I do, and he deserves the heartiest thanks of all progressive thinkers, for he is helping splendidly to break the shackles of religious bigotry that still enslave so many good people. Do you know, a pious young soul once said to me, "I should love to believe your philosophy (it is so beautiful), but I dare not."

Churchman: What did he mean?

Enthusiast: He would be afraid of offending God, and being punished.

Churchman: Now tell me your interpretation of the messages beginning "Thus saith the Lord."

Enthusiast: It all depends upon the message that follows. In all things we apply reason and commonsense. For instance, where I find a message ordering the slaughtering of men, women and children, I don't hesitate to say that such a command should never have been obeyed. It came from an unprogressed entity in the unseen. We do not kill our neighbours, even if they are brutish and undesirable. Our duty is to help lift them up, and not to imitate the cruel Turks with the helpless Armenians.

Churchman: Your view really seems to me more in harmony with Christ's teaching. I admit the God of the Old Testament to me resembles a war lord rather than a God of love and mercy.

Enthusiast: I see Mr. Wynn still clings to the dogma of Jesus the Saviour, which you and I have often debated. I was sorry to notice this, as it makes his book less acceptable to Spiritualists. But I have great hopes of Mr. Wynn's future. He has taken one big step and he will take several more before long.

Christian: You are an optimist. Apart from this point, do you accept everything else in the book?

Enthusiast: No. His views regarding the inspired word of God we cannot quite welcome. We contend that the printing press is turning out every week "inspirations from God" much more worthy of preservation than much that is in the Bible. However, let me say finally that "The Bible and the After Life" is a useful bridge between orthodoxy and Spiritualism, and will help thousands over to our side (can Mr. Wynn give us a cheap reprint), and I venture to hope that Mr. Wynn's next work will be still more in line with the spiritual philosophy. If he will take counsel with Rupert it is sure to be!

No man can be wise unless he has been foolish. We cannot get wisdom without paying for it, and we pay for it in our foolishness.

EMOTIONAL people should never follow a human being, should never part with money without receiving a tangible market value for it. Such people are easy game to pious (?) frauds.

Life After Death.

SCIENCE affirms the absolute dependence of our spiritual life upon the brain; that it is only a function of the grey matter of the brain. How, then, can function persist when the organ has decayed and is no more? It is true that a blow on the head causes unconsciousness; that arrested growth of brain produce simbeciles; that various poisons and stimulants change the quality of ideas and alter the moral nature.

Moreover, special forms of thinking belong to special portions of the brain, are indeed functions of those parts. Seeing, hearing, speaking, all have allotted areas; and, more marvellous still, there are those "association centres" on which depend emotions and feelings, and whose development decides whether the man is a criminal or a saint.

It is a wonderful and most convincing study, but even if thought is a function of the brain does it necessitate no immortality? Granting that our consciousness depends on the brain that perishes, it does not preclude the continuity of life when the brain is dead. The argument hinges on that word function.

Take for example a steam-engine. Does the engine create the steam? It produces it. That is one function. But the productive function is not the only function in existence, and that is the flaw in the scientific argument. For another example, take a window, the light pours through it. Does the window create the light? Not at all, it transmits it; and this is function number two! This transmissive function belongs to the brain. When brain activity changes consciousness changes; when one area is active, consciousness sees; when another, consciousness hears, and so on; and finally when the brain activity ceases, consciousness sleeps.

The One Infinite thought is broken up as in a lens and reflected in millions of men. The brain transmits the consciousness, and when the brain stops, that particular stream of consciousness comes no longer into manifestation. So it is seen that the knowledge provided by science is no obstacle when rightly understood and interpreted.—A. BOTHWELL GOSSE in "The Christian Commonwealth."

A CORRESPONDENT writes: In the Old and New Testaments we find various phenomena recorded. We do not know how long ago, the details were only delivered orally before they were written. We do not know who did actually write them down; not always those whose name the epistle bears. We have no guarantee of their probity, nor can we be assured that they were not in some cases too credulous; and even if they were not so, we cannot be satisfied that they were in all cases skilled enough to detect frauds, and we are sometimes forced to the conclusion that certain passages have been added to or altered to suit the whims of interpolators. The books were not written in the language we have them in, and we have had repeated discussions as to whether, in certain places, the proper translation has been given or not. Yet we are asked to accept all we read therein as Gospel truth. Well, my way for years has been as follows: Anything I find in the Bible that will tend to uplift and make me a better man, that I take as coming from God, and the rest, well I simply leave it. During late years we have had men eminently distinguished because of their scientific knowledge, and there have also been men of unblemished character, men who did not in all cases come to investigate the subject with an open mind. Some were sceptical, yet after years of patient investigation to make sure they were not deluded, they now come forward and boldly avow themselves as believers in the tenets of Spiritualism. Although they knew that by doing so they would expose themselves to derision from certain quarters, yet undeterred by this knowledge they have boldly taken their stand. All honour to them, say I, and if the present race of mankind could only get this knowledge, how much more fully would they enjoy the life they are now living? They then could more really believe some of the incidents recorded in the Bible, when they knew that similar phenomena had happened in our day. Yet some believe, or say they believe in Bible phenomena who would scout any insinuation that corresponding incidents were happening here to-day.—J.S.

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Editor and Secretary - **ERNEST W. OATEN,**

To whom all communications should be addressed.

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FRIDAY, APRIL 2nd, 1920.

EASTER HOLIDAY ARRANGEMENTS.

This office will be closed from 5 p.m. on the 1st of April (Thursday) and re-opened for business at the usual hour on April 6th (Tuesday).

Our 72nd Anniversary.

ON Sunday last the Movement of Modern Spiritualism celebrated its 72nd Anniversary, and at many centres there will be held huge gatherings to-day (Good Friday) to give thanks to the pioneers, and bear testimony to the powers of the spirit world to satisfy not only the questionings of the mind, but the hunger of the heart. Spiritualism is something more than an intellectual study or an academic investigation, it is a ministration of solace to the bereaved and brokenhearted, and a spiritual stimulus to those who are bewildered and disgusted with the clash and struggle of rival religious contestants. To those who have been sailing the seas of religious faith and speculation, it gives the compass of fact and reason, enabling them to steer into the haven of peace and security, and take sure bearings for the exploration of the newly discovered country of spiritual attainment. Where all was stormswept seas, an anchorage has been found on the coast of demonstrated fact, and not the least of the advantages Spiritualism gives is the sense of personal security. To change the metaphor—in an otherwise uncharted universe, it gives us at least a Greenwich line of longitude—a zero from which our future journeyings may be reckoned, whilst it also assures us of helpful and congenial companionship on the way. The very inception of Spiritualism contains an inference of guidance—1848—a time when a materialistic interpretation of life in the terms of matter and force was finding acceptance amongst the world thinkers. The names of Huxley, Tyndall, Spencer, Darwin, and Kelvin are but a few of those which spring to the mind, and whilst the religionist could quote other names of men of high attainment who held to religious tradition, yet in the main, these were only able so to do by telling us that religion was outside the realm of inquiry and must be accepted "on faith." Materialism was growing strong. Traditional religion was losing ground before the logical attacks of dealers in facts.

If this was true of the great thinkers, it was the least of the dangers, for the masses were beginning to realise the advantages of education and the ratio of thinkers to that of the population was increasing with the dissemination of knowledge and the ascertainment of the facts of science. Science was already discrediting the Old Testament. Evolution was taking the place of creation. The plenary inspiration of Scripture was being called into question, and the authorities contested. Agnosticism, and even

atheism, was gripping the minds of the men who matter. We think the picture is not overdrawn.

