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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.

No. 1692—Vol. XXXIII.

FRIDAY, APRIL 16, 1920.

PRICE TWOPENCE.

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At 7, Mr. PERCY SMYTH.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,692—Vol. XXXIII.

FRIDAY, APRIL 16, 1920.

PRICE TWOPENCE.

Belief in Immortality Founded on Facts.

W. P. Byler.

A LARGE proportion of the human family base their hopes of immortality upon what they are pleased to call the law of God as taught in the Bible.

The laws of God and the laws of Nature are synonymous expressions as they are generally used. They are both meaningless expressions to my mind. Nature, or natural, is a condition or state of existence and not a law. A natural condition is unchangeable.

The term law signifies a rule of conduct enacted by some supreme power to govern a collective class or body of persons, and is changeable when circumstances make it necessary.

When I use the term God in this discussion I mean the supreme Intelligent Power of the universe, and not a person. I claim that God never enacted a law for any purpose whatever; neither to govern man, the earth, nor anything in the earth. I know this statement will seem very strange to many people. The first question they will ask in astonishment is, "Why, has not God made a law to punish people for their wicked actions?" NO. "Will not God punish anybody?" NO.

But do not understand me to say that people will not be punished for wrong doing. I further affirm that there is no escape from punishment for misdeeds; but God will inflict it. The effects of your acts through life will be reap what you have sown. It is the principal property of fire to burn; if you are foolish enough to stick your hand in the fire you will get punished for your ignorance. Did God punish you? No, you punished yourself. There was no law that the fire should burn you. It was the principle inherent in the substance that created the fire, and you would have known the effect that it would produce if you put your finger in it. God did not create the matter, nor the principles, nor the qualities inherent in the atoms or ingredients which produced the fire; he only combined them for man's benefit. It is man's privilege or prerogative to use any species of matter in any way that will bring to him comfort and happiness.

As a premise of my philosophy, I will state that I have never been able to discover more than three elements of existence. They are Life, Mind and Matter. (I have written in a former article upon the subject of life, mind and matter, but I hope to be excused for referring to that subject again, as it is the foundation of my argument in this discussion.) Life is the all-motive power of the universe, it permeates everything in existence. Mind is the Supreme Infinite thinking, reasoning and controlling power of the universe; it is the sum total of intelligence. Matter fills the universe—there is no such thing as space. It is that in which all forms are created, and it is that through which life and mind function. These three elements constitute what I call God, and the same elements are what constitute man. Life and mind are manifested in all forms of matter. But there is no combination of matter that can produce a thinking, reasoning being. Mind is an element in itself, and controls its own functioning powers. These three elements were never created, and can never be destroyed.

God, or the Infinite Mind, never created matter, because matter is co-equal in its existence with God. Since God did not create matter, He could not make any law of matter. But mind can and does control matter. Every form of matter has properties and principles of its own. There are three specific qualities which belong to the Infinite

Mind; they are Love, Wisdom and Power. Love produces the desire to act; Wisdom works out the plan; Power is the active execution. These are three of the principal attributes with which God has endowed man. They place man above the animal.

Mind is manifested in all created things: suns, moons, planets, plants, animals, birds and man. Where mind is embodied in any created form it is derived from the Infinite Mind.

There are a great many species and a great many degrees or grades of fineness in matter. It is an old and true saying that "Like attracts like." It is the property and character of every species of matter to attract its own kind, and it will also attract and combine with other species where there is no affinity in the properties. There is a special property that belongs to certain species of matter, that of reproduction. The quality of matter, attraction and cohesion, is the cause of evolution, growth and development. When a man desires to create or produce anything, he first conceives an idea in his mind of what he wants to produce; he next considers what materials it will require to produce the desired effect. Then by his will and the motive power, Life, he procures the necessary materials and combines the different articles according to their properties, and the work is accomplished, or approaches completion. The work is not completed in an instant; it progresses by degrees, or evolution, until completed. That knowledge is one of the attributes with which God has endowed man. The Infinite Mind doubtless knows the properties and qualities of every particle or atom of matter, and when He desires to create any particular thing, He selects such matter as will produce the desired effect; His will and life forces combine the ingredients and conduct the evolutionary process unto completion.

We will suppose that God desires to create a planet; it seems most reasonable that He would select a sufficient amount of material or ingredients containing the properties which, when united, would produce a planet germ. He would place that germ where he desired the planet to be developed and remain. He would then put the life forces to work evolving that germ, and by the attractive properties in the germ the evolutionary process would begin, and in time a large planet would be developed. In the course of time it would be ready to sustain plant life.

Then the Supreme Mind would determine plants should be produced first. We will say that Infinite Mind formed the idea that he wanted to start with an oak tree. The first thing would be to select certain elements in very small particles, having the necessary properties, and form them into a small germ. That germ must contain properties to produce roots, then trunk, leaves, etc., and lastly the reproductive properties to form the acorn; all these properties must be combined in that little germ. After the germ is formed it is conveyed to a place of concealment, where it springs forth, and by the force of life evolution takes place, and in time it becomes a large tree and brings forth acorns for reproduction. That acorn contains all the ingredients of matter necessary to reproduce another tree.

This illustrates the whole of creation, and all the law about it lies in the knowledge of the properties of the matter used.

Man was created in the same way. He originated from a germ, through the process of evolution. Man was never created a full-grown being. But there was one additional manifestation of Infinite Mind in the creation of man. It is this: While in the embryotic state, when it has progressed to a state where the form was complete,

God invests it with a mind, and from that time on it is a living spiritual being. When God created man, He endowed him with His own attributes, and made him free to do and act as he pleases. He made no law to govern him, but left him to work out his own salvation through matter, for the development of his mental faculties and to gain knowledge through experience. If he undertakes to use matter contrary to its qualities or properties, he will suffer defeat, and, therefore, obtain wisdom. If a man always lives and acts in harmony with the properties of matter, no trouble will ever come to him. Ignorance is the greatest curse to man, therefore, learn to be wise.

Life is the force in matter, and mind controls that force. Everything that exists is natural. It is impossible for anything to be unnatural, because every atom of matter acts according to the properties inherent in that atom. There is no such thing as accident. What we call accident is the result of carelessness or ignorance.

In order to keep in view the gist of my argument, I will recapitulate a few of the main points:

First, the Infinite Mind we call God has infinite knowledge and power over life and matter.

Second, every particle and every species and degree of matter has its own peculiar properties and qualities which are primordial per se, and God creates by using the material that has the properties requisite to produce the desired effect.

Third, God having set apart and individualised a part of His own life, mind and matter in the form of man, and endowed him with His own attributes, has made man an independent self-existent being which can never be destroyed. Man is truly an offspring of God.

Fourth, God's attributes are Love, Wisdom and Power. These attributes are inherited from God by man.

Love is the grandest attribute of mind, and the greatest manifestation of love is that which is extended to the offspring; and it is exhibited throughout animal life, from man down to the lowest microbe. Wild animals will defend their offspring at the risk of their own lives. Disturb a nest of little ants, and each one will grab an egg and make for a place of safety.

Since we see the manifestation of love so great in animal life, and know that love is an attribute of mind, are we not warranted in assuming that love was the great incentive of God, the Divine Mind, to create man from His own life, mind and matter? And that God loves His offspring as much as the animals do theirs? Think what God has done for man: made him the crowning piece of all His creation. In fact it seems that He has created all things for man's benefit. In view of these facts can we doubt His love? Can we imagine for one minute that God created man to exist for a limited time and then intends to destroy him? I think not. No animal wants to limit the existence of its offspring. God's love must be superior to animal love.

The fact that God created man from His own elements and endowed him with His (God's) own attributes, made him a thinking, reasoning, progressive, self-existent being, proves that he intended that He should remain an eternal entity.

I do not contend that this physical body, which is visible to the physical eye, is immortal as an individuality, but that it contains an individualised form which is the real and immortal man, having the attributes of God. Spiritualism has demonstrated this fact. The real man is composed of finer material; it is the essence of the more potent than physical form.

Some readers may disagree with some of my statements, but it must be remembered that some of them are merely hypothetical propositions.

If the foregoing argument is good logic and true philosophy, it is the strongest evidence of man's immortality that can be produced. The fact that man lives after death does not prove immortality. There has never been a spirit who lived long enough to prove it.

Some may disagree with me regarding the laws of Nature, but I will say, in conclusion, to make my theory clear, "the word law presupposes a lawmaker." No power can make a law to govern matter. The word Nature signifies the properties of matter—not a law. Atheists and materialists say, "All things are created and governed by

the law of Nature or natural law." I claim that God, Infinite Intelligent Mind, by His voluntary will, methodically and judiciously using matter which has the right properties can create anything He desires. That is a manifestation of knowledge and power, not the operation of law. "PROGRESSIVE THINKER."



"Power to Talk With Dead Born in Some Says Lodge.

Acceptance of Fact of Communication, He Declares will Turn People to a New Religion that does Preach Heaven or Hell.

DEATH means nothing to Sir Oliver Lodge. With the weight of years upon him, he calmly made this statement recently when interviewed at the Ritz-Carlton Hotel, New York. He wants to utilise the time that is left him, says, and to "do his job" to the very end. But passing through the veil which, he believes, is gradually becoming transparent means merely the continuance of his scientific work on a larger scale.

"I am firmly convinced that I shall continue my scientific work when I leave the earth," Sir Oliver said. "That is why I do not worry about death. It is one of the laws of nature that nothing is wasted, and the years of study I have put in will be crowned, I hope, with the results that I have sought for but not always attained. My scientific discoveries have meant more to me than my communication with the dead. The latter was more or less involuntary; the former was the sum and substance of a lifetime's work."

SIMPLER THE LIFE, STRONGER THE TIE.

There was an enveloping geniality about Sir Oliver as he talked. Glints of dry humour lit up his conversation. He met each question with a wrinkling of his forehead and a slight smile that illuminated an unfurrowed brow. From time to time he unwound his great length from the depths of a comfortable chair as the telephone bell rang incessantly and he coped with the invitations showered upon him. There was nothing either dreamy or detached about his demeanour as he deplored the terrible rush of American life.

Three things he expressed as his beliefs in the course of the interview: (1) That the power to communicate with the dead is born in some and is subject to cultivation; (2) that the simpler the life one leads here, the stronger the tie with those who have gone before, and (3) that the scientific acceptance of the fact of communication will revolutionise the world and turn people toward religion—a new religion that does not preach the gospel of heaven or hell. Sir Oliver admitted that his convictions about communication with the dead were growing from day to day.

WANTS TO COMFORT BEREAVED.

"We are working toward the peak from which we can see beyond," declared Sir Oliver. "I do not say that we have reached it, but when we get there I am sure we shall find that the great prophets and saints have preceded us. They have not had the painful climbing that has retarded our footsteps, for they rose by intuition, inspiration or whatever you like to call it."

"I am out for missionary work, and I do not care whether people accept my theories or not, but I do want to give such comfort as I can to those who have been bereaved. The volume of scepticism in Britain scarcely can be said to have increased with the war. In fact, it has been more pronounced than ever before, because of the recent discoveries that have invited concentrated attack. I do not care to make predictions. I am no apostle. Most of my attention has been given to things that I could verify."

"I think that the faculty to communicate with the dead is born in one. It is like a talent for music or art. It can be cultivated. It is futile for persons who have not this gift to spend their time trying to acquire it. But if they have the germ, or whatever it is, they can strengthen it with practice. At first the communication will be monotonous and painful, as one practises scales in learning music. Later harmony will come."

GIFT DISCOVERED BY ACCIDENT.

"But how is one aware of having this gift?" "You discover it by accident, just as you discover that you are an artist," replied Sir Oliver. "I expect the time will come, however, when this gift will be scientifically recognised. In this era, if a child were to develop clairvoyant powers, it either would be whipped or given medicine."

Asked if one's mode of living had any effect on one's power to communicate, Sir Oliver said he believed that a calm and placid way of living helped matters. Personally, he believed in the quiet, simple life, where one had time for thought and study, he said. In his opinion, it was a pity to see men and women chasing madly after temporal things to the exclusion of spiritual affairs.

"I would not say that life was entirely simple beyond the veil," the scientist continued. "There are many different grades of life, just as there are here—some of them are complex, others distinctly simple. We all get what we deserve. Do not think for a moment that my theory has anything to do with the transmigration of souls. But I think if we are only fit to live like devils, why, that is how we shall live. On the other hand, if we have led useful, decent, simple lives here, we are likely to continue in the same way."

"IT PAYS TO GO STRAIGHT."

"You know, I think, the great mistake the Church has been making all these years has been its insistence on a top place and a bottom place. It is my conviction that there are hundreds and thousands of grades on the other side. And there will be many forms of medicine! Oh, yes! it pays to go straight while we are here. None of our study or effort is ever wasted. All we can do to develop our character and mentality now will have an appreciable effect on our future existence."

"When it is scientifically discovered that we continue our existence after this life, people will be up against the greatest fact of existence. It inevitably will bring people back to religion—not to old-fashioned religion of heaven and hell, but a broader conception of the universe and its purposes. People live by their instincts, not by their knowledge. This is why I am so certain of the ultimate understanding that is coming."

