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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.

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FRIDAY, APRIL 23, 1920.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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FRIDAY, APRIL 23, 1920

PRICE TWOPENCE.

Original Poetry.

Angel Ministry.

Whenever, Lord, the "heat" is very great,
And when "the burden" is too hard to bear,
And I sore need a helper who can share
Compassionate as aid to their abate,
Is it not only what Thy love doth state,
To look to Thee in heart-felt child-like prayer,
Believing in Thy promise and Thy Care,
To every want of mine commensurate?
Thus will I pray at early chime and late,
"O, send my angel minister to me,
Let him bring comfort, Lord, from direct Thee,
From Mount of Mercy and the Golden Gate!"
So shall I of my load be lifted free;
For Thy remembrance of me, I will wait.

H. HALLETT B.

Some Convincing Phenomena.

Spirit Messages by Wireless Telegraph.

M. A. Loughlin.

I HAVE been greatly interested in the lectures delivered by Sir Oliver Lodge, the eminent English scientist, now touring the United States. His discussion of the subject of survival after death particularly appeals to me, because of similarly convincing occult experiences secured in my own home quite recently through the organism of members of my family.

In his talk on survival, Sir Oliver claims to have received evidence so convincing as to sweep away every vestige of his more than half century of scepticism on the question of the continuity of life beyond the grave. To the writer, the most striking feature in his narrative of his remarkable experiences in the realms of Spiritualistic phenomena is not so much the wonderful evidences he claims to have secured in his investigations as it is the inferior evidential value of much of the proofs which served to finally destroy the whole materialistic basis of his hitherto lifelong opposition to the Spiritualistic hypothesis of a life hereafter. It is a fact known to many local psychical researchers, including the writer, that the entire range of evidence advanced by this great scientist, and published in his late book, "Raymond, or Life after Death," falls short in a large measure when compared with the stronger and more startling experiences of thousands of sceptics who were converted to a belief in survival of conscious personal existence beyond the portals of the grave, through private circles conducted in their own homes in Chicago.

This statement is not made for the purpose of detracting from the value and importance of his psychical discoveries, made through professional mediums, but to call attention to the fact that while Sir Oliver's experiences seem uncanny and startling to the minds of the uninitiated in Spiritualistic phenomena, they are considered quite common-place by multitudes of home investigators.

In speaking of the ouija board and "table tipping," Prof. Lodge characterised them as "not very reliable means of communicating with the departed ones, because they are subject to too much subconscious mind action," a fact which the writer's experience will vouch for. In this connection let it be remarked that Sir Oliver Lodge has touched a vulnerable point in most attempts at Spiritualistic reveal-

ments, and one which makes the path of the new investigator quite difficult; but fortunately, subconscious mind does not account for all cases of genuine spiritistic manifestations, though it does account for "much of the rubbish coming through." As someone must be specifically psychic in the home, or other circle, and allow his or her bodily instrument to be used by another intelligence, the medium vacating a part of his physical organism for the time being, it is only natural that messages are occasionally coloured by the mental status or idiosyncrasies of the psychic or sensitive, with the result that many times much rubbish "comes through," of which this English scientist complains. To get away from this clouded channel of subconscious mind action, and truly pull aside the curtain between the visible and invisible spheres of existence, the tireless researcher must needs find an instrument of communication which can be employed independently of contact with the physical organism of the medium. Then will the sceptic find a satisfactory affirmative answer to the ages-old question, "If a man die, shall he live again?"

Startling as it may sound, the writer of this article is prepared to declare, and prove the truth of his remarkable statement by reliable witnesses—all living, and residents of Chicago, some prominent in business circles—that he has found this independent instrumentality, and has been using it regularly once a week in his home circles, throughout a period of three years, with very satisfactory results so far as genuine communication with the dead is concerned. The means used is none other than an ordinary telegraphic instrument connected with a dry battery. My discovery of this means of wireless spanning of the gulf between the seen and the unseen worlds dates back to 1917, and was purely accidental, none in my family being at the time adherents of the Spiritualistic cult. Shortly thereafter, with the guidance and assistance of an interested friend, proper conditions were provided for its complete development by the formation of an experimental circle or seance. With all hands joined over a small table, with the telegraphic instrument in the centre, and with no hands touching the key, we four original investigators sat in silence and expectancy awaiting developments.

After a lapse of a half hour, and when almost despairing of results, our patience was rewarded by hearing the keys of the telegraphic instrument lightly touched several times by an unseen force. The instrument at the time was in full view of all the sitters, whose joined hands on the table were plainly visible to all present. This manipulation of the keys to no purpose, so far as message receiving was concerned, continued throughout a number of sittings, until finally the impression to attach the instrument to a dry battery was carried out, with the startling result that the key was loudly and rapidly manipulated by the intelligence throughout a period of fifteen minutes, when the power exerted upon the instrument from an unseen and mysterious source gradually slowed down and finally died away as if from pure exhaustion or lack of further electro-magnetic energy, or radio-activity. But on the occasion of the subsequent sitting, an intelligent message came through, instructing us how to proceed further in aiding the development of the phenomena, and at the same time giving the name of the invisible operator, who proved to be an uncle of the writer, and a telegraph operator when on earth.

Our first message over the key, following the above, was a description of life and conditions in the spirit world. It was published in the "Progressive Thinker." Shortly after receiving this message, we sat again for further investigation of this telegraphic phenomena, when there came through on the instrument the announcement of the beginning of the German attack upon Paris. The spirit operator

stated that "the Huns were pushing forward with a mighty power and bloody slaughter on all sides, and that while the outlook now was dark for the Allies, and bore little hope for Paris' safety," still they prophesied that "the French capital would not fall into German hands." After sending through this message, the spirit operating the keys asked us to look in the morning papers for the verification of the truth of his statement that the German attack on Paris had begun. Sure enough, when the "Chicago Herald," now the "Herald Examiner," was thrown in our doorway, we eagerly seized it for proof of the truth of our spirit message of the night before. Imagine our surprise when, on the front page, in flaming headlines, our eyes fell upon the announcement that the "German Attack on Paris was in Full Swing," or words to that effect. Since then, with slight intervals of interruptions due to illness of some member of our circle, or one or the other's absence from the city, we have held experimental circles once a week up to the present writing, with ever-increasing satisfactory results.

Let it be remembered that at no time is the telegraphic instrument permitted to lie within reach of any of the sitters, or to be touched by any human agency in the room; nor the key connected with any wire or other instrument that might permit of any other person operating it from a distance unobserved. With the telegraphic instrument fastened to a small table out of reach of all the sitters whose hands are joined in a circle illumined by a subdued light from a kodac lantern, the sounds of the Morse code are heard as loudly and produced as rapidly as you would hear them in any telegraphic office in Chicago. Under such strictly test conditions, which are calculated to preclude all possibility of trickery or fraud, we have often listened for hours at a time to the loud and rapid sounding of the instrument in full view of all, in a soft light, which plainly revealed the instrument, detached from all human or other contact, sending forth its wireless messages from the world beyond the grave.

As a means of diversion after message sending is concluded, the unseen intelligences manipulate the keys of the two instruments in unison to demonstrate their power. Oftentimes we place one instrument under the table, on the floor, while the other instrument is permitted to stand in the centre of the same table about which the circle is formed, with the sitters' hands joined in full view of all. Presently two separate intelligences operate the two keys. The spirit operator then sends a message on the key under the table to the spirit operator presiding over the key located on the top of the table. In this fashion they conduct an intelligent and lengthy conversation, which is translated to the sitters present by one member of the circle who is a telegrapher by profession.

Our circles regularly conclude with a very novel musical performance by the spirits on the two instruments. In the room where our circles are conducted is a phonograph. This phonograph is no sooner started when the two telegraphic instruments, located under the table at the feet of the sitters, and out of reach of all, begin to sound an accompaniment, marches and waltzes being their particular favourites, which they render with faultless precision. When particularly flawless in their rendition of any of these musical numbers, the sitters often, as a token of their keen appreciation of the efforts of the unseen forces, applaud by clapping their hands, the spirits never failing to join in the general enthusiasm by rattling the instruments in almost perfect unison.

Here is an unmistakable case of a detached instrument, uninfluenced by "subconscious mind action," to which Prof. Lodge refers in his lectures—an inanimate piece of mechanism vitalised by contact with an invisible human intelligence which transmits from an unseen source messages replete with human interest, as well as the statement of facts, incidents and reminiscences often known only to the recipient and the invisible communicator, and sometimes unknown at the time but verifiable many weeks or months afterwards, as the case has often occurred. There can, therefore, be only one plausible explanation of this phenomenon—that what it purports to be, namely, spirit power and intelligence operating the key. May this not also be an explanation of the Marconi wireless signals believed by

some scientists as emanating from the inhabitants of Mars?

To doubt the source of these messages, received under such strictly test conditions, would be equivalent to crediting the evidences of our physical senses, the means by which one can become cognizant of any fact of human experience in the material world in which we live.

With no motive for fraud or deception, no charge ever being asked of any witnesses, of which there have been many from among the most cultured of Chicago society, and the experimental circles being all conducted without the services of the professional medium, the privacy of the writer's own home, with only members of his own family and a select number of interested and trustworthy friends constituting the list of investigators, the remarkable manifestations, witnessed and described above, are, therefore, beyond suspicion of fraud or collusion. Until some explanation of the phenomena is forthcoming from the scientific world other than chicanery, we must accept the spiritual hypothesis. Telepathy, unconscious cerebration, or automatic action of the nerve or subconscious mind action or self-hypnosis, etc., cannot explain them away, as the agency of communication employed is a mechanical device operated independent of human contact, and therefore incapable of receiving mental impressions from the members of the circle or psychic.

That there are counterfeit mediums imposing on credulous and unsuspecting, I will admit; but still the fact should not be used to discredit genuine cases of phenomena produced by honest mediums or home investigators, such as I have related, all of which, instead of weakening the fundamental doctrine of the great Christian Church (man's immortality), on the contrary supplement it by adding knowledge to faith.