When lo! a few raps on the walls of a wooden shed in an out of the way village remote from the seats of culture and refinement heralds the dawn of a new revelation. One may rail as they please and talk about such rubbish as "snapping of toe joints," but in a world governed by all effects are the result of causes, and the cause must be adequate to the effect produced. The Fox sisters were not expecting or seeking such results—it was originally interference with their play. These unwelcome raps were at first forced upon them by some interfering intelligences. Hence, it is true that

"Unsought of us they found us,"

and from then till now the whole Movement has rapidly spread throughout the habitable globe, appealing to men and women independent of their attainments, social position or religious persuasion, until to-day the whole world stands still interrogating the spirit visitants.

The man or woman who, to-day, denies the facts attributes them solely to fraud or deception need scarcely be argued with. One might, perchance, argue away the facts of seventy years ago, only to find himself confronted with the greater facts of the present year. Most Spiritualists are such, not because of the experiences of the Fox sisters or A. J. Davis, not because of the happenings at Home or the testimony of Crookes, Wallace and others, but rather because of the personal facts of their individual experience. Our critics must not forget this!

We are not in the position of the Christian who holds his position on the isolated incidents of 1900 years ago as valuable as they may be. The evidence of the things that DID happen is made certain by the demonstration that the same things DO happen. It is as if the Archbishop of Canterbury could say of the Resurrection, "Not only did Christ die and subsequently re-appear to his disciples—the evidence of this is not only the recorded testimony, but I have seen my friend die, and he has re-appeared to me." We submit that if that were the testimony of the Church it would rest on unshakable foundations. Yet that is the position of the Spiritualist.

As the result, then, of seventy-two years of Modern Spiritualism, materialism has not only been driven into but decisively thrashed, and it is to-day retiring to its trenches. For fifty years nearly it has ceased attack, and has been on its defence. No cultured man to-day attempts to define the "genus homo" in terms of physics, chemistry and mechanics. In a truer sense than what Watt meant it, we know that "the mind's the standard of the man," for the mind is more truly the man than the body can ever be. As Sir Oliver Lodge so trenchantly said, "You do not destroy the sonata, even though you smash the whole orchestra." The modern mind has almost deleted the word "death" from his vocabulary, or at least so changed its meaning that even death is reinterpreted in the terms of life—abundant life. And so we may well reproduce the exultant statement of the legendary figure of ages ago.

"It was meet that we should make merry and be glad for this my son was dead, and is alive again—was lost, and is found." Yes! let us rejoice, for we have won through. It is not an exaggeration to say that through the activities of the spirit people, the triumph of Spiritualism over Materialism has been attained. Sad it is to note that those who should have assisted us, in fact those who in the battle we have been fighting, have been continuously attacking our flank. Far from helping, they have hindered us. Amongst their ranks there have been, and are, a few brave souls who caught the vision—who cheered and encouraged us, and these, too often have been torn and mangled by their own co-religionists, and the sacrifices of these should be recorded.

On this Anniversary, then, let us bow our heads in reverence and thankfulness to the noble band of pioneers—not only those whose names have been inscribed in letters of gold, but also to those thousands of nameless ones who still live and labour from a higher vantage point, and who in their passage through earth, held high the angel's banner on whose bright fabric is inscribed the glorious tidings.

"THERE IS NO DEATH."

CURRENT TOPICS.

It Certainly Exists.

FRAUD there has been—no one denies it. It is inseparable from human life, and the outsider would not have known it but for the fact that Spiritualists—quite rightly—have been the first to make it public. But we hold that there has never been as large a proportion of fraud amongst Spiritualists as there has of milk adulteration amongst dairymen, or hypocrites amongst Christians; and as Carrington showed us with Eusapia, half the fraud, when traced to its source, is not fraud at all, but is largely accountable to insufficient observation and physical reaction.

The Bishop of "Brum."

APROPOS the Rev. Russell Wakefield, to whom our last week's open letter was addressed. An excellent phrenological Character Delineation of his Grace appears in the "Psychic Gazette" from the pen of our old friend Prof. Severn. After reading it, one can almost anticipate that his character will bring him nearer to us as his experience of our Movement grows.

Mr. Peter Galloway.

In a popular weekly paper in Glasgow, "The Bailie," we have presented to us the smiling face of Mr. Peter Galloway, the president of the Glasgow Association. In a long sketch of his life full allusion is made to his activities as a Spiritualist, and his work for the Cause locally. The subject of the sketch has never hidden his light under a bushel, and as a prominent business man he scouts the idea that to be known as a Spiritualist is injurious to one's business standing. His popularity and smiling face are the natural accompaniments of a genial disposition, and despite his 68 years, Anno Domini treats him kindly.

Mr. J. Tinker.

LYCEUMISTS throughout the country will regret to learn that the recently appointed secretary of the B.S.L.U. is resigning his position, and intends joining his son in South Africa. The health of himself and wife has made this step essential. We regret the inconvenience thus caused to the Lyceum movement in having to select a new national secretary, but we wish Mr. and Mrs. Tinker "Godspeed!"

Sir A. C. Doyle.

SIR ARTHUR will visit Bristol on April 20th, Bath on April 21st, and Swindon on April 22nd. In the two latter towns we are not represented by any organisation, and we appeal to those in the district who are interested to rally round and use every endeavour to advertise the meetings. There should be an effort made to establish societies in these centres. A city without a Spiritualist Society is, in these days, like beef without mustard.

Another Ally.

A VALUABLE series of articles from the pen of Mr. G. H. Lethem, J.P. has been appearing in the columns of the "Weekly Record," Glasgow, and have been well illustrated by a number of spirit photographs which have been secured with the Crewe circle. The writer is possessed of the facile pen which bespeaks a trained journalist, and is another one of the army of scribes who are coming our way.

Who is He?

MR. LETHEM is an editor who has had charge of important daily papers in Leeds and Glasgow, and is one of the founders of the National Union of Journalists. Without undue elaboration, he tells a plain and convincing story of personal-experiences in which, by table messages, automatic writing and direct voice, he has conversed with his own son.

His Testimony.

HE says, "To me Spiritualism means primarily and chiefly proof of survival after death. It means much more—it means belief in the spirit world and belief in God, but survival is the foundation upon which all the rest is built, and it provides proof in abundance.

That to me is not now a matter of debate. I have passed through the stage of doubt to belief, and from belief to certainty."

The Value of Spiritualism.

WE wish we had space for the whole of Mr. Lethem's testimony, which we hope will see book form. He insists that our mediums are invaluable and should be protected rather than despised and persecuted. He insists that there is nothing supernatural in Spiritualism, and declares that our practices are religious in their implication and atmosphere, whilst he contemptuously scouts all idea of their being diabolic or satanic in their origin.

Mr. Joseph McCabe.

IN a succeeding article, Mr. Joseph McCabe attempts to criticise the evidence offered, and for his reputation's sake, would have done better to leave it alone. All the mediums are in collusion, and of course, everyone knew of Mr. Lethem's intended search—found his whole history and that of his family, and pieced together a story that deceived him. Since all the mediums were unpaid, as eighty per cent. of mediums are, it was very kind of them to go to all that trouble and expense—what for? Perhaps this RATIONALIST can tell us.

Irrational Rationalism.