When reminded of the work of James Moore Hickson and asked what he thought about faith healing, Sir Oliver said:

"I think the influence of the mind on the body is greater than anyone suspects or knows, and that there are many remote diseases which can be influenced by suggestion and the action of the sub-conscious mind. But I prefer to see this work done by scientific means—by psycho-therapy for instance."—*"NEW YORK HERALD."*

Some Queer Happenings.

P. Fredk. Visick.

SOME months ago I was called to see a man friend who was lying ill. Upon entering the house, my attention was drawn to an eight-day clock which had been dislodged from the mantelpiece on to the floor, and I was assured by the invalid's wife that the clock was discovered upon the hearth-rug ticking away merrily as if nothing had occurred, but the whole of the ornamental parts of the case severed. By its side stood a small Indian idol with its head broken off.

Putting aside the feeling of wonderment that possessed me, I went upstairs to the invalid's room, which was reached in time for me to see him breathe his last. Had I have known the period of transition to be so very near, I should not, of course, have remained below even for those few moments expressing my astonishment at what had occurred. I should then have had an opportunity of bidding my friend farewell, for I am sure the nearness of what is called death had no terrors to so kind and generous an individual, who, by the way, had seen active service in the East, to which the disease which hastened his transition may rightly be attributed.

When the usual formalities were at an end, and the

funeral had taken place, I resumed conversation with the widow, and she assured me that on the night before her husband's death (while he was delirious) he made references to the little idol, which he had brought from India some years ago, and pictured it in his bedroom (whereas it was below in the kitchen) taking up various positions in the room. He became quite vexed with it, and threatened to "cut its head off." Strange, is it not, that its head was severed in falling, though he did not recover consciousness and so become acquainted with the fact.

For a pendulum clock (as distinct from the lever variety) to maintain its position in falling and continue to go, is remarkable. I might add that he had spent much time repairing the clock before his illness. Strange to say the numerous other things on the shelf (small enough to have been blown off in a draught) were unmoved.

Of the idol I have a little more to say. A friend of mine offered to repair it, being more used to the repairing of bric-a-brac than myself, while I undertook to deal with the clock. The offer to repair the idol, however, was respectfully declined. Its newly accredited owner (the widow) preferring not to allow it to remain in the house. She, therefore, gave it to my friend (who incidentally was in partnership with me at the time), and he conveyed it to our shop. Before it had been in the place many hours, I happened to be engaged in the making of a china-cabinet and while beading in the glass, it broke right across without any blow whatever from the hammer, or undue pressure. Later in the day, over goes a seven-pound tin of paint, which was altogether irrecoverable. Before I could give vent to my feelings at these losses, the shop boy returns late from dinner with an apology, having been sent to summon a doctor to a man suddenly taken ill in his mother's house. Still later in this most eventful day, we were persuaded by a man (who has the police on his track) to purchase a brand of gas mantles which he claimed were absolutely unbreakable! This was quite true until once lit, for you could wilfully throw them about. They were, however, of a brand that never required lighting a second time, for they did not last long enough. We brought three dozen at eight shillings and six pence a dozen, and afterwards learned that they were "throwouts" sold to the unscrupulous at 7s. 6d. per gross! I refer to this at length merely to emphasise the ill luck. At this juncture we offered the idol to a collector of curios, telling him of the occurrences, and he declined to accept it.

As a rule it is quite easy to give things away, so we again offered it, this time to a dealer in bric-a-brac. Upon asking him a few days later whether any ill had befallen him, he told us that he had parted with it for sixpence. Incidentally he was a Scotchman! We could not get him to give any reason for its quick disposal.

Adverse circumstances have since compelled a dissolution of partnership, the writer being still without employment, and his late partner holding on with great difficulty to the threads of a rapidly declining business.

Being ever ready to learn, I have given an account of this true story to a number of people, who, of course, refer to it as a mere coincidence. Yet many of them have the audacity to wear mascots such as black cats, horse-shoe (jewellery, lucky pigs, and the well-known swastika. These are said to bring their owners good luck. If good luck is assured to the owners of these charms, surely there are charms and ornaments capable of conveying BAD luck to those possessing them. Either such things appertain to good and bad, or neither; or the argument is one-sided.

Undoubtedly there are good and bad influences surrounding all we see around us. The minds of those who took part in their manufacture for instance. For are not all things the outward manifestations of those producing them? It is the mind of Turner manifested in his sunsets. It is the mind of Mascagni manifested in "Cavalleria Rusticana"; it is the mind of Marconi manifested in all that pertains to wireless wonders.

In the words of one of the greatest of men, we all have much to learn, and it is pleasant to know that nowadays the imagination of men and women, great and small, is becoming more and more respected, whereas at one time the thinker and the "dreamer" would have been burnt at the stake.

From "The Other Side."

WE are noting with ever growing satisfaction the widespread interest and conviction that is drawing in the minds of earth's children, and the less aggressive, even faintly tolerant attitude of the press towards the spread and growth of true Spiritualism, the revelation of the twentieth century. What passes on the earth plane is as an open book to spirit vision, hence we learn that the subject of spirit messages and phenomena of all kinds is now continually brought before the notice and consideration of readers of all classes and grades of intellectual attainment in the pages of popular magazines, and in the daily papers, some of which now forbear to sneer or to try to explain away what is beyond their ken, and are content to publish marvellous facts without comments. This is, indeed, a step in advance, and one over which we, on "the other side," rejoice greatly that at last our efforts of long years are bringing forth the fruit we desire, and public attention is being universally called to our messages of comfort and hope, and to the opening up of communication between the two worlds—the seen and the unseen.

From the "raps" at Hydesville, the table tilting levitations, materialisations at seances, ouija boards, phenomena of all kinds, up to the inspired messages from higher spheres, all have been to serve our purpose to attract first, perhaps mere curiosity, then interest, followed by earnest and persistent investigation; thus raising the consciousness to higher planes, calling the earth children from the slough of materialism in which they lay immersed so long, to realise that the material world is not their home, that the spirit within is immortal, and that spirit can commune with spirit even while wrapped in the earthly vesture of clay; and that each may learn to unfold latent faculties, undreamed of potentialities lying dormant within. That is the aim and object of our mission from "the other side"; to comfort those that mourn and to raise the thought and aspirations of all to the marvellous possibilities awaiting each "spark of Divinity." Just as the Salvation Army used their big drum, brass bands, and various curious, wholly unconventional methods to attract the attention of crowds and draw them within their halls where they must listen to their services and messages, so we have utilised means to attract attention to our own. We would not have any feel satisfied at the present level of attainment. Truly, there are heights beyond on which we desire to see your feet planted.

Having gained the attention desired through various phases of spiritual phenomena (the kindergarten stage of experience), we now seek to draw you ever onward and upward. There is so much to teach, so much to learn. Incidentally, even the press in spite of itself, has done much to further our Cause. All great movements have had to pass through the periods of persecution, slander, contempt and ridicule. We call to mind Galileo, Copernicus, Darwin, and hundreds of others whose new revelations in the world of science upset all preconceived and generally accepted ideas, and were, therefore, maligned and persecuted in every conceivable manner.

The prophets in bygone days, each in his turn, suffered likewise, heaven-sent messages rejected, and themselves hounded often unto death. Every reformer who has arisen in the Church universal of every sect, has been looked on with hatred and suspicion by his contemporaries, and has had to stand amid silence and ignorance dauntlessly proclaiming the message given him to deliver to a stiff-necked and stubborn world. We look back through the centuries, and trace the fate of every bearer of any new aspect on the Eternal Truth of the ages. Always intolerance, blind incredulity, ignorance and suspicion, with cruel persecution, the old, old cry, "Away with him!" from the days when the master teacher of Nazareth walked this earth, down to the present day; and the most virulent opposers of any new revelation have been the chief priests, scribes and pharisees of that generation. In a word, the world religious and sectarian.

It is a truism that "the heresy of one generation becomes the accepted truth of the next." So shall it be with the movement called Spiritualism. All the ridicule, spite, criticism and slander heaped upon it have served to draw

public attention to the great and wonderful tidings brings to a world in tears. Now, even the clergy are beginning to investigate and examine with some toleration our credentials with an open mind. That all we ask as a commencement. The result is certain. Most sceptical are being convinced of the reality of communication between the physical and spiritual worlds. Therefore, children of earth who bear before the standard of our great revelation to humanity, upward. Hold on your way dauntlessly and fearlessly. Proclaim the higher truths we bring with no unsound. "The fields are ripe with the harvest." Earthly weary children, hungering and thirsting for spiritual are ready, eagerly waiting to receive our glad tidings of great joy. See to it that your own ideals and standards be the highest. Beware of a spirit of bigotry, intolerance, pharisaism even in your own ranks. Again we say "Beware!"

Cultivate a sweet and wide toleration for all opinions and convictions. Broaden your outlook, be ready to receive fresh messages, new light on old teachings. Our message is universal. There is a growing conviction that even among Spiritualists a form of sectarianism is creeping in and nullify our best efforts. Therefore, we speak with you that with pen, lips and above all, your life devoted to the best and brightest, you will seek to influence silently your own immediate surroundings, realising the tremendous power of thought, of personal influence. And by propaganda, from the platform, and through the press, set ever before the people our highest, purest teachings. They must, and will, be a conviction.

"The harvest, truly, is plenteous, but the labourers are few." We pray the Lord of the harvest that true labourers may be prepared and sent forth into the great harvest of earth. We need your earnest, indefatigable co-operation. Work in the coming year as you have never worked before. Each one according to the talents, the ability, the opportunities for service entrusted to his or her capabilities. Let each consider his or her responsibility in the Movement.

You are not admitted as "members" of the spiritual brotherhood for men's personal advantage or enjoyment, but each a living unit and assistant in a vast brotherhood of help and comfort and inspiration to humanity. Therefore, live as brethren, be pitiful, be courteous, ever seek the good of others, bearing forth our message to all children of life beyond the grave, of uninterrupted communion and fellowship with the inner unseen worlds, both now and then; of powers within each which can be developed if that development be sought in a right and selfless manner, not for your own gain, satisfaction or advantage, but with the view of helping and blessing others.

"The night is departing; the day is breaking, and the shadows flee!" We, on "the other side," are ever watching ever exerting strong beneficent influences, cheering, guiding, helping you onwards. The leaven of our teaching is working throughout the world, which shall, at last, rejoice in the sure knowledge that death has lost its sting and the grave its victory. To each member of the Movement we would say, "Excelsior! Onward, upward!"

Be not content with a low dead level. Aim at setting free the imprisoned "angel" within you. There are no limits to your possibilities. No heights you may not attain if you will. The mountain peaks glow beyond, the fellowship of the blessed is open to you, the inspirations and vibrations from the higher spheres await the quickening of your consciousness to respond to their influences. Climb ever upwards in your earth pilgrimage unto the goal, even as Paul of old, who said:

"Not as though I had already attained or were already perfected, but this one thing I do, I press towards the mark for the prize of the high calling of God."

Our motto for every member of the Spiritualist movement is EXCELSIOR!—THROUGH "FRANCESCA."

THE way to defeat religious intolerance, sectarian insolence, and social tyranny, is so to live that we do not know of their existence.

Manchester Celebrations.

THE Annual gathering in celebration of the Anniversary of Modern Spiritualism was again held in the Co-operative Hall, Downing Street, Manchester, on Good Friday, and was characterised by enthusiastic scenes. The company began to assemble two hours before the advertised time, and throughout the day the building was a hive of animation. The festival afforded opportunities for the exchange of views between workers in the Movement who seldom see each other, and we noted many present who have spent over thirty years in the service of our beloved cause. The proceedings were ably presided over by Mr. Ernest W. Oaten, Editor of *THE TWO WORLDS* and President of the S.N.U., supported by the officers of the Manchester District Union. The speakers were Mrs. Ruth Darby, always an acceptable and dignified exponent, and Mr. Geo. F. Berry (vice-president of the S.N.U.), whose enthusiasm is ever a tonic.

Miss Ada Gibson, of the Halle Concerts, and the possessor of a clear, flute-like voice, was the vocalist, and Mr. R. Blackey, an acceptable elocutionist. Mr. F. Meadowcroft officiated as accompanist.

Punctually at 2-15 the Chairman led the principals to the platform, and after the hymn "Ho! ye exemplars bold" had been lustily sung, and an impressive opening invocation by Mr. Berry, said: We are gathered here to-day to celebrate the 72nd Anniversary of the coming of Modern Spiritualism to this earth. Whilst Christendom is bemoaning the humiliating death of its founder, we are rejoicing because the hollowness of death has been revealed, the grave clothes have been torn aside, and behind the grim and ghastly visage of the King of Terrors is revealed the beauteous countenance of life eternal. We rejoice with an exceeding gladness, since we know that those self-sacrificing pioneers, who bore the heat and burden of the day, when in a Christian community it was scarcely safe to say one was a Spiritualist, are with us actually, and share in our rejoicings. In the name of this vast company I give them greeting and welcome. We thank them for their labours in the past, and are glad they are with us to gather the harvest of the present.