There Is No Death.

Elmer Ellsworth Quick.

THIS is an age of unrest in the material and mortal world. Hearts are hungry for a definite and convincing form of belief, for a philosophy which is true and a religion which knows.

Drifting, tempest-tossed on the great ocean of life, we must have guidance and the comfort of the sure way amid the turbulent waves.

The material world, filled with selfishness and greed, is deaf to every cry of the human need, to the voice of the soul, calling its certainties across the noise. Orthodox religion, with its jealousies, greed and lust for worldly power, has increased our burden, has darkened our griefs, thrown across our hearts the baleful shadow of a God who condemns. His children to everlasting punishment in a literal hell tormenting fire.

Priestcraft, creeds and dogmas have made our ignorance and superstition a whip with which to scourge us to the tasks of fear and the dungeons of dread. They paint horrors for the beyond-death world, that annihilation is preferable to that immortality of agony, wrath and injustice. Man has not been allowed to think for himself and is therefore, conscious of his true relationship to the Divine Intelligence. But the wail of enslaved souls has been heard. The lovers of liberty are abroad. Their purifying process has begun. False structures shall be torn down; blighting theories of tyrannical men will be destroyed; rookeries of slavery will be levelled to the dust. In their place will arise temples of liberty, palaces of justice, universities of truth and homes of love, giving unto the world the religion of humanity. Working unto this great end, rebuilding the human race, Spiritualism is one of the mightiest and most blessed powers.

Spiritualism is a beacon light shining through the clouds of superstition, doubt and fear, and guiding us safely into the Celestial Harbour. Spiritualism is the key which unlocks the door and reveals to us the facts and laws of another world. Spiritualism is a religion of Liberty, Justice, and Truth, declaring its own philosophy through its mediumistic phenomena which occur in accordance with Nature's immutable laws. Spiritualism

recognises the oneness of all reality, the absolute, of which man is an expression and manifestation.

Spiritualism teaches us to love our neighbours; to be patient, honest and neighbourly; to be pure in heart, and not to deny to others the liberty we claim for ourselves. Spiritualism is rapidly becoming the dominant power among the people of this age, because it is the only scientific religion and philosophy which is able to demonstrate the truths of its claims. Spiritualism knows that the orthodox heaven and hell are myths; that heaven is a state of harmony, peace and happiness; that hell is a state of inharmony, chaos and darkness; that we create our own heaven and hell by our beliefs, thoughts, words and conduct.

Spiritualism knows that there is no escape from the consequences of wrong-doing; that we are personally responsible, and must reap the harvest of our own sowing; that there is no intervening mediator, no pardoning power. Through acquiring knowledge and wisdom, through living the life of love and service, through being true and just and loving, we become our own saviour.

Spiritualism knows that the doorway of reformation is never closed; that when we are willing to make the Golden Rule the law of our life, become less hypocritical, sensual, greedy, cruel and selfish, and ever aspire to live above the lower conditions which surrounds us, we begin to see the dawn of a new life.

Spiritualism knows that deeds not creeds determine our future state. That our thoughts, words and deeds are recorded in a great book of psychic ether. Memory is the recording angel, our consciences the accuser, and our own hearts, the judge and the loneliness of our selfishness the prison house.

Spiritualism knows that the unfoldment of spiritual life is a process of evolution and endless progression. When we attune our inner nature to the harmony of eternal principles, our soul unfolds in beauty as the rose unfolds from obeying the laws of its own being into the expression of the beauty of its own self.

Spiritualism knows that after the earth life we continue to unfold and progress in the spheres of light and love beyond the rimming shadows of death; that there we can attain heights sublime; that there, there are elysian fields of pure happiness; that there, in those spheres of pure spiritual beings, the eruption of planets, the explosion and end of worlds make no disturbance; and burning suns which change and fade and flicker and char, make not a faintest ripple upon those inner suns of radiant life and love and being; that there, in this far-away region, is the heaven of the brotherhood of humanity; that there love reigns; joy has taken the place of sorrow; peace, sweet peace, has calmed the aching heart, and tears and sighs are seen and heard no more forever.

LIFE CANNOT BE DESTROYED.

Spiritualism knows that death is simply a change through which our real self steps out of the physical into the spirit world, identically the same person.

Spiritualism knows that those who have passed through death are not asleep, but awake and conscious and alive; that between us and them there is only an ether veil through which we can see and speak and hear, if we unfold our natural psychic powers and co-operate with our spirit friends on the other side.

Spiritualism knows that the character of a communication from the spirit world depends upon the purity, intelligence, experience and integrity of the medium.

Spiritualism knows that a pure and worthy medium is more precious than rubies and gold; that within their powers of receiving enlightenment from great souls lies the solution of human problems, the correction of human errors and the righting of human wrongs; the comforting of sorrowing hearts, and the upbuilding of the human race in all that is beautiful, good and true.

Spiritualism knows that for deeds of human service, not to be compared in value to the service of mediumship, memorial marbles have been carved, hospitals and universities have been built, libraries and churches endowed; knows that if it but consoles the hearts grieving over the loss of loved ones by death, it is worthy the respect, reverence, gratitude and love of the world.

Spiritualism knows that not all spirits are good, and that not all mediums are honest; that the borderland is full of ignorant, dishonest and lying spirits; and that the earth-plane is full of lying, dishonest and nefarious mediums.

Spiritualism knows of and warns against all false pretenders, degrading pure and beautiful truths, misusing the spiritual law in debased and debasing fortune telling, and bids the world eschew the medium who limits the message to the amount of money you pay; that the commercialising of the spiritual law will destroy mediumship, that gift from God.

Spiritualism knows that its phenomena and teaching will bear the most crucial investigation; that the greatest scientists and thinkers of the world have subjected it to their most searching scientific tests, finding that the residuum of their hot fires and blazing crucibles is the pure gold of truth, the pure diamond of unquestioned and unquestionable knowing.

Spiritualism knows that reason, honesty and common sense are the essentials aid through which its truths can be apprehended and received into the life, becoming life's greatest blessing.

Go forth thou little messenger,
And into whose hands you fall,
Give blessings from the Spirit World.
Give life and joy to all.

"Man's Survival After Death."

THE above work by the Rev. C. L. Tweedale is the most comprehensive and the most convincing book on this subject that has come to my notice. It covers practically the whole range of psychic phenomena, including: Apparitions, apports, appearance of animals, automatic writing, direct writing, bell-ringing, clairvoyance, clairaudience, direct voice, etherisations, evidential messages from relatives, forecasts accurately fulfilled, fulfilment of compacts, levitations of individuals and of furniture, luminous clouds, materialisations, premonitions, prophecies, pillars of fire, proof against fire when handling hot coals, psychometry, psychic photography, playing of musical instruments, speaking in unknown tongues, spirit healing, spirit lights, that revelation is not closed but continuous, trance, transportation, table rapping, visions, warnings of danger, etc.

The historical and Biblical records compared and paralleled with modern phenomena demonstrate that so-called miracles were the result of natural law,—supernormal not supernatural—that the Biblical records fully confirm the psychic happenings of to-day, and that throughout the ages similar effects—from the same cause—have always been and still are produced.

Thus the Bible confirms Spiritualism, and Spiritualism corroborates the Bible and should increase our reverence and respect for the good old book. That at least is the writer's personal conviction, and the effect upon those who are blessed with psychic powers should be still further intensified.

The varied and extensive psychic experiences of the author, together with those of his wife and family—although he has drawn largely from other resources—add immensely to the value of the book; they carry conviction that he is truthfully recording FACTS that have come within his own personal knowledge, and he is to be heartily congratulated for his honesty and courage in the compilation and publication of such a valuable work.—WALTER JONES, Stourbridge.

May be obtained from this office, post free 11s.

HE with whom God is, has all things, knows past, present and future; but he who has not God has nothing, and cannot have wisdom.

CHEERFULNESS is the first requisite in a natural healer. A natural healer must know that there is no bad; that all is good, and must love his neighbour as himself.

TEMPLES made with hands, however crude or elaborate, are made by man for man. The object is money and power; the means superstition. Sectarians are selfish. God is selfless.

An Octave in the North.

TAKING advantage of attendance at an important annual congress in Sunderland this year, I had the satisfaction of addressing eight meetings for Northern Counties' Societies in spare dates; the advantage of excellent arrangements through Mr. W. Dowell Todd, and the pleasure of contact, by hospitality and otherwise, with some of the choice spirits of the breezy north, and, if I am not mistaken, of making friendships that will last. Certainly, thought will often wing flight to the hospitable homes of Mr. Todd (Sunderland), Mr. F. Ridley (South Shields), and Mr. W. G. Mitchell (Darlington); and always with reverence to interchange of thought and ideas; while memory will often reproduce brief intercourse with others—notably Mr. Lawler (Houghton) and others of the Hetton-le-Hole Society, Mr. A. H. Bain (Newcastle), and quite a number of other workers at various points.

The weather was not the best for a tour, but all the same, the meetings were excellent. Hetton-le-Hole and Derwent-street (Sunderland) on Good Friday and Easter Monday were both crowded to full capacity, and keenly appreciative; South Shields (Fowler-street) was somewhat depleted by wet, but intent, earnest and alert. Sunday services at Darlington (Bondgate) were decidedly high of tone, and, Lyceum included, afforded fine evidence of good work well done. "Does Spiritualism cause Lunacy" proved to be of great interest at Derwent-street, while in Darlington the Mechanics' Hall was used, and a bold bid made for public interest. A great hand-made poster outside, and advertisements in daily papers announced "100,000 Spiritualist Lunatics? Come and hear the whole truth from official facts and figures, by a London Journalist." The lines were so picked out as to force the salient points on attention. A deluge rather spoiled this coup, but, all the same, quite a number of non-sympathisers arrived and found facts and figures too strong, so that several retired before the finish. The Spiritualists made very plain their appreciation, both of the lecture and of the genius for publicity shown by Mr. Mitchell, who presided.—H. J. OSBORN.