AND since every year thousands of people (unknown even by their neighbours—the rank and file of everyday life) are getting the same evidences, every medium must have at hand a psychical "Who's who" with five or six pages of the history of every one of the fifty millions of inhabitants of this island. A compilation which would run in thousands of volumes, and then the deceptive medium must memorise the lot, or else read these particulars to the sitters, keeping the thousands of volumes out of sight! We thought we understood Rationalism. In fact, thought we were Rationalists, but in the face of such a travesty, we are throwing up Rationalism for common sense.

Elastic Theories!

REALLY, Mr. McCabe! Do come down to mother earth. Theories such as these may stretch awhile, but there is a breaking point. And may we suggest that this matter cannot be settled on the platform or in the newspaper. A couple of seances would expose the real nature of Mr. McCabe's puny criticism—wind! mere wind!

"The Freethinker" and Spiritualism.

A SERIES of articles are appearing in "The Freethinker" concerning Spiritualism by E. J. D., and it is quite refreshing to find at least one critic who endeavours to judge impartially. Not that the writer always succeeds, but he does convince us that he at least approaches the subject without venom. A previous series of articles by W. Mann were stuffed so full of inaccuracies (misstatements and partial statements of FACT), that the task of rectifying them was too large to be undertaken. E.J.D. is able to say, "Generally speaking the fraudulent side of Spiritualism is exaggerated." But then the word "fraud" is a very useful one, and it has been the custom for superficial investigators to treat it as a sort of "lodging house cat." If anything occurred in the seance-room which was not understood, it was easier to shout "fraud" than to investigate as to its cause.

"SPIRIT "MUSIC.—The great boom in Spiritualism is giving rise to some remarkable stories, not only as to messages alleged to have been received from "the other side" through mediums and by automatic writing, but also concerning the amazing powers suddenly discovered in people who have hitherto not been interested in psychic matters. Thus a young girl of a well connected family has recently been "impelled" to write down musical scores. The music is said to be of an original character, and the remarkable thing about it is that this girl has absolutely no musical tastes and no knowledge whatever of music. She cannot even read what she has written.

The Coming Man: A Prophecy.

Dr. Alexander James McIvor-Tyndall.

IT MAY BE that what I am about to say may sound to some of you as merely sensational.

But, I can assure you that every occult initiate to-day shares in this belief, namely:

This earth is being prepared for a higher civilisation, a more advanced order of beings, than we can at this moment even conceive.

Materialists and metaphysicians, physicists and psychologists agree absolutely in point of declaration that there is a great cosmic action underlying life-manifestation.

The difference in point of view of the metaphysician and the materialist lies almost wholly in the name given to the results of this cosmic action.

The materialist calls it "evolution," and the metaphysician calls it "uncovering of consciousness."

The former conveys the impression that we are creatures of this law—that we are acted upon from a power outside and beyond us—in fact, materialism teaches duality in nature.

The metaphysician claims that every apparent step in advance is but the unfolding of the knowledge and power inherent within us—the uncovering of a vast area of consciousness which remains unchanged throughout all the cycles of action—even though we are, during many of these cycles, unconscious of this fact.

For example, it must be apparent that the force of electricity which has so changed our civilisation has always existed. It is only recently that our out-reaching consciousness has been able to cognise the possibilities of this force.

In the same way all the apparent discoveries of our modern twentieth century life are not new forces, new powers or new growths—they are but new to us because we have not hitherto been sufficiently awake to the possibilities in this vast universe.

The human mind has been like a seed buried in the earth.

As long as there is not within it that inner urge toward expansion, so long is the seed limited to the very small space in which it is located.

But when, under the action of rain and dew and sun and storm the seed expands, bursting its covering that held it within the limited space, then it became the plant, the flower.

The most alert minds of this century have come to the conclusion that the race is about to burst the bonds of its limited concepts—that inner urge towards a broader, freer, fuller life—a life above the sod that we see alike in seed and in man, has unquestionably brought us to the point where we must expand into a happier, larger civilisation.

Perhaps some of you may have read the story by H. G. Wells called "In the Days of the Comet."

In this story Wells describes the new order of life, the great change that comes over the world, after a catastrophe caused by the earth's surface coming in contact with a comet. The chapter of vital interest to the world is called "The Awakening," and is afterwards alluded to as "The Change." Wells is called "the scientific prophet." I believe that he has no idea himself that he is a metaphysician. He regards himself as a materialistic scientist, and is so regarded by the world.

Probably the word "metaphysics" would convey to his mind something very different from its real meaning, which is simply higher physics—nothing more than higher physics.

You know the world at large has still got the idea that metaphysics is forever opposed to what the materialist calls "commonsense."

As a matter of fact, it is simply the very heart and essence of commonsense, because the metaphysician knows that the results manifest in the visible are from invisible causes—he knows that the human mind has but begun to know its own capacity.

May we not see this in the merely physical life?

The child has within it all the possibilities which later are manifested in manhood or womanhood.

He cannot acquire this power.

He can but unfold it, come into a recognition of it.

Growth, then, is not something outside and beyond—something external and phenomenal—something that power that we may call God, or Evolution, confers upon—assuredly not.

Growth is from within—like the seed that expands into a flower.

And so I claim, and everyone who seeks below the surface of human events and experiences asserts, that the embryonic God, man, is about to unfold into a consciousness producing a civilisation as different from ours of to-day as the full-blown flower is apparently different from the seed.

I know that there are many, very many perhaps, who will not grant this truth.

From the purely superficial viewpoint it would almost seem that the race is becoming conscienceless.

We daily hear of dishonesty among our trusted officials and the clergy deplore the growing tendency to scepticism of the old faiths, or rather I would say, of the old beliefs. The alleged sanctity of the home, of marriage, of the family, from the surface viewpoint, becoming invaded. We find less and less disposition toward exclusiveness. We find more and more disposition toward amusement. Churches are empty on Sundays, while the world seems to want to enjoy itself. We find less and less inclination toward labour. The world is rebelling against grind and sordidness. We find on every hand a disposition that has been characteristic as reckless extravagance. We find woman entering the field of world-activity, shirking, it has been said, the duties of motherhood and the home, and we find less and less fear of an avenging god which has been denominated in many quarters Godlessness, indecency, infidelity, and other names with which the master, fear, has so long lashed the race into unwilling submission.

Now I am going to tell you that these so-called evidences of human depravity are evidences of growth, even one of them. Does this seem inconsistent? Let us, then, go back to the seed for our lesson.

During a certain stage of the development of this seed into the beautiful flower, we may observe ugly growths attached to the bursting bulb. There are worm-like tentacles sprouting from it, and if we did not know that these are a part of the process of growth, we would say: "The seed is spoiled. It is assuredly going to the dogs," and no one doubted us we would but need to point to the ugly worm-like growths emanating from it, despoiling its hitherto smooth shell-incrusted surface. Would not that be the conclusive evidence of the seed's depravity? Indeed, it is.

So there are those who see in these growing-pains of the race nothing but evidences of our total depravity and our inclination to go over irrevocably to the devil. But the person of insight may also discern in all these seeming evidences of our lack of conscience, a reaching out after the soul's end and aim—Freedom.

For the first time in our world's history, the world at large is hurling defiance in the face of our great taskmaster, Fear. It is dethroning this monster of autocratic, unmerciful, vain-glorious, heartless power, that has been presented to the mind as God, an external power, who could do with us as he willed. The uncovering of all these evidences of dishonesty point to two important facts in our growth, namely:

The demand of the soul for truth. The uncovering of any unhealthy condition, whether social or economic, is an assurance of the inward urge of the sub-consciousness of the universe toward truth.