He regretted the absence of Miss Lind-af-Hageby, who had promised to be with them, but who had been called to France, and read a letter of apology from her. Doubtless, however, she would be with them on some future occasion.

After Miss Gibson had beautifully rendered the songs "Down in the Forest" and "The Cuckoo,"

Mrs. Ruth Darby had a hearty reception, and her clear articulation and earnest zeal roused the audience to enthusiasm, and carried conviction with it. She said: The joy of to-day is that of re-union with friends on both sides of the veil. The sight of familiar faces is blended with the consciousness of the presence of our pioneers, and we unitedly rejoice at the growth which has come to our once despised cause. Our light is growing stronger, and the shades of dark ignorance are disappearing. We are here to spread that light on earth, and to thank and greet those who in years gone by, well and truly laid the foundations of spirit communion. Spiritualism is not a mere belief—not an article of faith—it has been proved beyond a shadow of doubt, proved as well as anything on this earth can possibly be proved.

We are not (many of us) Spiritualists because we want to be, but because we are forced, as truthful people, to be honest in declaring what we know. We must follow the facts which have beat us. Spiritualism makes us realise that the spiritual world is here at our hand, waiting to help us, to use us, but never to force us. That world is always around us, not merely in the church and seance room, but in the home, the workshop, and the street, striving to co-operate with us. Hence we must avoid the errors of the conventional churchman, and let our Spiritualism be manifest in our everyday life. Let it be seen in practice. Some folk try to ignore us, but their efforts are unsuccessful. There are too many wounded hearts and vacant chairs to-day. There are so many people walking in darkness—living outside the light and joy of life—that we need to live so that our light may shine, for the world too often judges by appearances rather than reality. Let us live

daily in contact with the angels, and we shall give help and comfort to those around us. We must let them see that ours is a gospel of joy. Our dear ones come to us not as phantoms and ghosts, but as real people, living a real life in a real world.

We are sometimes told that we are not moral, but our revelation insists that we are immortal beings—that we are not mere physical animals. Even our bodies are temples of the living God. God lives in and through us, and it is ours to remove and renounce all hindrances to His manifestation. Even death is but the casting of old garments, and the continuation of God-manifestation in a better environment, and we know, too, that we must sometime personally face the consequences of our every act. I claim that Spiritualism offers a higher incentive to moral life than any other religious conviction can do.

We are called "disturbers of the dead." The fact is that what is dead cannot be disturbed, and it is the spirit-world who have disturbed us. They have always disturbed me since I was a tiny tot. Even before I had ever heard of Spiritualism they disturbed me. They came and told me "Rouse yourself, there's work to be done, a world to be put right," and they keep disturbing me whenever I would fail in my duty. They disturbed the Fox sisters 72 years ago. It is not the dead who do this, but the living—they are alive. They used to exist on earth, but now they live an abundant life. There are no dead, for all are parts of God, and God is the Eternal Life.

Let us, then, wake up and live; learn to think, for thoughts are the cradle of action, and your thoughts and acts count. We must live, think and strive to make the world a cleaner place, remembering that to-day makes to-morrow. (Applause.)

REMARKABLE CLAIRVOYANCE.

Mr. R. Blackey then rendered Kipling's "If" and "Snowflakes" (with musical accompaniment), which was heartily appreciated, after which Mr. Joe Dickinson, under the influence of his spirit-control, "Norah," gave a remarkable demonstration of clairvoyance, fifteen descriptions being given, and in every case the full Christian and surname and place of abode was given, each description being immediately recognised by someone present. In several cases two addresses (business and private) were given, and the earthly occupation of the spirit successfully indicated, one description being that of a local magistrate. The audience had gathered from a wide area, and the forms described had lived in some cases 30 miles from Manchester, yet all were recognised. The dry humour of "Norah" very often excited the smiles of her listeners, and relieved the tension which telling clairvoyance often provokes.

Mr. Geo. F. Berry, who at short notice had filled the place of Miss Lind-af-Hageby, was pleased to be there and share in the rejoicing over a battle almost won. Their enemies were merely fighting a rearguard action to cover their retreat. Some of them know it, but affect to ignore it, hoping thereby to avoid the recognition of the truth. Many occupants of the pulpit know the truth and lack the daring to proclaim it. The Church is taking up the exact position of the Established Church in the days of Jesus. They are saying, in the words of the Sanhedrim, "It is better that one man should perish than that the Church should suffer." The law of self-preservation is tying them to old forms and ceremonial, which they know are outworn.

Easter has a special meaning for Spiritualists. The sun of truth has risen from the darkness of the past winter season. New life has come to earth, and truth is being reinterpreted. All the signs and portents are that the coming summertime of thought will be a harvest for Spiritualism.

Mr. David Morgan pronounced the benediction, which brought to a close a rousing meeting.

Two hours were spent in ministering to the gastronomic needs of the company and the exchange of fraternal greeting. Over 750 people were accommodated with a splendid tea, and the arrangements were such as gave satisfaction to all.

THE EVENING MEETING.

Punctually at 6-30 the Chairman called the meeting to order, the large hall being so crowded that numbers were standing in every available space.

The Chairman alluded to the wonderful growth of Spiritualistic thought, and the progress which is being made. Whilst the creedalists seem bankrupt, and the Churches are quarreling amongst themselves in a vain attempt at re-union, our beloved cause is sweeping through the land. In touch, as he was, with every part of the kingdom, he knew of the perturbation existing in religious circles. Newspaper cuttings showed that on one Sunday recently Spiritualism was the subject of sermons from 40 pulpits, and these were only those reported in the press. Some were favourable to us, whilst others were denunciatory.

Through it all we were going serenely on our way. Let them spare a thought, however, to the few brave men who, even in the heart of the churches, were proclaiming the truth as they had discovered it. One recent letter he received from a clergyman told him that he had lost his church through writing and preaching Spiritualism, and that was the seventh living this man had lost. The opposition of the churches was beginning to miss Spiritualists and injure their own members. A demonstration such as the present gathering showed them how well and truly the foundations of the movement had been laid by the pioneers of the past, and it was an inspiration to know that these great souls were with them that day sharing in their victory. He alluded to the fact that some old workers were laid aside by physical disability—Mrs. Butterworth had fallen and broken her collar bone, whilst Messrs. Hanson G. Hey and John Macdonald were lying in precarious health; and since last year a few had passed behind the veil. Spiritualists had one great truth to encourage them. Every worker who passes to the higher life is a source of strength to them, and he believed it was their work as much as ours which had brought the movement to its present strength. To-day it was true that Spiritualism, like a certain brand of toffee, was in everybody's mouth. Who would have thought twelve months ago that the Vale Owen script would be published broadcast, and enter nearly a million homes per week? Spiritualists might find therein much that could be criticised, but the fact that the spirit-world was getting its message to the people was of tremendous import. There still was much to be done to attain equality of religious status. Recently, a gentleman in the United States left his fortune of over £100,000 to the National Spiritualists' Association of America. The relatives contested the will, and the courts had decided that if a man was a Spiritualist he was proved thereby to be incapable of making a will—he was insane. The N.S.A. were carrying the case to higher courts, but the whole of the estate will be swallowed up in costs. They might have that fight in England to-morrow, for we had not yet attained to equality of religious freedom in a country which was supposed to be the home of freedom.

He urged them to stand together. The people have lost faith in churches and parsons, and the future of religion rests with us. The responsibilities are great but we shall carry them, if we trust God and the spirit-world.

Mr. Berry dealt with the subject of the symbolism of Easter, and suggested that the Hydesville incidents occurring at Eastertide was not an accident. Seventy-two years ago religion was feeling the attacks of Rationalism and Materialism, and was sorely pressed. To-day the spiritual interpretation of the universe has won through—law reigns supreme, and the miraculous has been pushed further back, but the spiritual world, as the force behind this one, is recognised. We have done more than our share to secure this result. The evening of ceremonial ushered in the morning of knowledge. The religion which could not prevent war, but became enthusiastic for war, thereby lost its leadership, since it revealed its lack of spiritual foresight, and the differences among the churches are but accentuating it. They are leaders without a message, and are spiritually bankrupt, whilst the world moves on. The war which was to end war has but transferred warfare to another plane. Men need that which will appeal both to heart and head, and it is found in Spiritualism. Easter, then, has for us a great significance. We are asking men to come into the circle of living souls, and catch the new light and fire which warms and resurrects man's powers.

Mr. Joe Dickinson's guide then gave 14 clairvoyant descriptions. In each case the full name, address, and

occupation was given, and an enthusiastic reception was extended to him.

Excellent solos were rendered by Miss Ada Gibson and recitations by Mr. Blackey.

Mr. Jas. Stewart (Glasgow) who was visiting the celebrations, was called upon, and made the appeal on behalf of the National Fund of Benevolence, and was rewarded by the collection of £11 15s. 6d., for which hearty thanks were rendered.

Mrs. Ruth Darby found nothing left to say. They had been shown and told of the light. It was theirs to carry it home and let it shine. Angels were their helpers and inspirers. Not those who have always lived in the angelic world, but those who had lived a mortal life, who know all our difficulties and struggles. Let us work on. We are here for a season, and we know that when we pass from here we simply continue our life in more congenial surroundings. Let us take these truths home, and remember them in our trials. If we remember that our dear ones see the inside of our life equally with our outside, let us keep above unclean thoughts and desires; let us live in the light of the facts we know. We have an irresistible power behind us, inexhaustible in extent. Let us make the world recognise that we are the vehicles of angelic power. Do not play at follow the leader, but live and speak what you know. We are said to be mad. I know the people who have been made sane by Spiritualism. It has made life worth living to thousands. It is the greatest helper God ever sent to earth, for it makes each one realise that he is a link in a Divine chain and a helper to every man. This is a world where God lives, and He lives through you and me.

The usual vote of thanks closed what was probably the most successful celebrations ever held in Manchester, the arrangements reflecting the highest credit on all concerned.

Spiritualism and Lunacy.

Facts and Figures v. Fables and Falsities.

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

III.—INTO THE ENEMY'S COUNTRY.

IT is a curious fact that, for the most part, the charge that Spiritualism leads to lunacy comes from either ecclesiastics, doctors of an orthodox trend, and a few other laity—who are "ecclesiastically minded."

The retort "You're another" does not carry any argument far, and what follows is not written in that sense. But it is, at the least, an interesting commentary on the controversy that the same official reports which, as has been seen, absolutely fail to support, much less substantiate the charge against Spiritualism, yet do reveal important facts in respect of those who make the charge. First, then, take the case of the clergy.

THE CHURCH AND LUNACY.

Why should Spiritualism be singled out for attack? Why not "orthodox revealed religion"? Religious mania is not the monopoly of one cult. What would be said if some Spiritualist should proclaim that the Church of England is a prime producer of insanity? The imagination refuses to picture the uproar that would ensue. Yet, if one should arise and make such a charge, he would have that which the opponent of Spiritualism entirely lacks—official data—which he might cite and hold it proof of a far greater point than their diatribes possess.

The proportion per cent. of the insane to the population on January 1st, 1919, was 4.94 per 10,000; but the church clergy averaged (for the five years 1907-11), 10.3 per 10,000, more than double the general average; though it is true they were surpassed by many other occupations, as general labourers, 39.1; pensioners, 37.2; artists, 24.5; doctors, 14.3.

These figures are from the last report of the Commissioners in Lunacy (that for 1913) and are contained in a complex table giving the yearly average of admissions to population for the five years 1907-11, by professions. From

this table it emerges that during that five years one clergyman of the Church of England was certified insane every second week ; one of various other denominations together every second week ; and that of the, say, 106,000 inmates of asylums thirty-five per cent. on the average attended the services of the Church of England.

No inference of causation is drawn, or ought to be drawn from these figures ; but they serve to emphasise the kind of glass house in which dwell some reverend and other throwers of stones at Spiritualism.

THE CASE OF THE DOCTORS.

The doctors themselves also ought to have regard to the standing, in the case, of their own fraternity. In the table of professions, already quoted (five years, 1907-11), it appears there were 20,998 physicians and surgeons ; of these, the yearly average certified insane, first attack, 30 ; and the proportion per cent. per 10,000 was 14.3—about three every five weeks ; and approaching three times the average proportion of general insanity !

There is good ground for challenging the right and the qualifications of the average doctor to constitute himself either accuser or judge. What does he know of the subject, of either insanity or Spiritualism ? It is true, the average ignorant layman knows less, hence, he flies off to "the doctor" with any real or imaginary ailment, and with double speed if some inmate of his household "sees things."

Yet the Commissioners in Lunacy are so satisfied that the profession is not fully fitted to deal with the subject, that they insisted, year after year, that "sufficient attention is not given in the curriculum of the medical schools to this important branch of medical science, study and research in which are practically confined the advanced cases which have already fallen under asylum care"; and they are still demanding that "the holders of the higher medical posts on the staffs of institutions for the insane shall possess a diploma in mental diseases, obtained after a recognised course of study in the subject." In this connection, it is of interest to note that the University of Cambridge has just instituted a new course in Psychiatry.