Northern Counties Union of Spiritualists.

THE past ten days have been full ones for the folk around about here. Our Good Friday demonstration set the ball nicely rolling, although the attendance at the afternoon session was not quite so good as desired. The people rallied up for the evening meeting, the audience being about 400. The afternoon speaker was our old friend, Mr. T. Bogue, of Gateshead, whose subject was "How Spiritualism spells progress." The platform in the evening was occupied by our president, Mr. S. Robson, supported by Mr. Aaron Wilkinson, who, being in the neighbourhood, consented to give his assistance, the other speakers being Mrs. Frampton (Wallsend), Mrs. Milner (Newcastle), Mr. W. Atkinson (South Shields). The two services were brightened by solos rendered by Mr. Trender and Mr. M. A. Todd, both of South Shields. All round, a happy and helpful time was spent, and we again thank the South Shields friends for their efforts on our behalf.

Easter Monday, Tuesday and Wednesday evenings, we had Mrs. Jennie Walker. Monday, at the Wallsend Society, Tuesday and Wednesday, at the Rectory Hall, Gateshead. Wallsend folk report a highly satisfactory meeting. Gateshead say "Splendid" from every point of view. In addition, we had with us Mr. H. J. Osborn, who did acceptable work both in Sunderland and South Shields.

On Sunday, the 11th, the Quarterly Conference was held at the Rectory, Gateshead, and it is a pleasure to report a splendid attendance in spite of inclement weather. In the absence of our president through indisposition, the chair at all three meetings was occupied by Mr. T. Bogue. In view of the new national constitution, all the present officers stand until the end of the year. It will be remembered that we had "recommended" to the Societies of this Union, "that speakers who give sittings for private gain should not occupy our platforms." Thirty-two delegates out of a possible forty stated that their Society was rigidly adhering to this principle. The evening propaganda meet-

ing was well attended in spite of the rain. The speaker was Mr. C. Nicholson, Hexham. Mrs. Graham, Wallsend Tyne, was the clairvoyant. The movement is going strong and we can see busy times ahead getting at least three societies on their feet, Horden, Co. Durham, being the first. A. H. BAIN, Hon. Sec.

Mrs. Jenny Walker at Wallsend.

BREAKING her journey to Scotland at Wallsend, Mrs. Walker met with an enthusiastic reception. Owing to inability to secure a large hall, the meeting was held in the Society's own room, and although taxed for space, the present accepted the situation right pleasantly. Mrs. Walker spoke well, being several times loudly applauded. Her address showed how closely she is identified with the Movement and its leading workers, both in this country and abroad, as also the fine grasp she has of its deep spiritual basis and philosophical stability. The large audience had but one complaint, the lecture seemed too short. Mrs. Walker gave a number of clairvoyant delineations, most of which were recognised. In the afternoon, Mrs. Morris Gosforth, conducted the service, giving a most helpful address and interesting clairvoyance. The Easter Tea was held between the services, and proved a great success, the work being done by lady members with commendable heartiness, and to the approval of all. Visitors came from as far afield as Sunderland, Shields, Gateshead, Felling, Wallbottle, Newcastle, Gosforth, Whitley Bay, etc., and carried away with them memories of an uplifting and sociable day. Mr. Jas. Lawrence, president of the Society, presided.

The Slack Fund.

SIR,—With a continuance of your favour, I should like to publicly record our thanks for further contributions to "The Slack Fund," the efforts of Mr. Arthur Clayton, who gave a four days' mission for expenses only to benefit the blind comrade, being eminently satisfactory. His service at South Elmsall yielded £5 15s. 6d.; East Leeds, £1 18s. 8d.; Wakefield, £2 10s.; Cookridge-street, £3 3s.; Expenses, £1 2s. 4d., leaving a balance to the Fund of £12 4s. 10d. Miss Lee and Master A. W. Davies, 5s.; Mr. Essam, York, St. Saviourgate, £1 5s. 3d.; Mrs. Hewitt, 2s. 6d. Total, £34 13s. 8½d. We have still as our objective the raising of at least £50, and any contribution will be gratefully acknowledged. A. E. BEETV.

Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without a Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning the same will gladly be supplied by

J. TINKER, Secretary,
British Spiritualists' Lyceum Union
34A, Bridge-street, Manchester.

I FOLLOW the teachings of no man, but try to live so that I can distinguish his teachings from "the word" which may manifest in him.

THEY who speak evil of others send out venom like an adder; hence such people have no power of healing, for a natural healer is one who has inherited divine love.

Spirit Visitation the Only Proof of Immortality.

An Interesting and Educational Treatise Read before the Theosophical Society at Toronto, Canada, by A. Langton.

THERE is a book you all from childhood have handled and read, and have been taught was the book of all books, called the Holy Bible. This compiled volume contains 66 pamphlets. The two general divisions of these canonical books are called the Old and New Testaments.

What is a Testament? The dictionary says, "A solemn authentic instrument in writing by which a person declares his Will as to the disposal of his property after his death. And what does 'canonical' mean? Canonical pertains to a canon. And what means 'canon?' A law or decision or constitution made by ecclesiastical authority.

This book is held in Christendom as the standard authority for Church and State, from the pulpit, to taking your oath in court.

When the new American cabinet was sworn in by Lieut.-Gov. Hendie, the new Ministers met at the Government House where they were ushered into a large drawing-room, being received by Sir John Hendie, and took the three formal oaths. On appending their signatures, each as a memento, was presented with a Bible, with his name engrossed on the cover, and signed by J. Lonsdale Capreol, clerk of the executive council.

Some of my listeners may be saying mentally, "I wonder what the speaker is driving at?" I am laying a foundation for future building of the subject given out as the topic this afternoon from a reliable source. If this book is to be the guide post, we will examine its contents and digest them as we find them recorded there.

There are physical or material laws all around us, which we are acquainted with more or less, from the mineral vegetable, animal and human kingdoms, each rising in the scale of evolution from below, to a higher degree. We see the law of attraction or repulsion in the magnet; we also see it in every department of physical law. Think of the moon and sun occasioning the tides! This is natural law demonstrated; also in the rainbow, fogs, eclipses, hurricanes, earthquakes, etc. In the vegetable world, each expression of nature seeks what it requires for its sustenance. This is innate intelligence peculiar to itself. The cactus of the desert, mountain moss, and the water lily live in totally different surroundings, and die in unnatural ones. What is death to one is life to the other.

The animals, herbaceous or carnivorous, each seeks what it requires. The human, having all the properties of the kingdoms below, climbing the ladder for his finer and more varied requirements, is the apex of creation. He—man—sees and reads what the animals cannot comprehend. He hears music in the running brooks, sermons in the stones and Infinite Wisdom in all creation. Disjointed thought says, "Not so. Infinite Wisdom, so called, is very unwise and destructive, blind ruination in all things, including the human." So we talk about the tragedies of life. How lives are lost at sea, in the coal mines and a thousand and one ways. "Where is your God of Love?" they ask.

But destruction so called and construction belong to everything physical—a constant change of form. As Bulwer Lytton wrote:

"The granite rocks disorganise,
To feed the hungry moss they bear;
The forest leaves drink daily life
From out the viewless air."

The mineral kingdom supplies the vegetable and animal with its properties, and we receive the benefit of such by being refined before we use them, having gone through organisms. The herbaceous mammals provide us with milk, butter, cheese and flesh, and the carnivora supply us with furs, etc. The boots on our feet were once a growing hide, and the woollen garments once having been growing material. So you see there is change, but not really destructive in these diversified conditions. Thus nature builds or constructs.

As the intelligence of man progresses, see the superior achievements he accomplishes! Quite a step from pig-

iron to a watch spring; from gold ore, in its native bed, to your beautiful watch; from the rough boulders to magnificent bridges; from forest trees to the coal beds.

Nature is constantly on a physical plane materialising, as I have been showing you. Also the brain of man is constantly progressing. We are certainly ahead of the cave-dwellers. And what a wonderful work or demonstration is the human body! The finest work is done by its nerves. The nerves tell us everything we know.

As the spirit of man rises, his spiritual nature develops similarly with his refined physical. Spirit is universal, yet expressed in different degrees as the ego rises in the scale of comprehension.

There are materialisations showing spirit power greater than we have been talking about. These spiritual gifts are above the physical laws yet demonstrated through them, as the soul of the musician gives utterance to his sentiments through the piano, his servant.

Ghostly visitants have wonderful power demonstrated through physical agencies. They must use these agencies. These spiritual laws are as old as the hills, and the demonstrations have been in all ages. In Genesis, we have the Spirit of God creating all things, and in the last chapter of Revelation, we have St. John the Divine having audience with the angel or messenger, seeing and hearing, and when John was going to fall down to worship him, the messenger said: "See thou do it not, for I am thy fellow servant and of thy brethren the prophets." This statement certainly records a spirit returning as a messenger.

For this passing hour, we will first mention Biblical ones, and principally materialisations, as where more than one person sees such, it is more readily believed than where spiritual hearing is recorded (that is clairaudience—only the medium hearing).

In the eighteenth chapter of Genesis, we have the account of three angels or messengers appearing unto Abraham as he sat at his tent door; these visitants are called men twice in the narrative. In the nineteenth chapter two angels appear to Lot. They are also called men four times and angels twice, interchangeably used. In both these narratives the visitors ate good square meals. Jesus also, it is recorded, ate meals as a materialised spirit, more than once. We have the materialisation of the handwriting on the wall at Belshazzar's feast. We have the account in 1 Samuel, chapter xxviii., of Saul's visit to the witch of Endor, and a materialisation takes place of Samuel's ghost foretelling the future. We have the angel or visitant or messenger appearing to Daniel in the Lion's den. Also the three Jews thrown into the fiery furnace, "and behold, a fourth walked with them," called a man, and the record says "God sent his angels to protect them from harm."