Another object is to prove to us the nothingness of position, power and wealth. The s.s. "Titanic" disaster brought to us forcibly the truth that the only real wealth is the wealth of character, of charity, of brotherly love, of altruism, that which makes for world betterment is service to each other. We need these lessons. If we did not need them, rest assured we would not have them. The universe is grounded in wisdom and integrity. There are entities in charge of the regeneration of this old earth who will not nor can, make a mistake. Do not believe for one moment that we are not miles and centuries in advance of the puritanical civilisation if consciousness could be measured by centuries or miles.

And I say this, in face of the fact that the churches are becoming empty, in face of the fact that political graft is apparently rampant, in face of the fact that divorce and so-called immorality may be pointed out in so-called "high" places and low places.

The man of the future (and not so far distant future either) will stand upon free ground. He will not need either prisons or law-courts. He will not need the restraint of physical force to keep peace with his fellow-men, because he will know that his fellow-man is himself. It has been said that the highest law is to "Love thy neighbour as thyself," but we are coming to the higher knowledge that "thy neighbour is thyself." The coming man will not be a slave to manual labour. The grind of poverty and the millstone of idle wealth are alike degrading. Man should be free from both. The self-conscious man—that is, the man who knows himself as an indestructible part of this cosmos—should not, nor will he, either grind in labour nor degenerate in idleness. He will create, evolve, and develop the cosmic power within him, into beautiful happiness-producing conditions. All work will be a pleasure—a labour of love—not a necessity. That is the only thing that makes work (manual labour) either a grind or a degradation—the necessity for it.

True, if we had not imagined that there was a necessity we would not have produced what we have in the way of improved conditions. But when the apparent necessity is passed, and it is rapidly passing, we will find a joy in work that has never yet been found. Measured by the limited compass of one man's lifetime, the millenium has seemed long coming, and, indeed, it may yet seem to such limited view still a long way off, but be sure that it is here at our very hand.

The unhappiness of kings, the degeneracy of the very rich, the unreliability of those in positions of so-called "honour," are but the signposts that point us to the real way of honour, of power, of kingship. They are but the cry of the larger consciousness that says "Can't you see the nothingness of externality—can you not see that honour lies only in truth, that every man may be a king in his soul, that happiness lies not in wealth or material power, but within?"

I tell you, dear friends, man is beginning to find God, because he is learning that he himself is this omnipotent, omniscient Being, which has been presented to his mind as God.—"THE KALPAKA" (India).

D. D. Home's Levitation.

SINCE the McCabe-Doyle debate brought this matter into question, we think it wise to put on record in THE TWO WORLDS the following account by Lord Dunraven, which was published in the "Weekly Dispatch" for March 21st, as our readers will see very little of the account if it is written from memory, the bulk of the story being taken from a letter written about the time of the incident.

Concerning the mediumship of D. D. Home, one can only say that when a man braves the contumely of his own generation without encountering any serious suspicion, and earning for himself the reputation of an honourable gentleman, it ill becomes future generations to call his genuineness into question when nearly all the witnesses have passed away, especially so when a man's escutcheon can only be besmirched by calling those witnesses either fools or prevaricators. The case is not even an exception—other witnesses saw similar phenomena with Home. Lord Dunraven is to be congratulated on his courage. He writes:—

My attention has been drawn to accounts of a debate on "Spiritualism" on March 11th between Sir A. Conan Doyle and Mr. Joseph McCabe, in which the latter is reported to have described the alleged wafting of Mr. D. D. Home from window to window as one of the greatest pieces of trickery to be found in the whole Spiritualistic Movement.

Assuming the substantial accuracy of the report, I, as the sole survivor of those present on the occasion, think it my duty, in justice to the dead, to mention the facts as recorded by me at the time.

They are extracted from a long letter descriptive of the evening to my father, who was much interested in the

subject. Whether my letter was submitted to the others present I cannot now say for certain. I have no doubt that it was, for my custom was always to ask others present to test the accuracy of any record that I kept.

The date was December 16th, 1868. Those present were myself (then Lord Adare), the late Lord Crawford (then Master of Lindsay), a cousin of mine, Mr. Wynne (Charlie), and Mr. D. D. Home.

ON THE THIRD FLOOR.

The scene was Ashley House (in Ashley place). Speaking from memory, it consisted of two rooms facing the front—that is, looking on Ashley-place—a passage at the back running the length of the two rooms, a door in each room connecting it with the passage. The locality is thus described in the letter to my father.

Outside each window is a small balcony or ledge, 19ins. deep, bounded by stone balustrade 18ins. high. The balustrades of the two windows are 7ft. 4ins. apart, measuring from the nearest points. A string-course, 4ins. wide, runs between the windows at the level of the bottom of the balustrade, and another, 3ins. wide, at the level of the top. Between the window at which Home went out and that at which he came in the wall recedes 6 ins. The rooms are on the third floor."

The following account of the incident is extracted from the letter to my father:

"He (Home) then said to us, 'Do not be afraid, and on no account leave your places;' and he went out into the passage.

FROM ROOM TO ROOM.

"Lindsay suddenly said, 'Oh, good heavens! I know what he is going to do: it is too fearful.' Adare: 'What is it?' Lindsay: 'I cannot tell you; it is too horrible!' Adare says that I must tell you; he is going out of the window in the other room, and coming in at this window."

"We heard Home go into the next room, heard the window thrown up, and presently Home appeared standing upright outside our window. He opened the window and walked in quite coolly. 'Ah,' he said, 'you were good this time,' referring to our having sat still and not wished to prevent him. He sat down and laughed.

"Charlie: 'What are you laughing at?'

"Home: 'We are thinking that if a policeman had been passing and had looked up and seen a man turning round and round along the wall in the air he would have been much astonished. Adare, shut the window in the next room.'

"I got up, shut the window, and in coming back remarked that the window was not raised a foot, and that I could not think how he had managed to squeeze through.

OUT HEAD FIRST.

"He arose and said, 'Come and see.' I went with him; he told me to open the window as it was before, I did so; he told me to stand a little distance off; he then went through the open space head first, quite rapidly, his body being nearly horizontal and apparently rigid. He came in again, feet foremost, and we returned to the other room.

"It was so dark that I could not see clearly how he was supported outside. He did not appear to grasp, or rest upon, the balustrade, but rather to be swung out and in."

Such are the facts as narrated at the time. I make no comment except this. Rigorously speaking, it is incorrect to say, as I think has been said, that we saw Mr. Home wafted from one window to the other.

As to whether he was or was not, I am concerned only to state the facts as observed at the time, not to make deductions from them.

WHEN the truth has manifested in the soul of man it desires nothing except a more distinct manifestation; it fears nothing; it is divine.

THE people who raise an army and build a navy will be the ones to suffer by that army and navy. "He that draws the sword shall perish by the sword."

To be clairvoyant is not to be spiritual. The best materialising medium on earth may be a devil. Many mediums are so material that their power is no spiritual gift to them.

Thoughts on Love.

GLADYS TATHAM.