One of the medical superintendents, in his reply to the circular letter, expressed views on "mental stress" which will be warmly endorsed by every Spiritualist, but they are views that have a far wider application. He wrote :

"A very considerable proportion of the persons certified as insane suffer from a high degree of emotionalism. It is perfectly obvious that anything tending to foster or increase such emotional content in their nervous make up will be deleterious as regards healthy mentality in such persons."

There are no particulars available for application to the "ecclesiastically-minded laity"—pace Marie Corelli—but, as regards the Clergy and the Doctors, a further demonstration may be made of what the figures show of these two classes in combination.

CHURCH OF ENGLAND CLERGY.

Yearly average admissions	26
Total of twenty years	520
Recoveries	176

344

Deaths	35
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Remainder detained	309
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PHYSICIANS AND SURGEONS.

Yearly average admissions	30
Total of twenty years	600
Recoveries	204

396

Deaths	39
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Remainder detained	357
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CHURCH OF ENGLAND CLERGY AND DOCTORS.

Clergy detained	309
Doctors detained	357

Total detained	666
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To anticipate obvious queries, it must be said first, that the foregoing figures are arrived at by taking the actual figures and percentages from the official tables ; that the twenty years factor stands for the period since Dr. Forbes Winslow's original statement ; and that it is pure chance, so far as the writer is concerned, that the double total of clergy and doctors in asylums, graduates with what many of the ultra orthodox regard as "the number of the beast."

A CHALLENGE.

The writer put to a high official in Government Lunacy Control the question, "On what, then, seeing there are no figures, no recorded data, can Dr. XX base his assertion of of much lunacy being caused by Spiritualism ?" The prompt reply was, "Only the experience of his own practice !" It is easy to see how unreliable any deduction from such a premiss would be likely to be. In the great majority of cases the value would be absolutely NIL.

Yet, it may be, there are some specialists whose records might throw light on the question. To any such, an appeal and a challenge may be made. Will any such practitioners from the records of a long practice, covering a long period, produce statistics on the subject ? If they will, such may be assured beforehand of respectful attention, of careful examination, and of acknowledgment of ascertained facts.

There is a historic case in point, though in a contrary sense. Many years ago it was constantly said on Temperance platforms that sixty thousand persons died every year as the result of alcoholic indulgence. Frequently, the statement was challenged and denied, but no proof to the contrary was forthcoming. An eminent physician, Dr. Norman Kerr, the founder and president of the Society for the Study and Cure of Inebriety, examined the subject by the light of his own case-book and practice, for over forty years, with the result that he publicly announced—the writer was present—that not sixty thousand, but a hundred and twenty thousand, victims of alcoholism died every year ! That result of scientific enquiry has never been shaken, or seriously challenged.

If, and when, any analagous proof is produced, adverse to Spiritualism, submission may be made. Meantime, the Movement stands on the Impregnable Rock of Liberty and Truth.

NEXT WEEK—"SOME SIDE ISSUES."

IMPORTANT NOTICE.

Will secretaries please note that to ensure insertion, **ADVERTISEMENTS** should be in our hands on **Saturdays**. The last moment for **REPORTS** is **Tuesday**. **ADVERTISEMENTS** should be earlier, please. Our printers cannot set the whole issue of "The Two Worlds" on **Tuesday** morning, and a little thought will make our duties lighter. "Ads" for special meetings must reach us on **Saturdays**, please.—**EDITOR**.

Will secretaries please note that **Tuesday**, first post, is the latest moment for receiving reports. We hear some grumbles at their non-insertion, but they keep arriving up to **Thursday** morning. Sometimes they are delayed in the post, but more frequently they are posted late.

ANOTHER CRITIC.—In the "Blackpool Chronicle" appears a long letter signed W. J. Houlgate filled with texts which are quite beside the mark and without bearing on the point, in which the writer quotes Sir. Oliver Lodge's warning against the immoderate use of psychic powers, and then proceeds to tabulate what Sir Oliver means. A more wicked travesty and reversal of the scientist's words we have seldom experienced. He proceeds to mix Hamlet and the epistles, and ends by telling us that God has sent this "strong delusion that we shall believe a lie." Well, we agree on one point at least, God sent it, and that being so it is good enough for us. We do not believe that omnipotence sends out shoddy goods, even though we have read our critic's letter. It strikes us that the only people to-day who are showing faith and confidence in God are those who are accepting His message of revelation.

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The Editor will not undertake to be responsible for any rejected MS., nor to return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, APRIL 16, 1920.

The Menace of Rome.

IN the current issue of the "Westminster Cathedral Chronicle" which a kindly correspondent has forwarded, we read a laboured and lengthy diatribe against Spiritualism, running into two pages.

Father Thurston endeavours to criticise the Rev. Vale Owen's script, and to his own satisfaction places it all to the credit of the subconscious self, and by a form of mental gymnastics, endeavours to find contradictions which only exist in his imagination.

Father Brampton, S.J. is in lighter vein, and we imagine is endeavouring to use the catholic weekly as a training ground for the comedy stage. This Jesuit preacher is even worse than Father Vaughan in his amateur attempts at clowning. When Jesuits are driven to ridicule their opponents, we shudder to think what might have been, but for the sacrifices of our ancestors. Of course the "Weekly Dispatch" is criticised for publishing matter which appeared in part two years ago. The dear father forgets that his beloved church is trying to feed us upon the exploded theories of 1200 or more years ago.

The Rev. Owen's description of the after-life is compared with a statement of the Catholic Bishop of Poona "who writes with the sure and guiding voice of the Church" on the doctrine of Heaven. This gentleman requires quite a long paragraph in which to state that he KNOWS NOTHING about Heaven, "it is unimaginable and inconceivable to us," and there is no human language in which the idea can be embodied. Well! what on earth is he trying to explain? One short sentence is more than enough to tell us nothing. Why does the Roman Church persist in talking of a thing which it confessedly knows nothing about? Its heaven and hell are mere guesses, and have not even the merit or genius of sub-consciousness. This Church has never produced from its inception a single scintilla of analysable evidence that either state has any existence. Even its purgatory—perhaps a shrewder guess—is a hypothetical sort of state whose chief function is to draw revenue. Conceivably the church could do without heaven for as pictured it is the last place anyone would choose for comfort—whatever might be said of its climate—but purgatory and hell are certainly the chief assets of this Church. If people ceased to believe in them, we wonder what the priest would do. We can understand the danger of Romanism from the growth of Spiritualism. At present hell and purgatory encourage the mass, in which a sum is paid to the Holy Father to intercede with the Bishop to supplicate the Blessed Virgin to appeal to her Holy son, to solicit the good offices of Almighty God to assist the soul of poor Ignatius Smithson now in purgatory. When men learn that there is no barrier between themselves and the Almighty, and their appeal becomes dynamic and direct, what will these poor intermediaries do? Why! they may have to get busy doing something useful, for Rome would lose half its

revenues. Oh, yes! we can understand why Holy Rome is against the New Revelation, and is bringing all its power to bear in concentrated effort to oppose us. Her writers, her preachers, her priests, are uniting. We are not unmindful of her power, physical as well as mystical and occult, but even she cannot successfully oppose the Holy Spirit.

The article winds up by extracts from some of the loose statements of Dr. A. T. Schofield presumably taken from his recently published work which we have read. We say "loose" advisedly, since we get such statements as "Spiritism is possession by an evil spirit." The Dr. says in his book that these evil spirits are not necessarily human. What a very lucky thing this is for Dr. Schofield. If they had been, we might have blamed the doctors for letting them die before Romanism had reformed them. Will the Dr. give us some evidence of the existence of these non-human spirits?

And again he is quoted: "It is estimated that there are to-day 100,000 cases in our asylums caused by the most terrible cult." Estimated, by whom? The Dr. knows this is untrue. Sitting in his arm-chair it would not be difficult for an illiterate to "estimate" the number of gallons of water in the ocean or stars in space, but such an estimate would be based on ignorance—not knowledge—and would, therefore, be useless. 100,000 Spiritualists in asylums, how strong Spiritualism must be. Let us figure it out. We are personally acquainted with about 100 Spiritualist societies, membership 30,000. These have provided asylums in 20 years with say 30 cases (as a matter of fact we have only heard of three but we can afford to be generous). Taking these figures, we shall find that there are (say) 1,000 sane Spiritualists to everyone insane, and we, therefore, prove by Dr. Schofield's "estimate" that there will be about 100 millions of Spiritualists in Great Britain, and since that is about double the whole population, we find that the whole of the inhabitants of Great Britain are Spiritualists, including our medical cases. We are sorry to hear it, because we had hoped for many years of work and may now be tempted to "rest in peace." But since figures are notoriously unreliable (even as are some doctors) we will plod along until our figures or Dr. Schofield's are verified.

The exaggeration becomes terribly patent when we find that the total inmates of all asylums are less than 110,000, of which a fair proportion are clergy and doctors.

We have neither time nor patience for more. The man who grossly exaggerates is often worse than he who wilfully lies, but the Romish Church must be woe-begotten short of material for sane opposition when it is reduced to such stuff as this.

Delicious !!!

I HAVE just finished reading a book on "The Life Hereafter," by a reverend gentleman. On the whole it is rather good, and he is in almost perfect agreement with us on regards conditions on the other side, but he is not favourable to Spiritualists, and decidedly opposed to our investigations, seances, etc. Yet on one page he quotes Peter Pan as saying, "To die will be a dreadfully big adventure," and adds this delicious bit of inconsistency: "If men knew more about it, they might not dread it as they do." It is really too funny for words. First he says, "You must not die," and then he says "You ought to."

A FRIEND has sent us a copy of the "Barbados Standard" from which we learn that even in this outpost of the Empire a deep interest is being taken in Spiritualism, and the "Standard" devotes nearly two columns in one issue to correspondence on the subject. The writers seem to argue purely from the Biblical standpoint, and it is very strange how contestants of any view from slavery to polygamy, can draw support pro or con from the same book. Fortunately or unfortunately, when we discover what Moses or Jeremiah thought about a thing, we have still no index as to what is right or what is true. Nonetheless, we are pleased to see the gigantic mantle which Spiritualism is spreading over the world.

CURRENT TOPICS.

THE Lord Bishop of Liverpool is the next to run his head against the irresistible force of Modern Spiritualism.

Another.

We hope he will not hurt himself. It is certain he will not injure us. Preaching in Warrington Parish Church last week, Dr. Chavasse advised his hearers "Don't dabble in Spiritualism. It is an abomination to God." He was not quite as convincing as he would desire, but he satisfied us that Spiritualism is an abomination to the Bishop of Liverpool.

Fossilised!

THE strange part of the case is that he based his whole position on Deuteronomical texts. The Bishop does not tell us who wrote them or when they were written, because he doesn't know. But the internal evidence is clear that they were written by priests in order to secure power over a semi-barbaric people, and then only after a system of professional mediumship had been set up. Only after the tribe of Levi had been set aside for the priestly offices as the voices of "the gods" did these edicts against promiscuous spirit communication go forth. It is probably the first recorded instance of a trades union endeavouring to secure to its own members the exclusive rights of a trade or profession.

Failure!

DESPITE, however, the monopoly thus set up, all the great benefits which the ancient Israelites obtained came from the prophets, not the priests. And how wonderfully history is repeating itself. To-day, the priests have failed (the Bishop of Liverpool amongst others) to give the people any evidence that there is another life, and that evidence is coming from prophets and seers outside the Church. Dr. Chavasse is a scholar and a genial kindly soul, but he must not lose his head because people leave his empty shop and go to those who can deliver the goods.

A Poor Logician!

THE Bishop says, "What was an abomination to God in the early days, must be an abomination to-day." Hence, we suppose it is an abomination to God for us to eat pork, but not an abomination to have a hundred wives (as did Solomon). It may be abominable to God that man should set up a graven image and bow down to it, but not abominable to cross oneself or bow to a crucifix, which is becoming a common practice in some Anglican Churches.

Another Standard.

If it is true that a thing once an abomination is always an abomination, many of the Old Testament sanctioned practices and teachings were an abomination to Jesus in his time, and he did not hesitate to reverse some of these, and at any rate, no man to-day is bound by the priestcraft of Deuteronomy, hence Dr. Chavasse's turnip-lantern ghost doesn't even frighten the children. May we remind the rev. gentleman that this is the twentieth century, whilst he appears to be living in the eighteenth.

The Charges Are?

His condemnation is uttered under three heads. Spiritualism is unscriptural, is uncatholic and unhealthy. We totally deny the whole three of these statements. The only valuable parts of the scriptures are those which square with the facts of spiritual experience. All the most valuable evidences of spiritual ministrations recorded in the Bible are in harmony with modern experience, and this must be so because the laws of the universe are constant. He who destroys the modern evidences of Spiritualism thereby destroys the Bible.

Is it Catholic?