We have spirit power demonstrated at the tower of Babel, and a similar demonstration on the day of Pentecost—the gift of tongues—without learning the same.

Time is passing, and we will turn to some of the New Testament materialisations. In Matthew, it is recorded we have the Spirit of God descending as a dove—a symbol—on Jesus, and the independent voice said, "This is my beloved son; hear ye him." In Matthew vii. we have Moses and Elias appearing to Jesus and the disciples, and they talked with them; then follows their dematerialisation. In the first chapter of Luke, we have an angel or messenger appearing to Zacharias, telling him his wife should bear a son who should be called John, and he should go forth with the spirit and power of Elias. After the crucifixion of Jesus, the two Marys went to the sepulchre and saw a young man, an angel or a messenger, clothed in a white garment, being a materialised form. In Matthew xxviii. he was called angel. Luke says that two men in shining garments stood by these women. Then we have the record of the angel visitor who opened the prison doors when Peter was in prison bound in chains between two soldiers.

Then we have Paul and Silas in prison, their feet fast in the stocks. Suddenly, there was a great earthquake, and the prison doors were opened and everyone's bands were loosened. Then we have Saul on his way to Damascus to persecute the Christians. Saul heard the voice, "Saul, Saul, why persecutest thou me?" Jesus also materialised when two of the disciples were on the way to Emmaus. We

have an angel appearing to Mary telling her that she should bring forth a son, and he should be called Jesus. Then we have doubting Thomas who could not believe until Jesus told him to put his finger into the hole in his side.

I do not wish to weary you, so I will tell you what is recorded in Ecclesiastes: "The thing that hath been is that which shall be, and that which was done is that which shall be done, and there is no new thing under the sun. 'As it was in the beginning, is now, and ever shall be.'" No new laws, but a better understanding of the natural laws, physical and metaphysical, as man progresses in knowledge. As the human rises in intelligence, he grasps the idea of turning from the crude to the refined; his demonstrations change from the dug-out or burnt-out canoe to the ocean leviathan, from the power of the horse or ox supplied for travel to the electrical car, from the tallow candle dip to the electric light. As we rise in the scale we study the power of mind over matter in all these demonstrations, or they may be called physical materialisations.

The new religious cults are all on mental lines, and these new modes of thought are uncovering the dust of ages, bringing to light the old, yet ever new. And what is spirit materialisation but showing these metaphysical laws, known in the remote ages of the past? But at the present time very few, comparatively speaking, take any interest in them, or know that there are such laws. The idealists, like sculptors, painters, poets, who have not been understood and though unbalanced, are really the most advanced in higher thought, and give expression to their ideals. We owe them much of what we should aspire to. We do not hear of them being multi-millionaires.

Spiritual materialisation and voice frequently go together. Many readers have laughed at the supposed absurdity of the account of Balaam's ass speaking, and seeing the angel recorded in the twenty-second chapter of Numbers. Psychic scholars to-day understand those unseen messengers work through physical law, and the vital force from the ass was gathered and used for speech, but the ass only supplied the power for the operator. Is a wind-musical instrument the real musician, or the man playing it? The independent materialised voice spoke after the appearance of the dove that rested on the head of Jesus. In the twentieth chapter of St. John, two angels were seen in the sepulchre. These materialised forms conversed with Mary Magdalene saying, "Woman, why weepest thou?" And she said, "Because they have taken away my Lord, and I know not where they have laid him." As she turned she saw Jesus materialised, and he spoke to her.

On ten different occasions Jesus materialised after crucifixion.

For three hundred years, A.D., so-called miracles did not leave the Christian Church. Where are they to-day? In private homes, where they are not given out to the world to be laughed at.

Healing is done by these new cults without poisons or dopes. No mention of such methods in either the Old or New Testaments. Jesus or his disciples never vaccinated for leprosy. They healed by spirit power. It is no wonder the Church has lost her spiritual gifts. In 1609, 600 women were executed for witchcraft in France, and about 600 a year in England until 1603. In 1895, five men were tried on a charge of having in the British Isles burnt to death a woman believed to be a witch. In 1863, in Essex, England, a deaf and dumb man was ducked as a wizard, and pounded unmercifully. In 1602, an eminent judge on the bench in England, Sir Matthew Hale, condemned two women as witches, who were, therefore, burnt to death. In 1676 seventeen persons were burned in England for this and other offences. You remember the cruel fate of Joan of Arc, not burned for being a witch, but because she got her wonderful power from spirit voices at the altar of the Catholic Church, where she retired for religious devotions. In 1736, during the reign of George II., the British law was amended.

The Christian Church has persecuted, burnt and beheaded its many martyrs; the fires of Smithfield were never out.

The old Romans thoroughly believed in their demons or demons, meaning attendant spirit guides. Socrates and Caesar, Brutus and all the old prophets believed in the above.

But you may say, "But this is only past, moss-grown tradition." Well, perhaps you would like to hear some modern reports. Bulwer Lytton says:

"There is no death, an angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them dead."

"Born into that undying life,
They leave us but to come again,
And ever near us, though unseen,
The dear immortal spirits tread.
For all the boundless universe is life
There is no dead."

Milton says, "Millions of unseen spirits walk the air whether we wake or sleep." Shakespeare has given a vivid account of ghosts and their appearances and conversations. Read the plays of "Richard the Third," "Hamlet," or "Hamlet."

In Hampton Court, where Henry VIII. and his Anne Boleyn lived, the Queen was informed of the intended beheading of herself by the King. This naturally terrified her, and she gave vent to piercing shrieks in her agony. These shrieks and yells were repeated for centuries following, and through that same corridor, so now it is closed to public. Bulwer says:

"Born into that undying life,
They leave us but to come again;
With joy we welcome them the same,
Except in sin and pain."

Lord Byron wrote a poem on the materialisation of Belshazzar's feast. Conan Doyle says, "Spiritualism, long the subject of sneers and ridicule, is the most important development in the whole history of the human race. Swedenborg was a frequent visitor to the spiritual spheres. Luther, on one of his visits, heard the choristers singing a beautiful tune. He woke up and wrote the music called 'Old Hundred.' Rousseau, under similar circumstances, heard the music, and called the tune 'Rousseau's Dream.' Some modern ones wrote 'Onward we go, for still we hear them singing. Come weary souls, for Jesus bids you come.' The song written by Stephen Foster fifty years ago, called 'Old Black Joe,' says: 'I hear their gentle voices calling Old Black Joe.'"

Then there is the great scientist, Professor Hyslop, to-day, who has made a scientific study of communication between the two worlds, and now we hear the Rev. F. Davies, of the Metropolitan Church has written a book called "Spiritual Voices in Modern Literature." I also mention Harriet Beecher-Stowe's "Uncle Tom's Cabin," where little Eva and Uncle Tom have spiritual visitants. Professor Hyslop was late head of the Department of Psychology at Columbia College, and leader of the American Research Society. Then we have Stedman Crookes, Alfred Russel Wallace, Lodge, A. Conan Doyle, all above reproach; so that surely it is time to think that there is something above physical well-being.

Professor Hyslop says, "Love is the greatest moral force of heaven," that he has been told by angel visitants that only love counts, and the only road to happiness is love. Love is the fulfilling of the law. Fulfilling means filling full. "A new commandment I give unto you, that ye love one another." This is the fulfilling of the law.

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.

In becoming wise we only discover the knowledge that previously existed within us.

Pithy Paragraphs for Psychologists.

W. H. Such.

INSPIRATION: The inspiration of angels is not to be absorbed as a personal possession, but to be impersonally shared with an expectant humanity.

SPIRITUALISM v. MATERIALISM: The mission of Spiritualism is to take up the continuity of law, where materialistic science is baffled, and expresses its inability to proceed.

PECULIAR PEOPLE: Some people object to read the literature of Spiritualism on the plea that they dislike it. These same people, probably, disapprove of murder, divorce, burglary and all the other vices of society. It is funny how eager they are to read and hear all about these things.

The habit of attention is the key to all the doors of knowledge.

INVESTIGATION: As men only rarely investigate a matter for themselves, it is to the evidence of others they must appeal. Spiritualism does not ask people to believe it is true simply because certain men have accepted it, but it does ask them to investigate its phenomena, or hold their tongues.

WORSHIP: True worship does not consist in regular attendance upon forms and ceremonies, but in giving the higher aspirations of the spirit fair play, and the alleviation of the misery and wretched conditions of the starving and homeless, even though it means worldly disadvantage.

THE SCEPTIC: We think the direct spirit voice is the most convincing of the whole range of spiritual phenomena to sceptics.

DOGMA: Do not dogmatise to any man, but just adopt the simple plan of questioning him to clearly see what height he is, not what he seems to be; for many who would fain look tall, oft get some bruises by a nasty fall.

REFORMATION: Let each one reform himself. The world will then soon be reformed. Individual regeneration is the need of the hour.

HAPPINESS: 'Tis merit, not conceit, which takes spirits to the happiest spheres.

RIGHT LIVING: The main business of every man, even the philosopher, is not to explain the universe, but to rightly live his own life.

CHRISTIAN SPIRITUALISM: There can be no connection between orthodox Christianity and Spiritualism, as the united testimony of the spirit-world ignores the doctrines of "The fall of man," "Salvation by faith," "A material hell," "Physical resurrection," "The atonement by the vicarious sacrifice of another," etc., and knows nothing of a "Three-in-one-God;" and Christianity, on the other hand, ignores the continued working out of super-mundane law (miscalled miracle) since the days of the Apostles, and its possibility now, which is, however, working now as much as then (though in a lesser degree through the sad lack of suitable conditions). Both the Materialist and the orthodox Christian, by common consent, still ignore this possibility; it remains for Spiritualism to demonstrate it.

Heaven and hell are not places, but conditions of mind. Heaven is harmony. Hell is inharmony.