THIS commandment have we from Him, "That he who loveth God, love his brother also." Thus St. John, one of the greatest of Christian mystics, sums up the incidence of brotherly love as the inevitable corollary of the recognition of the Fatherhood of God. And not John alone, but every teacher worthy of the name has taught how the way of Love is indeed the only way, and that until mankind has come to realise that "God is Love, and Love is God," can humanity hope to solve the great problems which confront and baffle the more thoughtful minds of the present time. It is not enough to give out our love to only those who think as we do. We must expand our love-consciousness so as to include all that has life (and what is there that has not some share of the vital spark?). Not that it would be possible, or even desirable, to lavish on all and sundry the outward expressions of our love, but if we have love in our heart toward all beings, it will quite simply and naturally express itself in the way most suitable to the particular occasion. It will "radiate" out from the Divinity within us, even as the light streams out from the sun, comforting and vivifying everything within reach of its rays. And this outpouring of the Divine will not be limited to particular "times and seasons;" once we open our hearts to love, our capacity for receiving it will expand. The more we "radiate" and give, the more we are given. We are then used as the physical vehicles for a Divine Force, we become veritable dynamos of spiritual energy, channels through which God deigns to express Himself to the world even as He expresses Himself in Nature, for "the God of flowers is God of Love." It has been said that love "doesn't pay." Oh, the folly of such a remark! Even on the material plane we can prove the falsity of such a belief. Look for the moment at the man who, shutting love out of his life, has lived for self alone. Is he the better for doing so? Even though he may have amassed wealth, does it bring him happiness, can it buy him health? His existence is one dreary round of feverish attempts to find satisfaction and rest. And all the time the soul within him cries out that "All is vanity," because love is shut out. Who is the happier, here and now, on this earth-plane, a man such as we have pictured above, or one who, realising that service is the truest form of worship, has spent himself in the service of those who passed his way, who has given out love freely until he has become a veritable focal point for the Divine energy? The question answers itself.

Love of God and love of our neighbour were the two great truths which Christ spent his life in teaching. In a world wherein the Fatherhood of God and the Brotherhood of man was taught, not as an academic view, but as a living spiritual verity to guide the conduct of life, conditions would be vastly different from those to which we have, alas, grown accustomed. There would be no "social question" in such a world, because love, being the guiding principle of life, would keep us from all that was out of harmony with our moral and spiritual growth. Neither would there be a "labour problem," because love would teach the basic truth, "that no man liveth to himself alone, but that all are members one of another." That the employed and the employer were interdependent, and that the hurt of one was an injury to the other. Where love reigns, injustice must vanish. Where love reigns, there is no fear, "he that feareth is not made perfect in Love." The pessimist does not yet know the perfect way of Love. If he did, he would no longer fear the seeming darkness of the cloud before he entered therein, for he would feel assured that the Light was still shining to guide him upwards along the path, and that though the road might be rough, yet Love would never forsake him. How much more beautiful our lives might be if we would but open our hearts to Love! Instead, we shiver in the twilight of selfishness, wondering why we feel so unhappy.

Come out into the glorious sunshine of His Presence! Open the door of your inmost self to the glory of Love, and in your turn reflect these rays of the Divine, that all with whom you come in contact may feel the better for having met you. No longer will you complain of the emptiness

of life, nor the hollowness of friendship. "Seek ye first the kingdom of God" (i.e. Love) and all these things shall be added to you."

"Join hands, then, Brothers of the Faith!"

What e'er your race may be,
Who serves my Father as a son
Is surely kin to me."

CORRESPONDENCE.

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

THE CHRIST OF TRADITION.

SIR,—Is it not glaringly apparent that the majority of disputants re the above attach too much importance to the letters of inquiry. "The letter killeth, the spirit maketh alive." Christ lives forever in hearts spiritually attuned. To seek him in order to dispel him is not likely to be a success. We must come as little children (humble suppliants) imbued with a spirit of innocence and trust if we would realise his greatness and bask in the sunshine of his blessing. Then, and only then, shall we be able to say with unshaken confidence, "I know that my redeemer liveth."

E. P. PRENTICE.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in forwarding income for February: Lancaster Society, £1; Mrs. Nixon, 5s.; United Societies, Sheffield, £4 12s.; Mrs. Brown's Circle, Barrow, 10s.; Morecambe Society, £2; York, St. Saviourgate, £1 10s.; Ladies' Sewing Meeting, Newcastle, £6 6s.; Burnley Society, North-st., 10s. 6d.; Mrs. F. D. Cranstown, 10s.; Mr. and Mrs. Circle, Cardiff, £1 10s.; Tottenham Lyceum, 10s.; Total, £18 4s. 6d., for which I am very grateful to Societies, Lyceums, and friends. It makes the work easier and pleasanter for your secretary when subscriptions come in without extra work all the year round, showing that friends and Societies are interested in the welfare of the old folks. With heartfelt thanks to all,

MARY A. STAIN.

FURNISHING A HOME CIRCLE "HOLY."

SIR,—May I ask the kind advice of your older (but not more constant) readers how best to furnish a room set apart for the Home Circle, so as to obtain the best atmosphere for realising highest results. We propose placing in the "Holy" framed portraits of dear ones (relatives and friends) who have gone before; any pictures obtainable of spiritual subjects; the Holy Bible, and other sacred scriptures; a few devotional books and portraits of "passed" and present preacher and Spiritualist notabilities. Are curtains and carpet hindrances, or should the floor be bare? We not use a table. Would wooden, wicker, cane or leather chairs be best? Some authoritative advice would be helpful to many.

REV. GEORGE WARD.

A TRANSCENDENT QUALITY.

SIR,—While as a whole endorsing Mr. Gregory's statements, allow me to suggest that there is a transcendent element in things spiritual. We need not only to "recognise the limitations of our knowledge," but to realise the potency of the Love that passeth knowledge. Facts are stubborn things, while the highest truth is deep seated, instinctive and emotional. The sunbeams may play up on the darkened window of the soul, but only the spiritually attuned welcome the glorious sunshine, and revel in the breezes that reach us from the country not very far off.

E. P. PRENTICE.

God is nowhere manifest but in ourselves, hence prayer to self is not necessary. Our guardians who have gone before require no prayer. We ask of them, and are given.

REPORTS OF SOCIETARY WORK.

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 100 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-meetings 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.

5.—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.

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

ASTON.

On Sunday, Mar. 21st, Master A. Clayton, the boy medium, of Nottingham, gave some of his experiences gained on his Welsh tour, and also at the Crewe Circle, giving the audience an opportunity of inspecting some spirit photographs of his spirit guides taken at Crewe. In the evening he gave an interesting address on "Spiritualism: its critics, ancient and modern," followed by remarkable clairvoyance, full names being given, and in many instances giving details of events that had occurred, almost forgotten by the recipients of the messages. These meetings were the first of a seven-days' mission in the Midlands, and those who have had the pleasure of listening to him previously agree that his gifts of speaking and clairvoyance have improved.

CHESTER-LE-STREET.

SPECIAL propaganda services were held by this Society on Saturday and Sunday, March 20th and 21st. The address at the Saturday evening meeting was given by Mr. J. Laverack, of Redcar (late of Normanton), on "The development of the human soul." He was followed with rapt attention by the large audience present. Mr. Ben Carter, of Sunderland, followed with clairvoyance, his excellent descriptions being much appreciated. Mr. Gransbury, of West Pelton, also gave a short address full of encouragement to the young workers in the movement. On Sunday evening the hall was packed, whilst many people had to be turned away. A splendid address was again given by Mr. Laverack on "Genius: its power and purpose." Nothing like it has ever been heard in this district. Mr. Carter also spoke feelingly and gave some good clairvoyance. In the after-circle considerable assistance was given by Mrs. Wood, of Dunston. Many great meetings have been organised by Mr. and Mrs. Clayton since they opened their mission in 1913, but nothing to equal these week-end services. Spiritualism is making rapid growth in the district.