HAD the Bishop selected the most unlikely charge which could possibly be made, he could not have been more unhappy in his choice than he was in saying that Spiritualism is uncatholic. It matters not in what country spirit communion is practised. It matters not whether the experiments are conducted by Romanists,

Anglicans, Nonconformists, Rationalists, Freethinkers or Atheists, or by Buddhists, Brahmins, Mohammedans or Mystics—mediumship conforms to certain definite forms, and the deceased relatives of the experimenters themselves claim to communicate. Hence, Spiritualism is so catholic that it breaks down the barriers which religion has erected between denominations and religions of all types, equally with those which separate priests from people, kings from subjects, rich from poor. It is the universal solvent of religious and social differences.

Is it Unhealthy?

WITH the charge that it is unhealthy, we are in a difficulty owing to the dual meaning of the word. In the physical sense, however, it is true that mediums live as long as Bishops, and are generally as healthy, despite the fact that a large proportion of them have had to exist on the bare necessities of life, whilst the bishops have always been sure of bread and butter, and sometimes even cake. Healing mediums have effected more physical cures in 50 years than the church has done in 500, and if the Dr. wants the evidence, and will write to the editor, we will take him to see for himself. If, however, unhealthy is to be used in a mental and spiritual sense, we should like him to preach a sermon before an unbiassed audience to be followed by one by Mrs. M. H. Wallis or Mrs. H. Batie (he will excuse us comparing him with ladies). He has the advantage of a collegiate training, whilst these honoured workers have not, but we know which would appeal to an INTELLIGENT audience.

Mayhap.

BUT, maybe, the Dr. means the word unhealthy in an ecclesiastical sense only. That enquiry into Spiritualism may cause people to leave the Church. In this matter we have only one thing to say. If these good folk go to Church for bread, and are presented with a sacerdotal stone, and subsequently find good wholesome bread at some other establishment, then the fault is that of the Church, and the moral is plain. The church must either meet human needs or die. We hope it will arise to the former height, but if the latter happens it will not matter much. The power of God to bear witness for Himself does not depend, thank Heaven, upon the bishops or the Church. He who is Infinite can infinitely manifest Himself in an infinite number of ways, because the laws of the universe are sufficient for His universal purposes.

A Plea for Tolerance.

THE Bishop, in his sermon, had a sly dig at the Rev. Vale Owen, who has braved the scorn and ridicule of modern criticism. Of one thing we are certain, viz., of the sincerity and spiritual quality of the Vicar of Orton. We trust that the Bishop of Liverpool's opinions will not take the form of persecution. The Church has had too many martyrs in past times. Some vicars have already been put in difficult positions and even lost their charges through their advocacy of Spiritualism in a mild form. We believe, however, that the Bishop of Liverpool is a gentleman as well as a churchman.

THE faith of each man is a reflection of that man's character or nature. That in which each has faith is the essence of the man himself. Each man's God—his conception of Deity—is his conception of himself at his best, magnified to infinity. Likewise is his Evil Spirit, or Devil, but himself at his worst, magnified to infinity. By one's Deities shalt thou know the man himself, if thou observest well.—"BHAGAVAD GITA."

MR. ALFRED VOUT PETERS will shortly leave this country for Denmark, where he will be busy with an extensive scheme of propaganda work. The thoughts of his numerous friends will go after him in strong wishes for a successful campaign. Sir A. Conan Doyle leaves for Australia in September. Mrs. Jennie Walker will shortly leave for Canada, and we hear of others going abroad. Our movement seems to be taking a missionary aspect, but we hope the unhappy consequences which have often been associated with missionary effort will not follow Spiritualist missionaries. We wish them all a successful time.

Spirit Photography: Is It True?

A LIMELIGHT lantern lecture on the above subject, illustrated by "genuine guaranteed spirit photographs" (which was the wording of the advertisements) was given in the Girls' Institute, Marple, on Saturday evening, March 27th, by Mr. E. W. Oaten, Editor of *THE TWO WORLDS*, a publication which bears every sign of prosperity and, therefore, of popularity, and which has attained a respectable age. Marple has been, so far, unaffected, publicly at any rate, by the wave or ripple of Spiritualism which has touched so many other places in the district. There is no Spiritualist Church in the village to compete with the five orthodox churches. Of meetings or lectures, there have been no public announcements, and, therefore, while the Institute on Saturday night was not as full as, of course, the promoters would have liked it, it is still probable, as we say, that they were fairly well satisfied.

Mr. Oaten, the editor of the Manchester publication, proved himself a highly competent and even an attractive exponent of his subject. He has complete mastery of it, and his flow of language is copious and well chosen. He stated that he had devoted 28 years to the careful study of the phenomenal aspect of Spiritualism, and as a result certain facts had been borne in upon him. In approaching the subject of spirit photography one had to rid oneself of certain preconceptions. He was not going to ask them to believe that spirit people had taken their stand before the camera and that the results were the photos he would show them, but he did claim that those photos had been produced by other agencies than theirs or his, and that in fact they had been produced by the spirit people.

Mr. Oaten then referred to the wonders of radium, which had brought in a new conception of science, and said it would probably be discovered in time that all things had the same power as radium in some degree, and that our own bodies were no exception to the rule. The clairvoyant had explained that there radiated a light from certain saintly people, and that the old device adopted in paintings of showing a nimbus around the heads of such saintly men was really a correct hint of later discoveries, that such a nimbus did denote the spiritual quality of a man.

This brought the lecturer to the question which a few years ago used to be a good deal talked about and written about of the aura or atmosphere that was alleged to surround human beings and could be seen by "the elect." It used to be stated that character could be read by the aura, and the writer well remembers how a gentleman, eminent in mining in the north, whose daughter was an expositor of the theory, and who himself was a convert, contrived always to get his interlocutor (the writer) well in the light, so that he might have the best possible opportunity of examining his visitor's "aura."

Mr. Oaten pointed to the unsolved mystery of fragrance, the rose exuding its exquisite odour before the bloom was seen by the eyes. He held that in the same way every individual had his or her own atmosphere or psychic force.

After his exordium, which was admirably clear, Mr. Oaten proceeded with his limelight lantern views. The first six he showed were illustrative of the theory of the aura, and were the work of an eminent nerve specialist in France, Dr. Baraduc. The first showed the forms which emanated from persons inflamed by anger and hatred; another, those produced by a contrary disposition, one, say, of kindness and benignity. His "theory" (given in his own words) was "that the psychic atmosphere of the individual was plastic substance which could be moulded into definite forms, and which could be made so dynamic as to produce effects of the photographic plate." Mr. Oaten admitted that faking was the easiest thing in the world. It did not need a clever man to do it, but he guaranteed that every slide he showed was taken under conditions where fraudulent manipulation was impossible.

Then came a very long series of spirit photographs, with, in each case, lucid explanatory matter, giving full particulars of the conditions under which the photo was taken and the names and qualifications of the persons concerned in the experiments. Everything appeared to be straightforward and above board. The spirits of the deceased, unlike the ghost of Hamlet's father, were not

"in their habits as they lived"; usually the face, but "all too human" in a sense, preserved the lineaments of expression that presumably were the possession of person whose "counterfeit presentment" was shown in the flesh. In most cases the face was framed in a sort of white "drapery" woven (again presumably) in the regions. These spiritual white wrappings possibly were one or two of the auditors of Herman Merivale's words of disquisition on the significance of the colour white in nature. Mr. Oaten dealt with levitation, and his account of a table to break the resistance of a table suspended in the air brought to the mind of one person in the room recollections of a seance he attended in Accrington which, though mysterious, did not effect his conversion to Spiritualism. It was noted that where the photographic plate had taken the spirit of a child, enquiry sometimes revealed that the child, the said child had taken place years and years before, still the child, unlike Topsy, had not "grown up." Views thrown on the screen were very numerous and what was beyond all cavil was the perfectly frank and detailed descriptions given of the test conditions, and of the high character and scientific acquirement of the gentlemen who had taken part in the interesting (to the initiated) conclusive experiments. Amongst the eminent men who have "passed over," and who have appeared on photographic plates as spirits was W. T. Stead, who went down with the "Titanic."

The lecture and illustrations lasted until nearly quarter past nine, the proceedings having begun at half-past seven. No one, however, could have felt that not even the most pronounced sceptic, for Mr. Oaten, by the gift of clever and even fascinating exposition, and by ever the explanation of the spirit photographs, at least did stimulate thought and provoke wonder. The audience, at any rate, seemed to greatly appreciate all they had seen and looked at.—"NORTH CHESHIRE HERALD."

"Why Do the Heathen Rage?"

IN the "Coventry Standard" appears a long sermon by the Rev. J. F. Bradley on "Am I a Spiritualist?" It seems to have a few modern ideas which he has expressed rather freely in consequence of which someone has said that he is a Spiritualist. In his alarm, he endeavours to rectify his position by firstly "splitting hairs," and secondly mis-stating the Spiritualists' position in order to show that he does not hold it. He says, "All Spiritualists claim to have always claimed that they can call up the spirits of the dead," which every Spiritualist knows is emphatically true. He says he does not deny this—he wants to be on the fence and is sitting on the fence. He adds, "It has been said that 90 per cent. of mediums are frauds." Has it? We think this is camouflage and that Mr. Bradley knows it to be so, even if it had been stated by violent partizans who have no reverence for truth. Mark you, Mr. Bradley does not say so! Oh, no! but "it has been said." We might, for information, tell the rev. gentleman that there is fraud in precisely the same way as we tell him that there are hypocrites amongst ministers, though we think that the percentage would probably be on the side of the Spiritualists.

He really becomes a comedian when he talks of mediumship. Mediumship prevents us having communion with God direct, and is anti-Biblical; but listen. We believe that we have DIRECT access to God THROUGH Jesus Christ, which is equivalent to saying that Spiritualists have DIRECT access to the spiritual worlds THROUGH a medium. But mediumship is anti-moral. We have direct access to our friends in another town through the postman. How, then, is it direct? And such men as we have been to college and learned logic! We fear that the things which separated our friend from us are names and hero worship. He ends with the words, "The soul of man is hungry for the eternal. To mock it by empty repetition will be a calamity. But if Spiritualism can bring to us a glimpse of the world, any more evidence of the existence of God, of Jesus Christ, of the innumerable company of angels, and of the spirits of just men made perfect, it will place the whole human race under an unpayable debt of gratitude."

it succeeds, its success will mean the rapid coming of the Kingdom of God."

It might interest the rev. gentleman to know that Spiritualism has already succeeded in thousands of instances, whilst his effete doctrines have only befogged men. We might suggest to Mr. Bradley that next time he reads his Bible, he should strive to discover what is there, rather than what will bolster up his preconceptions.



A Message from Rev. Walter Wynn.

I HAVE no desire to enter into a controversy, and shall not allow myself to do so, but in regard to the article which appeared in the issue of THE TWO WORLDS of April 2nd, entitled "Fireside Chats," on page 215 concerning my book, "The Bible and the After-life," you will, in all fairness, I am sure, permit me to make my position clear. I have always deeply regretted, since my investigations into psychical phenomena, the mixing up of theology with demonstrations, scientifically made, of supernormal facts. Much more have I regretted that covert and patronising attacks should be made on our Lord and Saviour Jesus Christ by a section of Spiritualists. I am pleased to know, from actual experience, that this is not true of the great majority of them, known to myself; and I wish to say, in the most dogmatic manner, that, if I had to renounce the Saviourhood of the Lord Jesus Christ, in order to believe in the reality of the psychical phenomena so plainly revealed in the Bible, I should greatly doubt the origin in the other world of the Spiritualist movement in this.

As my name has been freely used, and largely identified with the Modern Spiritualist movement, you will permit me to say that I have seen and heard nothing that alters my conviction as to the following truths: (1) The Fatherhood of God; (2) The divinity of His only begotten Son, Jesus Christ our Lord; (3) the reality of His vicarious sacrifice for the sins of the world, as being the greatest truth ever revealed to the mind of man; (4) the unquestionable, well attested, and easily proven fact of the inspiration of the Holy Scriptures; (5) the truth of the great doctrine of Evangelical Christianity. I repeat, I have seen and heard nothing to alter my firm conviction as to the truth of these five main positions. I have studied for 35 years as far as I could the literature bearing upon the Christianity and the person of Jesus, and every day I live, the more sure I am that he is my personal Saviour, and that I can be in direct communion with him by prayer. I do not believe he was a glorified social reformer, or a somewhat highly developed medium; and my conclusions are not based upon dogmatic or ecclesiastical prejudice, but upon actual facts, subjected by myself to many years of serious thought. I believe the most reliable communications from the Other Side support, either directly or inferentially, my conclusions. If they do not, I should still hold to what I believe, because it does not follow that, if a man has passed over to the Other Side, his judgment of revealed truths has necessarily been enlarged. I believe St. Paul obtained the truths he taught by direct revelation from Jesus Christ himself, and that each soul rejects them at his or her peril.

But why should our investigations into psychical phenomena be made the means of a subtle attack upon Christ as the Saviour of the sinful human man? If he is not this, then, to my mind, he is nothing of any importance beyond what any other human teacher would be. Sir Arthur Conan Doyle defines him as being the "Highest spirit." Well, I have not much objection to this definition. Christ is the highest in the fullest and completest sense of the term, and, if I did not believe he was, I should reject him as the greatest impostor who ever lived, and his disciples as being the greatest dupes of which history ever made record.