GOOD AND BAD SPIRITS: Spiritualism does not create spirits, good or bad. It simply reveals them, that is all.

DEATH: Fear not so-called death, 'tis but the interlude to richer and grander harmonies, existence transposed to a higher clef.

'Tis the friction of angels that makes men good.

THE SPIRIT WORLD: The world of spirits has no terror for those who can properly discern its inhabitants.

THE POWER OF EVIL: Not only on earth, but in the spirit-world, evil spirits, despairing of their inheritance, make a desperate effort not only to maintain their position, but to extend their conquests. All Spiritualists should know this.

MATERIALISM: The Materialists are reasonable, so far as they go, and their facts are interesting. We do not undervalue matter, nor its forces and their operations, but the reality of man as a spirit, and his survival of the failure and dissolution of his material body, is, to us, a matter of the deepest importance and interest.

SPIRIT v. MATTER: Wherein does "matter" show itself a governing power? All physical nature incessantly illustrates that it is a governed element, or, as a whole, that it is, by its manifestations, an effect and not a cause. If there is anything in Spiritualism denoting its difference from materialism, it is the constant display, in myriads of ways, of the power of spirit will over "matter."

LANGUAGE: The right of language makes men equal, and lifts the toiler to a higher grade.

ENVY: Out upon envy, why do we spend so much mental energy in envying other people, instead of cultivating the necessary qualities which would attract others to us?

SCIENCE v. PHILOSOPHY: When you talk of that which you know, that is "science." When you talk of that which you do not know, that is "philosophy."

SPIRIT v. BODY: It is man, the spirit, that forms his body, not the body the spirit, and the spirit can go on eternally forming bodies for its manifestations as it wills.

WHAT IS A SPIRIT?: Simply a spiritual being in a spiritual body, just as a man is a spirit in a physical body.

ARGUMENT: No man, by argument, can remove a fact, neither can he, by the same process, cause a fact to appear where one does not exist.

INFALLIBILITY: All are infallible, but unfortunately, no two infallibles are alike.

FOLLY: Why wilt thou, O man, forever search in "matter" for the cause of things. Doth not the unseen part of thyself ever rule the seen?

SPIRITUALISM is a science that is religious, and a religion that is scientific.

John Greenleaf Whittier a Spiritualist.

The good "Quaker Poet" was not only a disciple of the "Friends," but he was also a firm believer in spirit communion. Under the nom-de-plume "The Stranger in Sewell," he wrote more than fifty years ago as follows:—

"A young girl of great purity of character, in a highly exalted state of what is called clairvoyance, or animal electricity, was willed by the magnetiser to the future world. In the language of the narrator, 'The vision burst upon her. Her whole countenance and form indicated at once that a most surprising change had passed over her mind. A solemn, pleasing but deeply impressive expression rested upon her features. She prophesied her own early death, and when one of her young friends wept, she said, 'Do not weep for me, death is desirable, beautiful! I have seen the future and myself there. Oh, it is beautiful, happy and glorious, and myself so beautiful, happy and glorious! And it is not dying, only changing places, states and conditions and feelings. Oh, how beautiful, how blessed!' She seemed to see her mother, who was dead, and when asked to speak to her she replied, 'She will not speak. I could not understand her. They converse by willing, thinking, feeling, without language.'"

"All this may be in part accounted for on my friend's theory of cerebral excitement—the disturbed over-action of a portion of the brain, or, to speak phrenologically, of 'the religious organs.' Yet the mystery even then is but partially solved. Why in this state of exaltation and preternatural mental activity should similar images and thoughts present themselves to persons of widely varied temperaments and beliefs, from the cold materialist to the too ardent Spiritualist; from the credulous believer to the confirmed sceptic? How is it that the useful mesmeric clairvoyant, who has never heard of Swedenborg, confirms in her dreams of a future life the speculations of that remarkable writer? For myself, I am not willing to reject at once everything which cannot be explained in consistency with a strictly material philosophy. Our whole life is circled about with mystery. Who knows the laws of his own spiritual nature? Who can determine the precise conditions of the mysterious union of soul and body? It ill becomes us, in our ignorance and blindness, to decide that whatever accords not with our five senses and our everyday experience, is an impossibility. There is a credulity of doubt which is more to be deprecated than that of belief."—"LIFE."

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FRIDAY, APRIL 23, 1920.

Murder Most Foul!

THE present wave of violence and crime which is prevalent throughout the country is undoubtedly the result of the five years of bloodshed which depleted and degraded Europe. The puriest may talk, if he will, of the refining influence of war (and we gladly admit that bravery and self-sacrifice has been shown in abundance), but beneath and behind all the glamour and glory, there remains the fact that war has a brutalising and degrading effect, not only by those who take part therein, but also on those who, by letters and news-sheets, follow its progress. The race has not long emerged from the primitive stage, and below the conventionality of civilised man, the savage is none too deeply buried.

Those who profess surprise at the present outbreak of crime show but a superficial knowledge of human nature. For ourselves, from platform to platform, during 1915-16-17, we declared our conviction that this would come about. Following the present deplorable conditions, however, the prevalence of cases of conviction for murder has led to a large number of instances where the "extreme penalty of the law" has been enforced.

From the inception of Modern Spiritualism 72 years ago, all the leaders of this movement have set their faces against the horrible and revolting practice of capital punishment. The voice of the spirit people has been unanimous in declaring that it is a foolish, inept, cowardly, and futile practice. Despite the critics, a comparison of countries where the death penalty is not in vogue, goes to show that it has no effect in preventing crime, which is about the only argument (?) ever raised in its defence. There is less sheep-stealing than when death was the penalty. There is, we know, a growing tendency to exercise the clemency of the crown to obviate the extreme penalty, and whilst this is in itself, a hopeful sign, it is also symptomatic of weakness. If the law, in itself, was wise and sane, there would be little opposition to its legitimate use, and the continuous setting aside of its provisions is evidence of its unsatisfactory nature. Since, too, in this country, the people have power to make or alter the laws which govern them, it is useless to blame officials, whether judges, police, or others, for this relic of barbarism. The people should demand that such a blot on the reputation of an advanced and civilised country (which we claim to be) as the degrading savage and vindictive practice of capital punishment was banished for ever from the statute-book.

If materialism were a fact, then, on grounds of humanitarianism alone, one could make a strong case for its abolition; but since materialism fails to cover the ground of human activity, since there is a to-morrow which follows to-day, and since, too, personality is neither changed nor extinguished by death, the call for sane, humane, remedial treatment for criminals is a loud and insistent one.

Apart altogether from the effect upon the criminal, and viewed only from the selfish point of self-protection,

the practice of swinging criminals into another world is the height of folly, and every Spiritualist should raise his voice and use his influence against it.

You do not prevent the philanthropy of the philanthropist, or the brutality of the criminal from influencing humanity by transferring his activities to the spirit world. One of the greatest follies of our opponents is the ludicrous supposition that Spiritualists alone are influenced by the people of the spirit world, and the so-called danger of spiritual communion is revealed in all its hollowness by the fact that ALL MANKIND are so influenced in a degree commensurate with their sensitiveness. The strength of the Spiritualist is that he recognises the fact and makes some measure of choice as to who he is influenced by.

Whilst a criminal is safely kept in his body within four walls, the public are protected, but the moment you hang him, you liberate him, and his influence is none the less real because his presence is unseen. Given a clever man, smarting under a sense of injury which is often the result of a relentless prosecuting solicitor, or harbouring a spirit of vindictiveness, we claim—and would have as difficulty in finding concrete examples to illustrate the point—that his capacity for wrecking vengeance upon his (supposed) enemies is by no means negligible.

Spiritualists are sometimes asked, "Why don't you help the police by revealing the identity of undiscovered murderers, etc.?" We have talked with scores of enlightened spirits upon this topic, and the unvariable reply is, "When your prison system is reformatory, rather than vindictive and degrading; when the death sentence is abolished, we may consider the matter, but we must ever refuse to assist you to commit murder and cruelty. Your present system merely makes you a competitor with the criminal, and in a collective sense you are as crude and ignorant as he, since you commit murder because he does." It is grim humour to murder a man in order to show the world that murder is wrong. There is something to be said for the argument that no man can be sane and well balanced who commits so foul a crime, and the dawn of psycho-therapy may not only prove this, but enable the specialist to anticipate and frustrate the states of mind which lead to it. Meanwhile, let us unite to denounce in the name of humanity and spiritual enlightenment, the crude, horrible and barbaric practice of capital punishment. The Spiritualist is especially the man who should realise its horror, for he is capable of tracing the criminal beyond the boundary of death, and though there must shortly be a time when the depraved soul is taken in hand and remedially treated, yet is it none the less true that for a time his power to influence and injure is but little less than before his execution.

Of course, we shall be told that this is a terrible thing to contemplate, since there are always some folk who want the penny and the bun. They like to think they are helped by beneficent spirits, but it must end there. If, however, you would enjoy the sunshine of England, you must take your share of the rain. Life holds pains as well as pleasures, smiles as well as tears, leisure as well as labour; for such is the order of our being. After all, when a criminal goes beyond our power to deal with, and we usher him ceremoniously in to the next world, the wiser ones there, without imprisonment and without vindictive vengeance find ways of dealing with him before very long, and since all the good who pass away increase in spiritual worth, and all the worst of humanity sometime improve, the beneficial agencies far out-number the injurious, and the Spiritualist has no fear. He knows how to select his friends.

Let us labour to abolish the folly of capital punishment, and to hasten the time when all criminality shall be treated as disease, physical, mental or spiritual, and all punishment give place to reformatory methods. The present law is a relic of the old Mosaic "eye for an eye, and tooth for a tooth" dispensation, which the spirit world denounced 1900 years ago, and is one of the worst of the many disgraceful practices which our laws perpetuate.

Mrs. Sims wishes to thank those many friends who were kind enough to send letters of sympathy and beautiful wreaths in token of respect for her husband, Mr. D. W. Sims, so long associated with Manchester Spiritualism.