Croydon: Mr. Tayler Gwinn answered questions. PROS.: Sunday next, 11, Mr. P. Scholey; at 6-30, Miss Scratcherd.

EALING.

ON Wednesday, March 17th, the Ealing Society held a propaganda meeting in the Longfield Baths Hall. Mr. Percy R. Street addressed an attentive and interested audience on "Is Spiritualism Opposed to Religion?" and the frequent bursts of applause denoted that his points had reached home. The address was followed by some convincing and well-recognised clairvoyance given by Mrs. Edith Marriott. Miss Edith Bolton's singing of "Peace and Rest," and "Abide With Me," and the orchestral music of Messrs. A. J. and J. A. Ensor and Miss L. G. Ensor did much towards making pleasant and harmonious conditions.

ECCLES.

MRS. JENNIE WALKER visited Eccles on Friday, Feb. 19th, and gave a very fine address to a crowded audience, who very much appreciated the efforts of the visiting medium, especially as Mrs. Walker had suffered a nasty fall off the car, and was badly shaken. Just how the Eccles Spiritualists appreciate the efforts of the M.D.U. may be gauged by the fact that although a special hall could not be procured, and the meeting had therefore to be held at the Spiritual Church, Barton-road, a sum of nearly £3 was collected.

BEESTON.

THE N.M.D.U., in an endeavour to open out in those districts within its area where Societies are non-existent, have recently held a series of propaganda meetings at Beeston, Notts. The meetings, which have covered a period of five weeks, have been held in the Adult School, and have been most successful, and good prospects remain for the formation of a strong and healthy Society. Mr. Chambers, Mr. Walker, Mr. Warren, Mrs. Barton, and Mrs. Butlin, of the E.C., and Mrs. Spencer, of Mansfield, and Mrs. Warren, of Leicester, have most kindly given their services, the full fruits of which it is hoped will be seen ere long. The local friends are handicapped by the lack of hymn books, and the receipt of any old copies by Mrs. Martin, 79, Chilwell-road, Beeston, Notts., would be greatly appreciated.

MANCHESTER & DISTRICT UNION.

UNDER the auspices of the above Union a very successful series of meetings was concluded on Feb. 22nd, conducted by the well-known exponent and demonstrator, Mrs. Jennie Walker, of London and Canada. On Monday, Feb. 15th, she visited Hadfield, and a most appreciative audience greeted her in the Public Hall. From reports to hand her visit will long be remembered in that area. Mr. F. W. Baconably presided. On Tuesday, Feb. 16th, Mrs. Walker visited the Denton Spiritualist Church, when Mr. D. Morgan presided over a crowded audience. As reported last week, her eloquent delivery delighted her listeners. Much good should result from her visit to this centre. On Wednesday, Feb. 17th, another crowded gathering welcomed her in the South Manchester Spiritualist Church, the meeting being ably presided over by Mr. J. C. Chappell. The meeting in the Cheetham Hill Public Hall on Thursday, the 18th inst., was well attended. Mrs. Walker again delighted her hearers. Mr. E. W. Oaten occupied the chair, and in a few well-chosen remarks, referred to the good work being accomplished by our sister. Her address and clairvoyance were all that could be desired, and it is hoped that many more similar meetings may be held in

the near future in this district. Mrs. Walker successfully conducted a crowded meeting in the Eccles Spiritualist Church, Patricroft, Mrs. E. Holden ably presiding. A return visit is looked forward to by the friends in this area. The concluding meeting was held on Monday, Feb. 22nd, in the Radcliffe Spiritualist Church, Railway-street, where again Mrs. Walker gave an impressive address and clairvoyance which delighted her listeners. Mr. D. Morgan ably presided. The meeting was a crowded one, and will live long in the memories of all who were privileged to attend. The thanks of the Union are due to the various officials of the above-mentioned churches for their valued assistance in making the meetings a success, also to the organists and soloists for services rendered, and to Mrs. Renshaw for her kindness in officiating at the piano at the Cheetham Hill and Eccles meetings. On the intervening Sundays Mrs. Walker conducted crowded meetings in the Sale Spiritualist Church and Manchester Central Spiritualist Church, and it was through these bookings that the M.D.U. were privileged to arrange the above-mentioned series of meetings. It is hoped that many similar arrangements may be made in the future to aid in propagating our truths.

LONDON.

ON Thursday, March 18th, in co-operation with the Lewisham and Peckham Societies, the Union of London Spiritualists held a Propaganda meeting in the Ladywell Baths Hall, Lewisham. The chair was taken at 7-30 p.m. by Mr. Richard Boddington, who introduced the speaker for the evening, Mr. Percy R. Street, the subject being "Is Spiritualism Opposed to Religion?" which was handled in Mr. Street's usual breezy and forceful manner, and must have given much food for thought. After the address, Mrs. Neville gave some convincing clairvoyance. The singing of "Beyond the Dawn," and "Abide With Me," with violin obligato, by the Misses Beale and Smith was highly appreciated.

SCUNTHORPE.

THE week-end services of the above Spiritualist Church were taken by Mrs. George, of Sheffield. Her subject in the afternoon was: "In my Father's house are many mansions," showing clearly the way we must rise from sphere to sphere returning to influence towards the higher life, the teachers who have engineered the world in its teachings. Scientists, philosophers and kindred spirits seeing the necessity of progression are our constant companions, but it necessitates in our outward life that the character must be clean, so that the reflection of many shine on those who sit in the clouds. Her subject at night was "Evolution," which was faultless. Her clairvoyance was almost all recognised.

LONDON, Brixton. — Mrs. Maunder gave an address on, "The transmutation of values."

Ealing: Address by Mr. W. Ford, of Reading, on "The Awakening." PROS.: Sunday, April 4th, Mrs. T. Davis; Wednesday, April 7th, Mrs. Jamrach; Sunday, April 11th, Mr. Humphries.

S.L.S.M.: Morning circle conducted by Mr. Richards. Evening, Mr. J. Lovegrove gave an address. Mrs. F. Kingstone gave clairvoyance.

Tottenham: "The light of reason" was the subject of a highly interesting address by Mr. G. R. Symons. A well filled hall listened attentively to the way he treated his subject, and everybody was well pleased.

DEVON.