I put in a plea that this great movement, to establish the reality of the after-life, and thus destroy the materialistic conception of the universe, be not hindered and thwarted and ultimately ruined by dragging into the movement subjects that are outside the range of psychical investigations pure and simple. At any rate it must be clearly understood that if I speak in any way for my Spiritualist friends on the wonderful phenomena about which I have not a shadow of a doubt, I do so as an Evangelical Christian

Minister, and as one who rejoices daily in Christ as my Saviour. I am prepared to prove that a definition of Evangelical Christian truth can be given in strict harmony with those things which the Spiritualists have demonstrated to be true, and also to show that mere Spiritualistic phenomena can never have the effect of lifting a sinful man out of his sin, or giving him a desire to live a pure and holy life; and I am glad to notice that Professor Hyslop is in full agreement with this opinion.

Assuring you that I read THE TWO WORLDS every week with great interest, believe me,

Yours faithfully,

WALTER WYNN.



Pithy Paragraphs for Psychologists.

W. H. Such.

CRITICISM: Rational scepticism and searching criticism are as much desired among Spiritualists as among any other body of truth-seekers. Spiritualism not only courts investigation but demands it.

WHAT IS SPIRITUALISM? Spiritualism is the knowledge of man's spiritual nature, and a life in accordance with its requirements.

AUDIENCES: We should care more for the quality than the size of our audiences. Those who are not hungering for spiritual food had better not try to eat it, it may disagree with them.

REVELATION: Revelation always has and always will be progressive, not final.

MEDIUMSHIP: Many mediums seem to delight in placing themselves in the midst of worldly ignorant people who require tests and information on gross worldly matters. If these sitters really wished to know how to become good men and women, and live their earth-lives properly, then quite another class of spirits would come into their sphere, and mediums would be controlled to much better advantage.

THE LAW OF AFFINITY: The good, by affinity, seek the good. The vile, by affinity, seek the vile.

THE UNKNOWABLE: There is no unknowable in Spiritualism. The word is not recognised.

TABLE MOVING. One who lays claim to spiritual science, exposes his ignorance of the deep subject by stating that the movements of the table are due to "unconscious muscular action in the hands or arms of the sitters." I would ask this clever scientist what moves the table when no person touches it?

CAN IMMORTALITY BE PROVED? Spirits have said: "We cannot, by our presence here prove to you immortality, because even though you may believe in our conscious presence here, it does not prove to you our immortality. It may prove to you the continuity of life in a realm of spiritual existence, but immortality has not yet been experienced by us, consequently we cannot prove it. Our spiritual existence in a realm of spiritual life, does, however, demonstrate the existence of man's spiritual nature after the separation from the material body.

SUPERSTITION: What is superstition? It is belief without evidence. Is Spiritualism a superstition? Decidedly no, for the evidence in its favour is overwhelming. The two terms are, therefore, not synonymous. Spiritualism is a matter for mature students. We must not all be babes. It is democratic, and will not tolerate popes and despots. Its programme is of very large extent, and its range of subjects embraces all things from a grain of mustard seed to revolving worlds. It is as all-embracing as the universe itself, and includes all that can be said, thought, or done in it. To those who ignorantly say "there is nothing in Spiritualism," our reply is, "not only are the living all in it, but the whole of the so-called dead." Instead of being a superstition, as some are disposed to think it, they will find it the explainer, and consequently, the extinguisher of all superstition.

THE GATEWAY: As physical birth is the gateway into physical life, so is the change called death the gateway into spirit life. This is the destiny of all, and there is no escaping it, whatever we may think or believe, Atheist, Christian or otherwise.

THE BOURNE FROM WHENCE NO TRAVELLER RETURNS : It would seem that Shakespeare had for his motto, "Inconsistency, thou art a jewel," in quoting the above, seeing that he makes Hamlet's departed sire return to earth and converse with his son. We must not, however, be too hard, as Spiritualism is a truth that was not strictly in the fashion, and persecution for this kind of thinking was very rife in Shakespeare's day. It is probable that the poet knew more about spirit-communion than he dared admit.

RESURRECTION OF THE BODY : The four elements: carbon, hydrogen, nitrogen, and oxygen, which constitute so large a portion of this earth, are also the principal elements of which our physical bodies are composed. Every atom of our physical bodies can be reduced to its element, and is so reduced when the spirit leaves them.

THE ORTHODOX DEVIL : It is said that behind spirit communion the devil is lurking. Probably, yes! but it seems to us, the danger lies in allowing him to remain in hiding there. Would it not be much better and safer to open all the windows and doors, and have it out with him?

RIGHT AND WRONG : In order to detect what is wrong, we must set about studying what is right.

CORRESPONDENCE.

A NAME WANTED.

SIR,—A reader of *THE TWO WORLDS* has written me with reference to an incident quoted by myself of a message and description given at a meeting at Birmingham by my good friend Mr. Tom Tyrrell. It would appear that the gentleman who has kindly written to me had a friend who was organist at Holy Trinity Church, Bordesley, and who also lived at Ivor-road, Sparkhill, and he asks me to complete the description by giving the Christian name and surname as given by Mr. Tyrrell. Alas! that is what I have forgotten to remember. The other incidents stand out clearly enough, all of them, but the name has gone. Will some other Spiritualist who was present, and who recalls what the name was, write to me or to *THE TWO WORLDS* giving it? The meeting at which the description was given was held at the Balsall Heath Society's Room, Moseley-road, Birmingham, and took place, I believe, in the year 1917—it may, perhaps, have been 1916—but if so, it would be towards the end of 1916; but I think more probably in 1917. I hope and trust that someone who recalls the Christian name and surname will come forward and give it, so that my correspondent may know if the description was that of his friend. The description was that of a gentleman having a sheet of music in his hand, who gave his Christian name and surname, and who stated he had been organist of Holy Trinity Church, Bordesley, and had lived, when in earth-life at 5, Ivor-road, Sparkhill, Birmingham.

JOHN G. WOOD.

"REALITY OF THE UNSEEN."

SIR,—In your issue of March 26th there is a report of an address by Sir Oliver Lodge on the "Reality of the Unseen." It contains a good deal of so-called scientific matter, but I would suggest that just as Spiritualists in the past have thought for themselves, independent of the derision of men of science so-called, and the opposition of ecclesiastics, that we should continue on the same lines. We should not accept as if it were mother's milk these statements relative to the composition of the atom, stellar distances and so on. After all, if we accept these statements we are just as ignorant as those who do not; it is with us, as with them, we still do not know. Sir Oliver Lodge refers to the sun as a star, and asserts that "many other stars" have planets revolving round them. I would suggest to him that there is not a vestige of evidence that stars have planets revolving round them, at the best it is an assumption. If the address, as reported, is a sample of his other addresses, he might well take a leaf out of the book of Sir Arthur Conan Doyle and furnish his audience with evidence of the existence of the spirit as a distinct entity from the material body. What is wanted is something more than general statements.

W. GREGORY.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in submitting to your readers and my subscribers the report of income for March, and my grateful thanks to those who continue to think of old workers these times when all find it difficult to pay their way:—Mrs. M. H. Wallis, £1 1s.; First Society, Calgary, Canada, £2 6s. 11d.; Mrs. E. E. Green, London, £1; Stock Society, £1; Mrs. Woodruff, 2s.; Total £5 9s. 11d., for which I am truly thankful. In giving quickly, one gives twice.

MARY A. STANLEY.

BEAUTY IN WORSHIP.

SIR,—Now that there is an imminent danger of the movement being captured by the Church of England and used as a kind of side-show to attract members and retain them in the fold, it is high time that we made some provision for our numerous adherents who require the stimulus of form and ceremony to bind them together in actual church life. There are many Spiritualists, to my personal knowledge, who get rather dissatisfied with the type of service common in most of our societies, and often attract the High Churches by way of a change. Directly the clergy realise the need, they will supply it by providing "psychic phenomena" at their week-night services, much to the detriment of the Spiritualist Movement as such.

I suggest that we avert this by the simple expedient of producing and practising liturgical services, accompanied by ornate ritual and beautiful music of a type calculated to vie with the displays customary in Anglican and Catholic churches. Contact with things beautiful and artistic seems a "sine qua non" to the evolution of many human beings who can only visualise their Deity through clouds of incense. The Church of England only saved herself from complete collapse by adopting and practising the elaborate ceremonies of Rome. *Verbum satis sapienti.*

PERCY MILLS.

A Clergyman's Experience.

SPIRITUALISM has taken deep root in Sunderland, and has aroused, as might be expected, great opposition from the official and other churches. Recently the clergy met in conclave, and discussed what should be their attitude on the subject, and two ignorant anti-Spiritualist lecturers have visited the town. One of them, the Rev. Mr. Myers, Vicar of South Moor, gave a mere tirade of abuse of Spiritualism and Spiritualists, and in some of his remarks there was such a perversion of the truth that his own adherents felt he had furthered the cause he came to condemn.

The Rev. H. T. Lovejoy, Vicar of St. Cuthbert's, Monkwearmouth, ably replied. He said Spiritualism could not be disposed of by abuse and worthless assertions. He had been a student of psychic research for some ten years, and while there doubtless existed perversion of Spiritualism it must be acknowledged that it covered an immense field of beautiful conceptions and of psychological problems well nigh innumerable. He had, himself, been favoured with many positive proofs of survival of bodily death. Time would only allow him to adduce one instance. A young man who fell in the war communicated with him through a medium—in whom he had implicit confidence—and gave complete details of his death, and these details were afterwards fully confirmed by the official information. The so-called "sub-conscious" could not adequately account for this. In his pastoral visits he called at a house which was said to be "haunted" by what was termed an "earth-bound" spirit. By the help of a medium, the unhappy one, a lady, was communicated with, and the means of grace pointed out to her. As she has not been seen since, it was hoped that she had been emancipated from the trammels of earth. As widespread scepticism prevailed as to immortality, it was the duty of the Church to meet this, and also to show the bereaved that death was in the end not a calamity, but a boon—the supreme manifestation of man's exceptional prerogative as chief among God's creatures.—J. RUTHERFORD.

THERE is no man so ignorant as he who worships his own self-conceit.

REPORTS OF SOCIETARY WORK.

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

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

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

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

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

ANNIVERSARY OF SPIRITUALISM.

THE 72nd Anniversary of Modern Spiritualism services were held in connection with the South West Lancashire and Cheshire District Union in the Co-operative Hall, Dornington-st., Wigan on Good Friday, April 2nd. The platform was very well represented. Mr. Owen, the President of the Union, occupying the chair. In the afternoon, the speakers were Mrs. Jennie Walker and Mr. W. Rex Sowden, Mr. Membrey, of Birmingham, representing the S.N.U. and Mrs. Pickles, of Bradford, representing the B.S.L.U.

Mrs. Pickles, gave a short but eloquent address relating to the children's movement, which was well appreciated by all. Mr. Membrey, for the brief space allotted to him, gave a brief, but very intelligent, address, which was well received by an appreciative audience. Afterwards we were favoured with an address by Mrs. Jennie Walker, who was received with an enthusiastic welcome, giving her experiences of the pilgrimages she had had at Hydesville, and also speaking of her friendship with the Fox sisters. Mr. W. Rex Sowden then gave some very convincing proofs of the continuity of life. The afternoon meeting was brought to a close about 4.30 p.m., after which about 80 persons sat down to tea which was provided by the Co-operative Society, and which all thoroughly enjoyed.

The evening service commenced at 6.40 p.m. with a very good audience. Mr. Owen again occupied the chair, giving a hearty welcome to all friends and delegates and associates who had helped to make the service a good success. Mr. Membrey was then called upon as representative of the S.N.U., and he, most efficiently explained the principles of the S.N.U., and workings of their missions, which we are sure would be of great advantage to the Union he represented in their future welfare. Afterwards, Mr. Rex Sowden gave a short address under his Italian control, which was very well appreciated by all. Mrs. Pickles then gave a few clairvoyant descriptions, and afterwards, Mrs. Raymond and Miss Owen, of Liverpool, gave two solos which were well received.

Mrs. Jennie Walker then held her audience spellbound by relating a few of her experiences, also quoting a few remarks by our critics in regard to insanity, and giving a prompt denial in regard to their statement of figures. Mr. Rex Sowden then favoured us with clairvoyance and clairaudience, proving beyond all doubt the survival of death. Our thanks are due to all

those who willingly gave their assistance, and to all friends from outside districts who visited us to help to make our anniversary a success. The following societies were represented on the platform in the evening: Daulby Hall, South Liverpool, Wigan, Platt Bridge, and Hindley. The service was brought to a close about 9 o'clock, and we are sure everyone thoroughly enjoyed it, and we will trust the philosophy given of the great reform, and the great truth brought before humanity will sink deep into the minds of those who were present, and we are sure it awakened in them new thoughts of a future life. The tests of life's continuity given by our demonstrators will go to prove that life is continuous beyond all doubt. We hope that on some near future date to have another great propaganda service in our town for the benefit of those who seek the truth, as this has been the greatest ever held in Wigan.—F. E. CREWDSON, Hon. Sec.