CURRENT TOPICS.

"The British Man and Woman."

THIS interesting and varied monthly for April contains a trenchant article by Rev. W. Wynn on "Psychic Photography," in which the folly and perversity of Mr. Maskelyne are clearly exposed. If there is one thing patent, it is surely that the famous conjurer knows just as much about psychic photography as the average street arab does of Virgil. Whilst insisting that the whole thing is a "fake," he cannot even determine how or in what way the "fake" can have been produced even when the negative is shown to him. When a conjurer cannot perceive the methods of another "faker," one begins to wonder whether he has not been over-rated even as a conjurer. With prophetic eye we can see Messrs. Hope & Co. improving their financial positions as rivals to the celebrated entertainer.

What we Think!

AFTER all, we suggest to Rev. Walter Wynn that he is wasting time in parleying with these people who pose as experts whilst lacking not only the experience necessary to determine the matter, but even the desire to know the facts. At the risk of being considered rude and brutal, we hold the opinion that even mental conviction would not mean a public acknowledgment by Mr. Maskelyne. The Hall of Mysteries is a place of entertainment run on legitimate commercial lines, and is filling its role satisfactorily to its proprietor and the public. Therefore, why bother!

A Bold Bishop.

A STUDIED and bold article by Bishop Weldon in the same magazine is remarkable for its outspokenness. The Bishop says, "The strife of Church with Church of Christian with Christian is a scandal to Christendom," and he speaks of the danger of "the Church becoming de-Christianised." Spiritualists are in a position to know how much valuable time is spent by the clergy in denunciation of other denominations, since Spiritualism seems singled out at present for their most scathing and often unfair and untrue criticisms. Not that we mind this overmuch, since our experience is that when congregations hear these diatribes, their British love of fair play causes them to come and see for themselves.

Fiction v. Fact.

THE result is that, generally speaking, they find us not half as bad as we are painted, and come to the conclusion that the parson is an unreliable guide in such matters. In consequence, the attack recoils upon the person making it, and the cleric loses the confidence of his own people. The parson must not forget that thousands of Spiritualists are mixing with their fellows day by day, are living in neighbourly proximity to others, working side by side with others, and earning the respect of all classes. When the parson accuses us of all the crimes in the calendar, his own followers say, "Oh, but I know Brown, he's a Spiritualist, and quite a decent fellow."

The Good in Human Nature.

THE fact is that if one begins to rail against a man's tried and trusted friends, the British spirit of siding with the weak is roused, and the originator of the attack becomes looked upon as little better than a "scandal monger." Even the worst of men are true to their friends, and the thousands of Spiritualists to-day are winning and earning the confidence and respect of their fellows, and in so doing are cutting the ground from beneath their traducers. Bishop Weldon pleads for Christian unity and Christian charity as the one thing which can save his Church, and he is right.

Sound Postulates.

IN these columns we hit the parsons hard and often, though without venom, and we do so because we think it is for their good. With their prejudiced inclination, they persist in treating Spiritualism as an enemy. The fact is, it is the best friend religion ever had. It is

concentrating on the things that matter. Firstly, that man is a spiritual being here and now. Secondly, that as a spiritual being, he has relationship with an active living spiritual world. Thirdly, that such relationship is in a measure capable of being stated in terms of sense perception.

Logical Deductions.

IT follows that a spiritual being who is translated to a spiritual world which re-acts on this, has, by reason of the inherent spirituality of his nature, a bond with his spiritual brethren on earth. It is ours to strengthen that link. We do not ignore the mystical side of religion, but we accentuate the practical side as important. If you would reach men, you must reach them WHERE THEY ARE. You cannot meet them where they are not.

Faith and Fact.

YES! we are the best friends religion ever had, and it is pleasing to note that some of our clergy and ministers are recognising the fact since we are dragging the theologian from his place in the clouds where he has been endlessly discussing theological speculations of purely academic interest, and pointing them to the untold possibilities of humanity. Truly, the "Kingdom of Heaven is within," and spirituality is not something to be taught us, to be conferred upon us, or to be regulated by a set of articles of faith. It is something to be DEVELOPED, to be unfolded. It is within men—aye, even in the most depraved of men—and the business of the religionist is to get it out, not to put it in. Hence, we can understand the burthen of the spirit's message for the last seventy years, "Develop your faculties and unfold your powers."

Natural Law in the Spiritual World.

WE hold the opinion that it must be possible to develop the same powers by as sure and orderly and scientific a course of exercises as we now use to develop a muscle or discipline, or train the memory. This may seem like reducing the spiritual life to matter of fact levels, and even to the common-place, but the greatest things in life are matters of fact and common-place. Law reigns supreme, and the time has gone by for viewing a distant heaven, discrete from this as God's world. This, too, is God's world, and can be made a fit dwelling place for the sons of God, when their sonship becomes apparent.

No Government by Passion.

A MAGAZINE, "The Colony Co-operator," came to my desk this week with an editorial page written by Job Harri-man. I want to quote a bit which is in conformity with my message in the heart to heart talks with my flock.

"We have reached the point in intellectual development when the passions: greed, hate, ambition and the like, must be overcome by love, brotherhood, service and human kindness, or this civilisation will pass away.

"Government, by passion, has reached its limits. Necessity demands a higher life. Nature's urge is upward or death. We must spiritualise the intellect and the passions or the mandate of death will be visited through them upon mankind. No argument is required. Only look and see the powers of destruction. In the hands of hate and ambition all is lost. In the hands of love all is saved and the world a paradise. The spirit of the world is the world after all."—GUY BOGART.

INDIVIDUALITY is God begotten and God protected. It is the only divine condition.

WE ARE pleased to be able to report that Mrs. Butterworth, of Blackpool, who fell down stairs and injured her collar-bone, is making good progress towards recovery.

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.

Spiritualism and Lunacy.

Facts and Figures v. Fables and Falsities.

H. J. Osborn,

Chairman, Spiritualists' Rendezvous, London.

IV.—SOME SIDE ISSUES.

It is by no means to be said that there are no Spiritualists in Lunatic Asylums. There are some, no one knows how many. It is not beyond the range of possibility that a Spiritualist here and there has been certified insane by a prejudiced doctor; that one here and there may be the victim of some obvious physical cause; that one here and there may have inherited the taint—and in such cases the mental disease may have been attributed wholly or in part, quite wrongly, to their connection with Spiritualism.

The Commissioners in Lunacy, in their 67th report, remark upon the records of the etiological factor, and the opinions of certifying doctors as to whether it was considered to be the principal cause of the attack of insanity, or merely a contributory one; and they add, significantly, "the distinction thus made is not always easy, depending upon the individual judgment as to the apparently paramount influence of one out of (possibly) several antecedents."

WRONGLY DETAINED.

There are, without question, those in asylums who have no right to be kept there; persons wrongly certified through the ignorance, prejudice, or malice, of relatives, aided by the ignorance or prejudice, or both, of medical men. How many young people, or older ones for that matter, develop clairvoyance or clairaudience, crudely it may be, unconsciously often, unrecognised, untrained as gifts, and put down as "queer," "seeing things," "hearing voices," "strange in manner," "uncanny," and the rest. Some few such, no doubt, are detained against reason for no better reason, and are used in loose quotation to sustain a falsity.

More, who will deny that some inmates of asylums, certified insane, are "obsessed"; or that some such, if properly treated on enlightened lines, which should give due weight and scope to psychic fact and power, could be restored—the "evil spirit" driven out as in scripture records—and enabled to be in their "right mind." This is, at present, far beyond the average medical horizon, but the time is coming when the suggestion here set out will no longer be thought fantastic. Already there are glimmerings that mental disease should be written mental diseases, and that many yet unknown causes and contributory factors have to be sought, and unknown remedies applied.

THE TRUE CAUSATIONS.

The real ramifications of the causation of the complex entity of diseases of the brain still clamour for research, elucidation, classification; but medical science has, notwithstanding, formulated a wonderful system of test, record and analogies; and, as is shown elsewhere, only a tiny minority of cases is placed in a class that could be made to include Spiritualism; while five other well-defined causes—alcohol, insane heredity, prolonged mental stress, syphilis, and senility, combined, account for, say, 85 per cent. of the yearly average of detained cases, and most of the remainder are due to purely physical causes in negligible percentage.

SOME MEDICAL CRITICS.

One of the medical Superintendents, replying to enquiry, said, "Religious mania is a popular expression for cases of insanity manifesting certain symptoms, and cannot be regarded as a cause." He added, "No patient has been admitted to this institution whose insanity has been certified as caused by Spiritualism." On the first statement, it may be remarked that "popular expressions" often embody fallacies, and those used in these connections are no exception. Loose thinkers and writers might profit by the definition given.

Another medical correspondent, who was written to because there appeared in London papers a statement of his attributing a large increase in lunacy to Spiritualism, in his reply evaded the point of numbers, but expressed the

opinion that "a considerable number of those who engage in Spiritualism are already suffering from hallucinations of the senses, and it is on that account that they become interested in Spiritualism." That, it goes without saying, is a gratuitous slander on the great mass of enquirers in Spiritualism, and could only have been conceived by one who had no definite or practical experience. But the same gentleman was fair enough to add, "It would be unfair to regard these cases as having become insane on account of their enquiries." Quite so, and opponents cannot have it both ways, as many desire. First, the charge is not true; next, if it were, it would be an unfair one against Spiritualism.

Yet another correspondent wrote, "I have formed the opinion that Spiritualism appeals to persons who are mentally unstable, unduly emotional, and credulous; in such people there is only needed some exciting factor to render them insane, and this factor is available in potent form in attendance in Spiritualistic seances." Suppose this to be true, are normal sane people to be debarred the search for truth on that account? Spiritualists do not seek to seduce weak people, nor offer them inducements, so they cannot be blamed.

AND ANOTHER.