THE desire of the Exeter Spiritualist Society to further spread the Movement, big propaganda meetings were held at Bradninch, Exeter and Exmouth recently. Mr. F. T. Blake of Bournemouth (whose name is now a household word in Exeter) was approached, and with his characteristic enthusiasm accepted the invitation to conduct the meetings. Mr. H. A. Grainger presided at Bradninch on Wednesday, the Town Hall being besieged early, and before the time for the commencement of the meeting, it was crowded, leaving numbers of disappointed persons on the wrong side of the doors. Mr. Blake spoke on "Modern Spiritualism," and claimed that its teachings sought to give a realisation of the Fatherhood of God and the Brotherhood of Man, and to direct mankind to a higher spiritual condition of life. He also emphasised the fact that Spiritualism was not hostile to existing systems of religious thought, but that it sought to supplement by a larger measure of evidence and a greater revelation of truth, the efforts of all organisations making for the development and upliftment of man. At Exeter the following afternoon, the large Barnfield Hall, was crowded. It is claimed to be the largest afternoon meeting ever held in the Hall. Mr. Blake, who was met on rising to give his address by a loud burst of applause, gave a most interesting address during, the course of which he said that he was there to declare with all the definiteness of which language was possible, that death did not exist. The King's Hall, Exmouth, in the evening, was unable to accommodate the crowds that wanted to hear Mr. Blake. The large audience listened with keen interest to what was to most of them the first utterances from a Spiritualist platform, and were noticeably impressed both with the address and the clairvoyance. The mission was a great success, and further meetings will be arranged. They evidenced the desire that exists for greater information on the subject of Spiritualism. Mr. Blake gave clairvoyance at each meeting, and was supported by a large number of the Exeter friends.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, APRIL 4TH, at 6-30 and 8-15, MRS. A. E. BENTLEY.
MONDAY, at 8-15, Members' Developing Class conducted by MRS. EASTWOOD.
TUESDAY, at 8, Public Developing Circle conducted by MRS. FORREST.
WEDNESDAY, APRIL 7TH, a Lecture will be given by MR. W. ROOKE at 8.
THURSDAY, 3, 8-15, MRS. SHAKESHAFT.

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

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

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

OPEN CIRCLES

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

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

SUNDAY, APRIL 4TH, at 6-45 and 8-15, MRS. RICHARDS.
TUESDAY, at 8-15, MRS. APPELEY.
THURSDAY, at 8-15, MRS. SHEARSMITH.

Society Advertisements.

Manchester Society of Spiritualists,
38, MASKELL ST.

SUNDAY, APRIL 11TH, at 6-30 p.m.
SPECIAL MEMORIAL SERVICE
in memory of Mr. D. W. SIMS, late Auditor, and for over 30 years a trustee of the church

Speaker: MR. TIMMS.

All old workers and friends are specially invited.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, at 7-30, OPEN CIRCLE.
SUNDAY, APRIL 4TH, at 3 and 6-30, MISS COTTERILL.
MONDAY, at 3 and 7-45, MR. RIDGEWAY.
WEDNESDAY, at 7-45, Open.

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

EASTER SUNDAY, MRS. LEWIS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, APRIL 4TH, OPEN CIRCLE at 6-30. At 8, MRS. ANDERSON.
Lyceum at 2-15.
WEDNESDAY and THURSDAY, No Meeting.
SUNDAY, APRIL 11TH, MRS. BRIGGS.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, APRIL 4TH, at 2-30, 6 & 7-30, LYCEUM OPEN SESSIONS.
WEDNESDAY, at 3 & 7-45, MRS. FARER.
THURSDAY, at 7-30, Members' Circle.

Coventry,

ARCADIA HALL, WHITE STREET.

SUNDAY, APRIL 4TH, MR. AND MRS. AYRISS.

Dunfermline Society of Spiritualists,
MASONIC HALL, NEW ROW.

SUNDAY, APRIL 18TH, in Masonic Hall, New Row; MONDAY, in Pioneers' Hall, at 7-30; TUESDAY and WEDNESDAY, at 7-30, Circle, Dunfermline; THURSDAY, Rosyth, Circle, 7-30.
MR. ROBERT DAVIES, Manchester.
Lyceum at 2-30.

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

SUNDAY, APRIL 4TH, at 11-15, MRS. MANSELL. At 6-30, MR. EVERETT.
WEDNESDAY, at 3, Interviews. At 7-30, Public Circle.
SATURDAY, at 7-30, MRS. MANSELL.

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

EASTER SUNDAY, at 11-30 and 7, MRS. M. GORDON, also Monday at 7-15 and Tuesday at 3.
THURSDAY, 7-15, Inquirers' Meeting.
APRIL 11TH, DR. VANSTONE.

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

SUNDAY, APRIL 4TH.
At 11, Questions answered by Spirit Control. At 3, Lyceum. At 7, MRS. M. CLEMPSON.

FRIDAY, at 8, Public Meeting.
SUNDAY, APRIL 11TH, MRS. GORDON.

SUPPORT OUR ADVERTISERS.

Society Advertisements.

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

SUNDAY, APRIL 4TH, at 3, LYCEUM 11-15 and 7, MRS. HARVEY.
SUNDAY, APRIL 11TH, MRS. KEN.
EASTER MONDAY, at 7, GRAND ST.
All are welcome. Silver collection.

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

SUNDAY, APRIL 4TH, at 11, MR. J. ELLA. At 6-30, MR. J. OSBORN.
SUNDAY, APRIL 11TH, at 11, MR. CLARK. At 6-30, MR. W. SAUNDERS.

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

SUNDAY, APRIL 4TH, at 7, MRS. B. and Mr. KIRBY.

Ilford Psychic Research Society,
ASSEMBLY ROOM, BROADWAY, CHURCH.

Patron: SIR ARTHUR CONAN DOYLE.

SUNDAY, APRIL 4TH, at 7, MR. J. ELLA.
THURSDAY, APRIL 8TH, at 3, Ladies' Meeting—MRS. GOODE.
FRIDAY, APRIL 9TH, at 8, MRS. MARRIOTT.

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

SUNDAY, APRIL 4TH, at 6-30, MR. JAMRACH.
MONDAY, at 3, Ladies' Meeting.
TUESDAY, at 7-30, Circle.
Lyceum every Sunday at 3.

Manor Park Spiritualist Church,
SHREWSBURY ROAD

SUNDAY, APRIL 4TH.
At 11, Service for Healing and Spiritual Development. At 3, Lyceum Open Session. At 6-30, Alderman D. J. DAVIES.
THURSDAY, at 8, MRS. A. JAMRACH.

Plalstow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, APRIL 4TH, at 6-30, MRS. BLOODWORTH.
WEDNESDAY, at 3, MRS. LAW.
THURSDAY, MRS. GOODE.

Woolwich & Plumstead Spiritualist Church,
INVICTA HALL, CRESCENT ROAD.

THURSDAY, APRIL 8TH, at 8, MR. IRWIN.
SUNDAY, APRIL 11TH, at 7, MR. GWINN. Public Circle afterwards.
Lyceum every Sunday at 3 p.m.

DOES SPIRITUALISM CAUSE LUNACY?

MR. H. J. OSBORN, Chairman of Spiritualists' Rendezvous, London, has prepared, in the form of a Popular Lecture, a critical and complete scrutiny of official facts and figures on this subject, constituting a conclusive and answerable exposure of the fallacy persistently asserted. He is willing to make an arrangement, to deliver the lecture before public audiences, and, if desired, can be fully illustrated, through lantern, by many portraits, photographs and tabular statements. The lecture should be addressed to Mr. Osborn, 41, Cartwright Gardens, London.

Society Advertisements.

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

SUNDAY, APRIL 4TH, at 7, Mr. G. T. GWINN.

SUNDAY, APRIL 11TH, Mrs. MAUNDER.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, APRIL 4TH, at 7, Mr. H. BODDINGTON and Mrs. SUTTON.

SUNDAY, APRIL 11TH, at 7, Mr. AND Mrs. W. F. SMITH.

Kingston Spiritualist Church,
BISHOPS' HALL, THAMES STREET.

SUNDAY, APRIL 4TH, Mr. FORD, of Reading.

WEDNESDAY, at 7-30, Public Meeting.

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

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

SUNDAY, APRIL 11TH, Mr. BODDINGTON.

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

SUNDAY, APRIL 4TH, at 3-30 and 7-30, ALDERMAN D. J. DAVIS.