Special Reports.

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

BURTON-ON-TRENT.

THE officers and members of the Spiritual Evidence Society, Temperance Hall, Union-street, celebrated their annual gatherings on Easter Sunday and Monday, but owing to a disappointment in their booked speaker, Mr. W. R. Sutton, of Sheffield, not turning up, or letting the society have any reason for not doing so, Mr. Charles Glover Botham stepped into the breach, and on the Sunday afternoon gave an address with convincing phenomena. In the evening his lecture upon "An ideal state" carried our large audience away. The phenomena was of a high order. On most occasions double names were given and recognised, strangers being convinced. Monday afternoon, members and friends sat down to a splendidly appointed tea, and at the evening gathering Mr. Botham again officiated.

DENTON.

ON Thursday even, April 8th, Mr. James Lawrence, of Newcastle, delivered an addressing the Denton Central Spiritualist Church. The meeting had been well advertised, but owing to the tram strike and bad weather, there was only a moderate attendance. Those who braved the elements, however, were treated to a rousing address under the title of "The clamour of a hundred newspapers." Mr. F. Dunks, secretary of the Denton Church, who presided, expressed the honour he felt in being invited to take the chair for Mr. Lawrence, and especially referred to the great good that Mr. Lawrence was doing by his fine contribution to THE TWO WORLDS. Before introducing the speaker, the chairman expressed his regret that owing to illness neither the president, Mrs. Sykes, nor Mr. D. Morgan, Secretary of the M. D. U., were able to attend. Mr. Lawrence, in the course of his fine exposition of a subject of almost unlimited scope, held his audience in a masterly fashion; his anecdotal illustrations also meeting with genial appreciation. At the conclusion of his address, Mr. Lawrence gave a few interesting clairvoyant delineations which were well received. Mr. J. Hirst officiated as organist.

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

HUCKNALL.

THE honour of being the first body in Hucknall to receive a visit from a Mayor to perform a public duty, has fallen to the Hucknall Spiritualists, for whom Mr. J. Chaplin, the Mayor of Leicester, opened a bazaar on a recent Saturday afternoon, being accompanied by Mr. Chambers, also of Leicester, for his chairman, and Mrs. Chambers. The local people had gone to considerable trouble to decorate their place of worship at the rear of the Wesleyan Chapel and are to be complimented on the pretty effects they obtained by the use of decorations, while the stalls had a good supply of useful merchandise. Mr. Chaplin delivered a short address, in the course of which he said he had been a Spiritualist for 20 years. Mrs. Butlin also made a few remarks, stating that the Spiritualist Church had doubled since it was started 14 years ago. Mrs. Ada Jackson and Clara Hemsley sang solos, and on the motion of Mrs. Butlin, seconded by Mrs. Pegg, the Mayor and other Leicester visitors were thanked for their presence. It is expected that about £50 will be realised by the bazaar.

LINCOLN.

ON Easter Sunday and Monday, the Lincoln Spiritualist Church, Coultham-street Hall, were favoured with a visit from Master A. Clayton, the blind boy medium of Nottingham. Although the weather was bad, full and interested audiences listened to a nice address on the Sunday evening. Also remarkable tests were given, full names and details bringing recognition in nearly all cases, stimulating interest and giving encouragement to the officials of the Church. This was the first anniversary of our young brother's public work. We wish him God speed and success where ever he goes.

WEST STANLEY.

IN connection with the West Stanley Progressive Spiritualist Society, a grand ham tea was provided in the Oxhill Council Schools, on Good Friday, to which over 130 persons sat down. This was followed by a public meeting, presided over by Mrs. Cribbin, when we had Mr. J. Laverack, of Redcar, as speaker. He gave an address on "Jesus Christ," and clairvoyance was given by Mrs. Vipond, of Dunston, and our president, Mrs. Cribbin. On Saturday, April 3rd, Mr. Laverack gave an address on "The imminence of God." On Sunday, April 4th, he gave another address on "The age that is, and the age that is to be," after which clairvoyance was given by Mrs. Cribbin and friends. The week-end was a great success both spiritually and financially.

PORTH.

ON Easter Sunday, the opening of the New Church took place. The dedication service was held at 2.30, when the president, Mr. W. Trigg-Knight, spoke on the needs and purposes of Spiritualism in the social and spiritual life of the people, with special reference to the new world the new masses yearn for, the audience rising in silent and concentrated prayer for the blessing of the spirit world on the church's labours. In the evening, Mrs. Piper, of Mountain Ash, gave a trance address on "The continuity of life." The space of the hall was taxed to overflowing, cheering the hearts of the workers. At the close of the address, Mrs. Piper gave clairvoyance of a very convincing character. On Easter Monday we had the pleasure of listening to Mr. Spencer, of Glasgow. The hall was again crowded

many having to stand at the entrance. Mr. Spencer took his lesson from the 82nd Psalm, "Arise, Oh God," and dealt with the dormant God in all men. The congregation were deeply moved, tears being visible in many eyes. His hearers will long remember his powerful appeal. His clairvoyance also made evident the great interest of the spirit-world in the welfare of those still in the flesh. The services altogether were a great success, and promise well for the future labours in the locality.

NOTTINGHAM.

ON Easter Monday and Tuesday, April 5th and 6th, the Progressive Spiritualist Society held a bazaar in aid of their building fund. Despite the unsettled weather, it was well attended and nearly £40 was taken towards their object. Considering the abnormal conditions prevailing, and the unrest in general, the Society have every reason to congratulate themselves on the result of their bazaar.

WEST VALE.

ON Sunday, April 11th, we held the second anniversary. Mr. R. H. Yates delivered addresses to large audiences on "Eternal becomings," and "Prove all things." Mr. Ben Carter, of Sunderland, presided, and spoke of the good progress the society had made. Mrs. G. Eastwood rendered musical items in a pleasing manner. Special hymns were sung. The collection amounted to £13.

MEETINGS HELD ON SUNDAY, APRIL 11TH, 1920.

BARROW-IN-FURNESS. — Afternoon, Miss Lees, Mr. Hinton and Mr. Kellett were the speakers. In the evening, Miss Anderton was the speaker and healer.

BARRY, Atlantic Hall. — Mr. J. Woodland, of Cardiff, gave an address on "The book of life." Mr. A. E. Taylor presided.

BIRKENHEAD, Hamilton. — Address on "There is no death in God's wide world" was given through Mr. Edgar Taylor, our secretary. Mr. Cromberholme gave clairvoyance.

BIRMINGHAM, Loveday-st. — Mr. Croshaw, the president, occupied the chair. Miss Dunn officiated at the piano. Crowded audience.

Aston: Miss Bartlam gave an address followed by successful clairvoyance. Mr. J. G. Wood presided and named an infant daughter of one of the members.

ERDINGTON — Mr. Albert Taylor gave an address on "Open thou mine eyes, and I shall behold wonders," also giving clairvoyance which were all recognised. Mrs. Harlow presided.

SALTLEY. — Mrs. Brooks spoke on "Go ye also and do likewise" and also gave clairvoyance. Mr. J. H. Robinson presided.

BRIGHTON, Athenæum Hall. — Miss F. Scatterd gave an address on "Spiritualism and the Churches," and "How I know the dead live." An intellectual and spiritual treat, sound philosophy made lucid by apt illustrations. Very good attendances.

BRISTOL. — Mr. W. E. Jones' addresses were edifying and uplifting. Full church at evening service. Two WORLDS sold out. Good work being done.

Dighton Hall: Morning and evening, Mrs. Annie Boddington (London) gave addresses and clairvoyance. Crowded audience in the evening. Miss Yates presided.

BULWELL, Hazel-st. — Miss Rigley, of Nottingham, gave a short address and clairvoyance in the afternoon. In

the evening she spoke on "The spirit of the Lord has anointed me to preach glad tidings to the meek, to bind up the broken-hearted, and to give liberty to those who are in captivity, followed by clairvoyance. Good attendances.

BURTON-ON-TRENT. — Mrs. Butcher gave addresses on "The Lord is my Shepherd," and "Five minutes after death, or the awakening soul." Many good tests were given to a crowded audience.

Star of Progress: Mrs. Constant, of Derby, gave an address in the evening on "Spiritualism" and good clairvoyance and tests.

CHESTER, Brook-st. — Mr. Powell gave addresses and clairvoyance to good audience.

COVENTRY. — Mrs. Bailey spoke to a well filled hall, her guide giving wonderful recognised delineations.

DONCASTER, Spring Gardens. — Mr. and Mrs. L. Crowcroft occupied our platform for the first time for twelve months. Good addresses and convincing clairvoyance were given to appreciative audiences. Mr. Davis presided.

DUNFERMLINE. — Mrs. H. Holroyd (late of Halifax) gave clairvoyance in the morning, and an address in the evening on "Who are these in white raiment?" followed by clairvoyance.

HETTON-LE-HOLE. — Mr. Jones gave an address on "The story of Hydesville." Mr. Jones presided.

Edward-st.: An address was given by Mrs. Chilton, followed by clairvoyance by Mrs. Hall and Mr. Rogerson to a very good audience.

HIRST. — The inward satisfaction and joy of spiritual life were well portrayed by Mr. J. R. Bell's control, who afterwards gave clairvoyance.

HOUNSLOW. — Trance address by Mr. T. W. Ella which was most interesting and instructive.

ILKESTON. — Easter meetings were conducted by Miss Ethel Swadden, of Notts, whose services were well attended.

LINCOLN. — Mrs. Pepper, of Nottingham, gave a discourse on "What think ye of God?" She also described spirit friends.

BRIXTON. — Mrs. Kent gave an address on "Love and service," followed by well recognised descriptions.

LONDON, Brixton. — Mrs. Graddon-Kent gave an address on "Love and service," followed by well recognised descriptions.

Camberwell: Morning, address by Mr. J. Clark. Evening, address and clairvoyance by Mr. G. W. Saunders.

Croydon: Address by Mrs. M. H. Wallis, who also gave messages. **PROS:** Sunday next, at 11, Mr. P. Scholey. At 6-30, Mr. George Morley.

Ealing: Address by Mr. Humphries on "We are never less alone than when we are alone," followed by clairvoyant descriptions and messages. **PROS:** Sunday, April 18th, Mrs. Cannock. Wednesday, April 21st, Mrs. Neville. Sunday, April 25th, Mr. Prior.

E.L.S.A.: Mr. Bryceson gave an address followed by clairvoyant descriptions by Mrs. George.

Spiritual Mission: Morning, Mr. Ernest Meads, "Spiritualism and its teaching in the New Testament." Evening, Mr. Percy Beard, "Answers to written questions."

Manor Park: Morning meeting conducted by Mr. Mead. Evening, Mr. W. Walker gave an address on "Spirit guides," followed by clairvoyance.

S.L.S.M.: Morning circle conducted by Mr. Richards. Evening, Mrs. A. Jamrach gave an address followed by clairvoyance.

Tottenham: "Climbing" was the subject of the address ably delivered by Mrs. O. Hadley, which was much appreciated by the crowded audience. Mrs. Hadley gave descriptions of spirit friends present.

MENBORO' — Messrs. J. W. Kenning and Rawlinson took our evening service and Mrs. Heywood gave clairvoyance to an interested audience.

LOUGHBORO' — Mr. Humphries gave an address on "Our home and labour" and also an address on "Serve the living with gladness." We had a good time.

PAIGNTON — Mrs. Trueman, Plymouth, conducted the services to a large congregation.

PETERBOROUGH. — Addresses, clairvoyance by Miss Allam, Derby, to crowded audiences.

PLYMOUTH, Morley-st. — Mr. D. gave an address on "The truths of Spiritualism," which was followed with interest.

ROCHDALE. — Mrs. Nuttall, Hollinwood, gave clairvoyance to a large audience. The evening address on "Spiritualism's completeness."

ROTHERHAM. — Mrs. George, Sheffield, gave an address on "Spiritualism," also giving clairvoyant descriptions to good audience. Mr. Metcalfe presided.

SHEFFIELD, Heeley. — Mr. B. Laid in the afternoon discoursed on "Clairvoyance, clairaudience and psychometry." In the evening, he gave an address on "Can it be true?" afterwards giving clairvoyance.

TREDEGAR. — Mr. Samson Thomas gave addresses on "Blessed are the meek for they shall inherit the earth" and "I have come that ye might have life, and have it more abundantly." Mr. Thomas and Mrs. Halestrap gave clairvoyance.

YORK, St. Saviourgate. — Mr. Firth discoursed from the subject "Unity amidst adversity," and "The new life." Discarnate friends were described and messages given.

Society Advertisements.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, APRIL 18TH, at 2-30, LYCEUM
At 6-30, MRS. E. GREEN.

At 8-15, MRS. WORTHINGTON.
MONDAY, Members' Developing Class
conducted by MRS. EASTWOOD.

WEDNESDAY, Lecture by MRS. BEN
LEY, on "Figureology."