Miss Marie Corelli has recently had two articles in the "Daily Telegraph," in which she indulges in many quite Corellian diatribes against Spiritualism; but in the latter falls foul much more severely of the clergy of her own Anglican church; because, forsooth, they do not put down all such doings as, in her florid imagination, she supposes Spiritualists to be engaged in. It is not necessary to follow Miss Corelli through her diatribes against the Bishops and the Church, but she owns she has learned nothing in relation to Spiritualism since she wrote her first book; and she still asserts that Spiritualism "must inevitably deepen into incurable insanity!" Imagine a great writer so ignorant of publicly recorded facts and figures which prove so conclusively that this result does not follow.

ERROR BASED ON ERROR.

Since the foregoing was written, and in type, there have been numerous fresh repetitions in one form or another of the original falsity. So persistent are these mis-statements, so wide-spread the points of appearance, that one wonders whether there may not be a common centre of distribution, and the clerics and writers merely local channels.

Once, and again, has appeared in cold print the "colossal error" which made Dr. A. T. Schofield speak of "100,000" as an estimate of lunatics through Spiritualism. And that not merely in the heat or looseness of public speaking, but in what ought to be the calmer precision of newspaper-writing. "It is absurd," (to quote Dr. Schofield on the statement itself) that writers should display so much carelessness, which really is worse, since the slightest checking by reference of such "estimates" would prove them false. But that would not secure the purpose of these writers!

A WRONG TO RIGHT.

Only one main topic has been discussed in these articles. There is, however, another branch of the subject to which Spiritualists should hear a call to action. It is the wrongful detention in asylums of alleged lunatics who are sane, and inseparable from that, the bad system by which, on the certificate of two doctors, employed by any relative or friend, persons may be so incarcerated.

There have been, and are, many such wrongful detentions. There have been, and are, among them some so treated because they are Spiritualists. The interest of these persons, and the larger interests of liberty and truth, demand further amendment of the Lunacy Laws, an enlargement of medical responsibility for certificates of lunacy, and far greater publicity; as, for instance, in the United States, where a judge and four jurymen decide the issue of a certificate, after a week's observation of the case in hospital.

HE who has found the perfect life will give his surplus vitality to others instead of developing passion to destroy. We must keep the passions in servitude.

Comforting Messages from a Soldier to His Mother.

Through a Trance Medium.

I THANK God for another opportunity of speaking to you. I am going to speak to you on two words. These two words are "Love" and "Duty."

I wonder if you understand that a love and a duty brought me home here in the spirit. It was love and duty that called me to serve my country. It was duty that took me over the Borderland, and it is love that brings me here. It is the love for my life and the love of God that brings me here to speak to you. It is a power from God that enables me to use this friend for my purpose. Duty plays a very large part in your daily life. Duty calls you to do many things that you do not care to do.

Have you had the feeling that you do not care whether you do your duty or not? I have, and know and understand, because I have lived my life on the earth-plane with you, and I used to have those feelings myself. I did not understand, then, the love behind that duty. I want you to understand that word duty. I want you to do your duty daily, to do it with love and vigour behind it. Do not do your work with a weary, unsatisfied feeling; if you feel unsatisfied, get rid of the feeling and find out what is missing. Ask God to point out what you lack, for something is lacking. If you do not care whether you do your work and duty or not, there is only one thing that can fill the empty space in your lives, and that one thing is God.

It is God that you want for your friend, for your helper, for your comforter, to cheer you, to encourage you to do your work; then duty frames the simple truth of God. Understand, if you will, that His work is His love for you. Love of God! that is all you want to help you on with your toil each day and each hour. I pray God that you may understand and seek His love. God has been good to me, Oh, so good, since I have been in spirit land. I am gaining knowledge, gaining power. I am privileged to join a band of workers to do His work in the darker regions. I am thankful for the privilege, for the honour—for honour it is—because we must be pure in mind, pure in body, pure in heart, pure in every way before God will use us when we want to do something for Him.

You have something to thank God for. You must thank God for the boy who loves you, for the progress he is making. You must keep on praying for him, so that he can follow the duty that God has given him. He wants to come out on top. He wants to gain higher power from higher spirits, to do this work, this beautiful healthy work. I want you to pray to God to keep me pure, to keep me straight and honourable, because where I am going I shall mix with poor lowly souls, with their condition; and it needs strength to keep firm amongst them. Never forget to pray for me and for those poor lowly souls, for they are God's chosen just the same as you are and we in the spirit land, but understand that I shall still have my spiritual home. It is that happy land of my spiritual home that will help me, give me light, and guide me in the dark.

I do not think you understand the greatness of that work. Go into the slums of your cities, to the darkest you can find, you will then have just a slight experience of what it is like here, and of the conditions we shall face to help those poor miserable men and women who will not realise that they are dead. They will not believe that they are over the borderland. They throw out to us jeers, scoff us, scold us, but deep in their hearts they wish they were among us. "Get away, get away," they shout at us, "we want nothing to do with you. We will not have you." This is a little of the difficulty we have to face in the dark regions to help these poor beings. God help them, God bless them! Never forget to pray for them, and I want you to pray for yourself. Yours will be the gain.

When you go to your pleasures you enjoy yourselves, you lose yourselves for the time being. Do so in your work. Let every nerve of your body and all your energy be put into it, and let God rule your heart. Try and think of what I am telling you and never forget those two words—straight

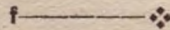
from spirit land to earth-plane—nothing between but this medium, and she is nothing—empty, while we are using her.

I pray to God that I shall come again and address you at a meeting, and tell you of the work I have been doing for God. I shall be able to tell you, I hope, more about those lost souls when I come again. I shall have more knowledge then. I want you to say in your prayers, "God bless the spirit-friend who has been speaking to us."

I want to speak to the children, for the children in spirit land form part of us, the beautiful cherubs at the angels' feet, running, playing, are lovely to gaze upon. The children are cared for and taught by the angels to pray to God, just as you say your prayers by your mother's knee.

I hope when I come again I shall be able to describe the beauties and splendours of the colours of the beautiful lands and flowers, which we can gaze upon, which we can see only a little at a time. Our eyes are not yet opened enough to see all that is to be shown to us, and that is what I am determined to do, to gain power to get on, to climb to the top, so that I can be shown the beautiful views, the lovely coloured cities, that are to be seen. God bless everyone of you. Never forget the speaker, the boy that fought for his country, who is now fighting for the King of Glory, the greatest King of all. I am a soldier of God, and am going to do the duty that is in front of me. Never look back, but keep onward and forward in God's sight, with God's power.

I would like to come and take every one of you, my friends, by the hand. I wish you God speed and good luck until we meet again.



Follow the Living Prophets.

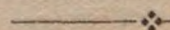
Guy Bogart.

HONOUR the prophets whose bodies have long since been dissolved; but serve the living prophets. Righteousness does not consist of extolling the virtues of ancient prophets, but in doing one's part in holding up the hands of the prophets of to-day. Why worship a dead one? Why not serve a living truth? And truth usually is manifested just a little ahead of the maze of ignorance and misunderstanding wherein walk the masses of the race. Although truth is a shining light, a penny can obscure the sun if held closely enough to the eye. The peaceful man sees pure white; it takes anger to bring the red mists before one.

The truths taught by the old leaders and teachers have not changed, but their words become dogmas in the hands of organising powers. The dogma is not dynamic. Hence the need ever for new teachers. Dogma is damnation; the dynamic is deliverance. Dogma is the form without love, a dead body from which the soul has fled.

You will be judged, not by your adoration of dead saints, but by your co-operation with living saints; and a living saint wears no halo. He may be your janitor. Outlines of history show the pioneer is ever misunderstood. Dare you understand the pioneers of to-day? Dare you stand out with them for a moment? Stand only for a moment, because they will be marching rapidly forward, some to prisons, some to persecution and martyrdom, and all to liberation. Dare you march with them? Dare you be a worshipper of the living "I Am That I Am"? Dare you? Or will you "wait until a more convenient season?" Do you know your seasons will grow ever bleaker until you acquire the lesson of understanding? Then the flowers of faith, hope and love will blossom in your pathway.

Dare you understand? Dare you go ahead of society and lead the way? You must forge ahead in some life; why not this one? I do not urge you to do so. You will need no urging when the inner voice bids you listen. I am only a voice crying unto those of the beloved who are ready for my message. Come out with me. Dare to worship a living God, to recognise living prophets, to revere living teachers..



ACCEPT troubles always, meet them in a spirit of divine truth. To postpone a trouble is to live in sadness and sorrow, and meet the trouble in the end for final settlement.

The Dog that Saved a Regiment.

It happened in the Argonne. A regiment was cut off from its support. The telephone was knocked to pieces. To get aid it was needful to send word to the supporting column, three miles away, and out of sight over a low ridge. The cut-off regiment was surrounded by its foes. It could hold out but a few minutes longer. No human courier could hope to traverse one-tenth of that three-thousand yards of open ground without being blown to atoms or riddled with bullets.

A dispatch telling of the regiment's plight was tied to the neck of a young collie. The Colonel lifted the dog over the top of the trench. Every eye in the regiment watched him sweep away towards the distant ridge. It was three miles to the supporting column—three thousand yards of it raked with the German fire. The collie set off like a streak of golden light. He ran as gaily as if his master and his home waited for him, instead of death.

The enemy sharpshooters blazed into action at the first glimpse of him, all along the line, taking pot shots at the collie. For over two thousand yards he sped along, close to earth, his gold and white body whizzing through the shell-shaken air like a catapult. He cleared craters in his stride, he hurdled groups of dead. He ran as unerringly straight towards that ridge as a crow could have flown. And all the time the bullets were spitting into the rocky earth in front of him and behind him and over his back. It was a glorious race with death!

When he was within five hundred yards of the ridge, a groan went up from the whole fascinated regiment. The collie had leaped high in the air and had come crashing to the ground a squirming huddled heap. But on the instant, the groan changed to a hysterical cheer, for the dog was up again!