WEDNESDAY, Mr. G. W. SAUNDERS.

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

SUNDAY, APRIL 4TH, at 6-30, Mr. G. R. SYMONS.

WEDNESDAY, APRIL 7TH, at 3, LADIES' MEETING — Mrs. PRINCE.

THURSDAY, APRIL 8TH, at 8, Mrs. EADEY.

SUNDAY, APRIL 11TH, at 6-30, Mr. R. BODDINGTON.

FORWARD MOVEMENT at 11. Lyceum every Sunday at 3.

British Magnetic Healers' Association

The British Magnetic Healers' Association are holding an "American Tea" at 21, Manor Street, Ardwick Green, Manchester, on APRIL 7TH, at 8. There will be a novelty Sketch and Sale of Work and other entertainments. Admission free. All are invited.

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Births, Marriages and Transitions.

Ordinary intimations when printed under the above heading, will be inserted as follows: Six lines, 1/- Above six lines, 3d. per line. Payment must be sent with the intimation. Poetry not accepted.

TRANSITION.

ROBERTS.—On March 19th, at Salford Royal Hospital, Sam, the dearly loved husband of Nellie Roberts, passed into the Higher Life. We tender our grateful thanks to all the members and congregation of Salford Central Spiritualist Church for their prayers, their warm-hearted sympathy to us in this our hour of sorrow. It has cheered us, and has helped us to be brave.—MRS. ROBERTS AND FAMILY, 15, Tootal-rd., Weaste.

To Ladies. A Valuable Hint.

Write for my "COMFORT" Booklet on the new "WEAR-AT-EASE" Indispensable to every Woman and Girl.

Address Manageress, Lena Andreae's Patents, 26/28, Holborn Viaduct, London, E.C. 1.

Miscellaneous Advertisements.

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

MR. HARVEY METCALFE (Kettering) wishes to return thanks for the many letters of appreciation and thanks in connection with his recent free offer (psychic correspondence course). Only one MS. was returned insufficiently addressed. Will this Glasgow gentleman kindly write again?

WORK Two Hours Daily at home. Several pounds weekly easily earned by following my valuable "Work Two Hours Daily Instruction Book" (114 pages) 1s. 9d. I guarantee failure is impossible. Genuine offer, suitable for all. This advertisement is not inserted to deceive the unwary, but to help you to earn an honest living without hard work. Money returned if not satisfied.—ALBERT FEATHER, (X Dept.), 93, White Abbey Road, Manningham, Bradford, Yorkshire.

SPEAKERS' OPEN DATES, Etc.

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

MR. GRATTON, of Nottingham, is reluctantly compelled to cancel all dates prior to going abroad, and thanks all Societies and friends for their kindly hospitality.

J. H. SHARPE, the Boy Medium, of Birmingham, cannot accept any engagements until 1921. Thanking all Societies for inquiries.

MRS. MARY INKPEN, 5, Aleaxnder-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.

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

OLDHAM SPIRITUAL TEMPLE, CORONATION STREET, MUMPS.—Booking for 1921. Mediums and speakers are respectfully invited to forward open dates at once to H. TAYLOR, 52, Brunswick-street, Oldham.

FOR SALE.

GILBERT'S OINTMENT quickly cures eczema, barber's rash, ringworm, warts, cuts, poisoned sores, bad legs, piles, boils. Relief for corns and tender feet. Large boxes, post free, 1/3.—GILBERT, Woodborough, Notts.

WANTED.

LADY wants board residence in house of people interested in Spiritualism, Southampton. Apply Box X, T. W. Office.

WANTED, a Few Copies of the Service of Song, "A Terrible Lesson." State number and price.—R. BAXTER, 25, Oak-street, Great Harwood.

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UNDER THE AUSPICES OF THE UNION OF LONDON SPIRITUALISTS.

LECTURES will be delivered by

SIR ARTHUR CONAN DOYLE

On "DEATH AND THE HEREAFTER,"

In the EAST HAM TOWN HALL, on Wednesday, April 7th, at 8 p.m.

The Chair will be taken by Councillor GEO. P. DEAN, J.P., Mayor of East Ham.

Doors open at 7-30 p.m. SEATS, Numbered and Reserved, 5/- and 3/6; Unreserved, 2/- and 1/-.

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

In the GREAT HALL, GOLDSMITHS' COLLEGE, Lewisham High Road, New Cross, S.E.,

Near Marquis of Gransby (kindly lent for the occasion),

On THURSDAY, APRIL 8th, at 8 p.m.

The Chair will be taken by His Worship the MAYOR OF DEPTFORD (Lieut.-Col. Sir WILLIAM WAYLAND, J.P.). Doors open 7-30 p.m. Admission by Ticket only. SEATS, Numbered & Reserved, 5/- and 3/6; Unreserved, 2/- and 1/-.

TICKETS can be obtained from the Spiritualist Churches at Brixton, Stockwell Park Road; Camberwell, Windsor Road, Denmark Hill; Peckham, Lausanne Road; Lewisham, The Priory, High Street; Woolwich and Plumstead, Crescent Road; or from Mr. C. J. WILLIAMS, 115, Tanners Hill, Deptford, S.E.8.

Tickets for this Meeting must be obtained in advance, as they cannot be sold at the doors.

MANCHESTER AND DISTRICT UNION.

Special Addresses by **Mr. E. W. OATEN** (Editor, "The Two Worlds")

IN THE

Large Co-operative Hall, Radcliffe, on Easter Sunday, April 4th,

Afternoon at 3 o'clock, Subject: "Are the Dead Alive?"

Evening at 6-30, Subject: "The New Revelation!"

Silver Collection to defray Expenses.

Mr. C. G. RICKARDS will preside.

Hymn Sheets Provided.

LEEDS DISTRICT COMMITTEE.

Seventy-Second Anniversary of Modern Spiritualism

TO BE COMMEMORATED AT THE

National Spiritualist Church, Kirkgate, Wakefield, Easter Monday, April 5th.

SPEAKERS: MRS. WARBURTON, MESSRS. ROTHERY, BALDWIN and BEETY.

CLAIRVOYANCE: MESDAMES CALVERT and OXLEY. MASSED LYCEUM SESSION at 10-30 a.m.

PROPAGANDA MEETINGS at 2-30 and 6-30 p.m.

Bring own Rations for Dinner.

PUBLIC TEA PROVIDED, 1/- EACH.

SILVER COLLECTION.

HAWKSHEAD SPIRITUALIST CHURCH, SOUTHPORT.

HAWKSHEAD STREET (BETWEEN MANCHESTER ROAD AND QUEEN'S ROAD).

Easter Sunday, April 4th, at 3 and 6-30, Miss Barton.
Easter Monday, April 5th, at 3 and 8, Mr. Rex Sowden.

VISITORS TO SOUTHPORT ARE CORDIALLY INVITED.

SKIPTON SPIRITUAL CHURCH.

EASTER CELEBRATIONS, SUNDAY, APRIL 4th AT 2-45 and 6 p.m.

Subject: "SPIRITUALISM, THE LIGHT OF THE CHURCH."

By PROFESSOR TIMSON, F.B.P.S., of Leicester.

EASTER MONDAY, APRIL 5th,

PRIVATE DELINEATIONS on Phrenology, concerning Health, Character, etc., by PROFESSOR TIMSON, the eminent Phrenologist. Hours: 10-30 a.m. to 12 noon; 2 to 4 p.m.; 5 to 6-30 p.m. Terms moderate. Old friends rally round.