THURSDAY, 3, and 8-15, MRS. MARY
CROFT.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

APRIL 18.—MISS A. A. BARTON.
„ 25.—Circle for Members only.

MAY 2.—MR. R. H. YATES.
MAY 9TH, 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
1 o'clock prompt.
Doors closed at ten past. All invited.

Cheetham Hill Spiritualist Society
CRESCENT ROAD.

SATURDAY, APRIL 24TH, at 7.
SOCIAL.

A good programme provided.
Tickets 9d. including refreshments.
A Hearty Welcome to All.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, APRIL 18TH, at 2-30 and 8-15.
LYCEUM OPEN SESSIONS.

WEDNESDAY, APRIL 21ST, at 8.
Ladies' Meeting, MISS COTTERILL.

THURSDAY, APRIL 22ND, at 8.
SUNDAY, APRIL 25TH, LOCAL.

Society Advertisements.

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

SUNDAY, APRIL 18TH, at 6-45 and 8-15,
MRS. SHEARSMITH.
TUESDAY, at 8-15, MRS. LANGFORD.
THURSDAY, at 8-15, MRS. FORREST.

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

SUNDAY, APRIL 18TH, at 10-30, Lyceum
at 3-30, OPEN CIRCLE. At 6-30, the
service will be conducted by the Mem-
bers of the Developing Class. All are
welcome.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, APRIL 18TH, at 3, 6, and 7-30,
MR. RIDGWAY.
WEDNESDAY, APRIL 21, at 3 and 7-45,
MR. TONGE.
THURSDAY, at 7-30, Members' Circle.

Coventry,

ARCADIA HALL, WHITE STREET.

SUNDAY, APRIL 18TH, at 3 and 6-30,
MR. W. H. JONES.
Circle on MONDAY at 3.
Every THURSDAY at Co-op. Hall,
Lockhurst Lane. Circle at 8.

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

SUNDAY, APRIL 18TH, at 11-15 and 7,
MR. H. J. OSBORN.
LYCEUM at 3.
WEDNESDAY, APRIL 21ST, at 8,
MR. A. J. HOWARD HULME.

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

SUNDAY, APRIL 18TH, at 11-30 and 7,
MRS. J. PAULET.
Also on MONDAY, at 7-15, and TUES-
DAY, at 3, MRS. PAULET.
THURSDAY, at 7-15, Enquirers' Ques-
tions and Clairvoyance.
A hearty welcome to all.

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

SUNDAY, APRIL 18TH, at 11-15 and 6-30
ALD. D. J. DAVIS, J.P.
Clairvoyance by MRS. MANSELL.
APRIL 23RD, Lantern Lecture on
"Longfellow" by MR. H. J. OSBORN.
Tickets 1s. each.
WEDNESDAY, APRIL 14TH, Public Circle
APRIL 16TH, a SPECIAL MEETING at
3. Speaker, Miss MOSS, of Manchester.
Clairvoyance.

British Mediums' Union.

THE HALF-YEARLY MEETING
will be held at
BRADFORD-ST. SPIRITUALIST CHURCH,
BOLTON, on SATURDAY, APRIL 24TH,
at 4 p.m. prompt. Tea at 5-30.
Propaganda Meeting at 7-30.
All Members are earnestly requested
to attend.

The FRIDAY NIGHT MUTUAL IM-
PROVEMENT CLASS will meet at MAS-
KELL-ST., on APRIL 16TH and 23RD.
On the latter date MR. OATEN will
give a paper winding up the session.

HAND-PRINTED POSTERS, Signs, flags
and banners. Quick service. Estimates
free.—F. HOWE, 2, Bowling Green
View, Manchester-road, Swinton.

Society Advertisements.

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

SUNDAY, APRIL 18TH.

At 11-15, Circle Service. At 3, Lyceum.

At 6-30, MRS. BLOODWORTH.

THURSDAY, at 8-15, Psychometry.

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

SUNDAY, APRIL 18TH.

At 3, Lyceum. Naming of a Baby.
At 7, Mr. H. W. NUTHALL, Address.
SUNDAY, APR. 25TH, Mr. H. WRIGHT.
Circles: Monday, 7-30, Ladies;
Tuesday, 8, Members; Thursday, 8-15,
Public.

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

SUNDAY, APRIL 18TH, at 11, Miss A.
SMITH. At 6-30, Service.

SUNDAY, APRIL 25TH, at 11, Mr. A.
BAILEY. At 6-30, Mr. A. NICKELS.
Public Service every Wednesday, 7-30.

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

SUNDAY, APRIL 18TH.

At 11, Public Circle. At 3, Lyceum.
At 7, Address by MR. EAGLE. Clair-
voyance by MRS. COOTES.
FRIDAY, at 8, Clairvoyance.

SUNDAY, 25TH, MR. & MRS. PULHAM

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

SUNDAY, APRIL 18TH, at 7, Mr. G. R.
SYMONS.

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

SUNDAY, APRIL 18TH, at 7,
MRS. A. BODDINGTON.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, APRIL 18TH, at 7,
MRS. BEAUMONT SIGALL.
SUNDAY, APRIL 25TH, at 7,
MR. A. MASKELL.

Kingston Spiritualist Church,
BISHOPS' HALL, THAMES STREET.

SUNDAY, APRIL 18TH, at 6-30, Mr. G.
T. GWINN.
Lyceum at 3.

WEDNESDAY, APRIL 21ST, at 7-30,
MRS. A. JAMRACH.

**Lewisham & District Spiritualist
Church.**

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

SUNDAY, APR. 18TH, MRS. KENT.
SUNDAY, APR. 25TH, MR. T. ELLA.

Plaistow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, APRIL 18TH, at 6-30,
MR. W. J. HUMPHRIES.
MONDAY, at 8, MR. H. WRIGHT.
WEDNESDAY, at 3, MRS. REEVES.
THURSDAY, MR. A. W. WHITE.

Society Advertisements.

Ilford Psychic Research Society,
ASSEMBLY ROOM, BROADWAY, CHAMS

Patron: SIR ARTHUR CONAN DOYLE

SUNDAY, APRIL 18TH, at 7, MRS. SUT-
TON, Address and Clairvoyance.

THURSDAY, APRIL 22ND, at 3, Ladies'
Meeting—MRS. M. A. SCOULding

FRIDAY, APRIL 23RD, at 8, MRS. KENT.

Manor Park Spiritualist Church,
SHREWSBURY ROAD

SUNDAY, APRIL 18TH, at 11, Service for
Healing and Spiritual Development
conducted by Mr. A. MEAD. At 3, Ly-
ceum. At 6-30, Mr. N. E. ELLIOTT.
THURSDAY, APRIL 22ND, at 8, MR. AND
MRS. WAKE.

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

SUNDAY, APRIL 18TH, Mr. T. ELLA.
Trance Address.

WEDNESDAY, APRIL 21, WHIST DRIVE.

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

SUNDAY, APRIL 25TH, at 7,
MRS. NEVILLE.
After service Public Circle.
THURSDAY, APRIL 29TH, at 8,
MRS. M. Q. GORDON.
Lyceum every Sunday at 3.
All Seats Free.

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

SUNDAY, APRIL 18TH, at 6-30,
MRS. MAUNDER.

WEDNESDAY, APRIL 21ST, at 3,
MRS. MAUNDER.

THURSDAY, APRIL 22ND, at 8,
MR. R. STURDY.

SUNDAY, APRIL 25TH, at 6-30,
MR. T. PUGH.

FORWARD MOVEMENT at 11.
LYCEUM EVERY SUNDAY AT 3.

Spiritualists' Rendezvous,

W. H. SMITH MEMORIAL HALL, 4,
PORTUGAL STREET, KINGSWAY, W.C.2.

FRIDAY, APRIL 16TH, Miss F. R.
SCATCHERD.

Lecture on Automatic Script (illus.)

SUNDAY, APRIL 18TH, MR. A. VOUT
PETERS.

FRIDAY, APRIL 23, at FURNIVAL HALL,
HOLBORN, E.C., MR. G. W. SHARPE,
Address and Clairvoyance.

The British Magnetic Healers' Association

21, MANOR STREET, ARDWICK GREEN
MANCHESTER,
will hold **Public Healing Meetings**
On SATURDAY and TUESDAY EVENINGS
at 7-30.

A Hearty Invitation to all.

MR. VERNON will Diagnose Disease
and give Herbal Recipe for same (dona-
tions voluntary), from 7-30 to 8-30
every Saturday.

SIR ARTHUR CONAN DOYLE

WILL DELIVER HIS FAMOUS LECTURE ON

"DEATH AND THE HEREAFTER."

TUESDAY, April 20th, at 7-30 p.m., in the COLSTON HALL, BRISTOL.

CHAIRMAN: **ERNEST W. OATEN, Esq.**

TICKETS, 5/-, 3/6, 2/6, 1/-, AND 6d. Plan and Tickets at DUCK, SON AND PINKERS', Queens Rd., and High Street.

WEDNESDAY, April 21st, at 3 p.m., in the ASSEMBLY ROOMS, BATH.

CHAIRMAN: **FRANK T. BLAKE, Esq.**

TICKETS, 5/-, 3/6, AND 1/-. Plan and Tickets at C. MILSOM AND SONS, LTD., Milsom Street.

THURSDAY, April 22nd, at 7-30 p.m., SWIMMING BATHS, Farringdon Street, SWINDON.

CHAIRMAN: **HIS WORSHIP THE MAYOR OF SWINDON.**

TICKETS, 5/-, 3/6, 2/6, AND 1/-. Plan and Tickets from C. MILSOM AND SONS, LTD., 9, Fleet Street.

HYDE SPIRITUALIST CHURCH, CLARENDON STREET.

SUNDAY, APRIL 25TH, at 2-30 AND 6-30, Mr. T. TYRRELL, Clairvoyant.

SILVER COLLECTION.

Hot Water Provided by acquainting the Doorkeeper.

HYDE SPIRITUALIST SOCIETY'S BUILDING FUND.—Will all in possession of SHEETS of WATCH SCHEME in of the above Fund kindly return same up to date April 15th.—A. BOWDEN, Secretary.

KEIGHLEY SPIRITUALIST SOCIETY, HEBER STREET.

SPECIAL ENGAGEMENT of Mr. ROBERT DAVIES,

The Celebrated Clairvoyant, of Manchester, who will conduct services on

Sunday (at 3 and 6), Monday, Tuesday, Wednesday and Thursday (at 7-30), April 25th to 29th.

Also Meetings on Monday and Wednesday Afternoons at 2-30.

SILVER COLLECTION TO ALL SERVICES. Hymn Books Provided. The Church will be Closed for Renovation after these services for Two Weeks.

Births, Marriages and Transitions.

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

IN MEMORIAM.

IN MEMORY of my dear husband, who passed away on April 28th, 1919. Sweet is the thought that again we shall meet in the land of bright angels, where all loved ones meet.—From WIFE, SON, FRANCIS S. and JOHN H. SILLUS, 83, Old-road, Failsforth.

TRANSITION.

MRS. AND MR. BERTRAM P. MEMBERY ask their friends to accept their sincere thanks and appreciation of their kind sympathy and gifts of flowers on the passing to the higher life on April 5th, of their daughter, Grace Eleanor. The interment of the body took place on Saturday, April 10th, at Lodge Hill, Selly Oak, Mr. Stephen Mallin officiating.

OWING to health conditions, I must cancel all dates booked. Also I wish to express my sincere thanks to all friends for their kind thoughts. Secretaries please note.—COUNCILLOR H. ALDERSON, 57, Avondale-road, Shipley.

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, 2d.

RAMSGATE.—Any Spiritualists residing in or about this district, desirous of joining a circle, kindly write to Mr. C. J. SIDE, 81, West Cliff-road, Ramsgate.

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. ALBERT MUSPRATT, inspirational speaker, healer, poet, etc. Pares. 133, Katherine-road, East Ham, London, E.6.

MRS. KILVERT, late of Manchester and Morecambe, speaker and clairvoyant, would like to book dates in the vicinity. Address: Morton, Gainsboro', Lincs.

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.

FOR SALE.

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

POSTERS HAND PAINTED, Suitable for meetings. Announcements 27 inches by 20 inches, about 20 words, 3s. 6d. post paid.—SOUTHGATE, 5, Pearted-Denton, Manchester.

SPECIAL THIS WEEK.—500 pairs ladies black all wool ribbed stockings offered at 4s. 9d. per pair; to-day's price, 5s. 11d. 1,000 yards of delainé 1s. 3d. per yard; worth 1s. 11d. Patterns post free. Grey sheets, 12 size, 25s. per pair, to-day's price 29s. 6d. Only few pairs left. Satisfaction guaranteed. Buy now from BOTTOMLEY, Brooks' Yard, Macaulay street, Huddersfield.

THE International Home Circle Federation are in a position to supply Societies with speakers and mediums for lantern lectures, to all parts, or sessions arranged for week or more. Speakers and mediums with ability required for registers. Further information on application to Hon. Organiser, R. STURDY, 26a, Lloyd-road, East Ham, London, E. 6.