Reeling, staggering, lurching, bleeding—stumbling along as no animal does unless he is mortally wounded—the collie continued his journey. And the sharpshooters redoubled their efforts to get him. On he lurched, still in a straight line, and with such speed as his mighty will power could inject into his stricken body.

As he neared the summit of the ridge, and was outlined against the skyline, another bullet—or more than one—found him. He collapsed, helpless; and lay still.

But presently he was not lying still any longer. He was moving. He could not stand. The last shot had hit him somewhere in the spine. But he could still crawl along by means of his forelegs and his splendid will. And over the ridge he wriggled his way.

He crawled up to the general to whom he had been sent, and died as his nose touched the general's outstretched hand. He had saved a whole regiment, and he had lost nothing but his own life.—"REASON."

CORRESPONDENCE.

INFORMATION WANTED.

SIR,—Could any of your readers give me any information as to the effect of climatic conditions upon the etheric bodies of our arisen friends. Do they feel heat and cold? Does rain, snow and sleet effect them? If not, how are they protected?

STUDENT.

"WHAT THE PAPERS ARE SAYING."

SIR,—In sympathy with an article by Mr. James Lawrence, in your issue of April 9th, entitled "What the papers are saying," may I be allowed a space in which to convey the attitude of our local press in Hanley.

On Feb. 19th Sir Arthur Conan Doyle visited us, and addressed a large audience in the Victoria Hall. A reporter of the "Staffordshire Sentinel" was present, and naturally we looked forward to an able and comprehensive report of the speech. But what a report! Of course, the spirit of the address was lost, the most important points were omitted. It is useless detailing all the points, but I will mention one item which was a story of a dying man asking his clergyman for consolation regarding his (the sick man's) future.

The clergyman, whatever his reason, confessed himself unable to give any comforting assurance.

Now, the "Sentinel" report made quite an item of this particular incident; had it, so to speak, before the foot-lights, and letters of protest were inserted from the Ven. Archdeacon Graham, of Stoke-upon-Trent, also from the Rev. Prebendary Stuart accusing us of defamation of the character or the capabilities of the clergy. Both these clergymen based their remarks and compliments upon a "report" they had seen in the "Sentinel," and not upon their own observation of the speaker. I immediately wrote suggesting to the Editor that it was a difficult task for a reporter who was, perhaps, quite a stranger to our cause, to give, in the limited space at his disposal, a comprehensive and adequate report of such a meeting, and pointed out the sins of omission.

If the Editor of the "Sentinel" had published my letter, Sir Arthur Conan Doyle would have been adequately reported, and the reverend gentleman would have been answered; but alas! the W.P.B. is large, and Editorial prejudice was, I suppose, not softened by my suggestion of the inadequacy of the report; it is certain that the Editor knew the truth of it, because he was in the chair on the occasion of the lecture. My letter was not even acknowledged in "Answers to Correspondence," but a week later another complaining voice came from a clergyman. He also had read the report, and it was the same subject, the same key.

I may not be the only one who sent protests, but the local press prejudice is equal in dimensions to the waste paper basket, and the pity of it is that the offended clergyman seem to think that we Spiritualists are out to rob them of their livings and religion.

I trust I have not trespassed too much upon your valuable space, but I want Mr. Lawrence to know that we do raise our voices sometimes, but do not always secure a hearing.

S. FREAKLEY-BRITTAIN.

"NANNY AND HER DOG."

SIR,—In view of the considerable correspondence that has appeared over my name, one ought perhaps to be a little diffident in adding to it. However, as comment is invited relative to the account of "Nanny and her dog," the matter as it strikes myself may not be without use and interest. It might be urged that the heavily veiled woman was someone performing a practical joke, but we have against that the asserted fact that the apparition vanished, as well as immateriality of the dog which can hardly be reasonably dissociated from the phenomenon of the appearance of the woman. Again support is given to the verity of the occurrence from the local assertions as to the appearance of apparitions. If it was "Nanny," it is difficult to understand why she should appear in black, and heavily veiled, though that might have a meaning in symbolism. That more than one person may see the same thing clairvoyantly is, of course, known in our circles. The pity of it is that enquiry was not carried further at the time of the apparition. Some of us may think we would have done so, but unless we have a similar experience in a similar environment we cannot tell what we should have done; perhaps we would have cut and run. I would suggest it is possible a mistake was made in advancing towards the figure. I might add that I get spiritually that the reason for the appearance was to demonstrate the reality of the spiritual.

Now, most of us, at any rate, do not know friend Viscount. How do we know that this narrative is not a hoax? Let us assume, for the purpose of the position, that it is a hoax. How does that effect my criticism? It does not effect it. The criticism is sound even though the narrative is untrue. Yes, it may be said, that is all very well, but how about the spiritual intimation? Well, the spiritual intimation, such, is not vitiated (facts cannot be vitiated) though it might be held that the spiritual intimation interestingly supports the advice given by the Apostle John (who, I appears, like myself wrote letters). "Beloved, believe every spirit."

W. GREGORY.

It is God in man that heals, not man; he is but an instrument.

the formation of the Union, seven new associates on this occasion being made.

Mr. Chambers submitted a report of the delegation to Burton, sent to enquire into certain reports of irregularities there, but which are now happily and amicably settled.

Mr. J. Walker gave a report of a series of propaganda meetings which have been held at Beeston, gratification being expressed at their success, and the fact that a society is in process of formation as a result. There are numerous districts within the area where interest is so great that propaganda efforts could successfully be made, the chief handicap being the lack of time honorary officers are able to devote to the work. This difficulty it is hoped to eventually overcome by efficient organisation.

The recommendation of the E.C. that Mr. and Mrs. Taylor, of Phil., Perma, U.S.A., be engaged to conduct a three weeks' tour of the district in October was agreed to, details to be drafted out and presented at the next meeting of members, each society in the meantime to be notified of the fact.

It was resolved to again hold the annual outing, Norpanton being the place selected. Mr. Hutchison's offer to act as organising secretary for the outing was gratefully accepted.

Reports from various societies tend to show that districts are awakening to the fact that the best speakers and demonstrators, and the public presentation of our truth on a large scale in every sense pays. May all power be theirs who grasp the opportunities as they present themselves.

Mr. J. Walker paid a tribute of thanks to the local friends for the invitation and provision made for our comfort which was heartily carried.

LONDON.

MORTIMER HALL held an audience on April 13th which, though lessened in number by a deluge of rain, was keenly interested in Mr. H. J. Osborn's lecture and lantern pictures by which it was illustrated. Amongst these were some of Hogarth's and Cruikshank's pictures representing "Bedlam" and phases of lunacy; some of types of insanity, modern asylums, portraits of Lord Shaftesbury, Dr. Forbes Winslow, Mr. E. W. Oaten, several psychic photographs, and others, besides some most telling tables of official figures. Readers of THE TWO WORLDS, who have read Mr. Osborn's four articles, will need no summary of the facts and figures given, those though gained by the vocal presentment, and by the many added points and illustrations used. Heartly applause at the close was rendered when the chairman, Rev. George Ward, used some words of praise and appreciation.

NORTH LONDON.

ON Thursday, April 8th, the N.L.S.A. had a visit from Mr. F. T. Blake, of Bournemouth, who gave an address on "Where are our dead?" proving most conclusively that there are no death. A conclusively that there is no death. A large audience listened with rapt attention, as Mr. Blake also gave some splendid spirit delineations and messages, which were all recognised. Our president, Mr. Pulman, took the chair. Mr. A. Punter travelled from Luton to the meeting to assist, and gave a good number of spirit delineations and messages, which were all fully recognised. The two friends gave their services free, so that after the necessary printing expenses were paid, the whole proceeds were for our Building Fund, the result being very satisfactory. Thanks are due to Misses Maddison and

Kent for officiating at the organ, and Miss Vanderbent for violin solos.

ON Saturday, April 16th, we had a special night of clairvoyance, which was very kindly given by Mr. A. Punter, of Luton, when a crowded audience was delighted by the demonstrations of spirit return. Some very wonderful delineations and pleasing messages were conveyed to the friends and all clearly recognised. The amount realised to our Building Fund was very satisfactory. Thanks are due to all friends for liberal support.

NEW LONDON VENTURE.

THE first Sunday evening service of the Spiritualist Rendezvous (London Central Spiritualist Society) on Sunday was an instant success in every way, despite an initial disappointment. The new hall, 4, Portugal-street, Kingsway, was crowded. Mr. Vout Peters was compelled, through a sailors' strike, to leave London for Denmark some days earlier than intended. The Rev. Susannah Harris, at shortest notice, kindly filled the breach. The result was, a fine bright, useful and eminently successful meeting. Mrs. Harris' address and clairvoyance leaving nothing to be desired. Miss Baker and Miss Thomas, the pianist and soloist, were welcome as ever, contributing much by their music and song.

BATTERSEA.

ON Friday, April 10th, we again had the pleasure of hearing Mr. Sutton's wonderful clairvoyance. Our hall was packed, and we had to turn over fifty people away. Only the short notice prevented us getting a larger hall for the meeting. Mr. Sutton delighted the audience with his remarkable gifts. In several instances he gave full names which were recognised, and in many cases very full particulars of spirit people and the conditions they lived in here. Altogether, a memorable experience of what spirit power makes possible in identifying those who have passed beyond the veil.

WOOLWICH.

ON Thursday, April 1st, the Woolwich and Plumstead Society opened its new hall. Mr. R. Boddington delivered an address, and Mrs. Imison gave several clairvoyant descriptions. Among others on the platform were Mr. and Mrs. Clegg. The Lyceum District visitors who were well received. Mr. Drury, conductor of the Lyceum, and Mrs. Davidson, president of the Society presented a large Bible to the Society on behalf of Miss Briggs, who was unable to be present. The secretary desires to thank all present for their support that evening, and hopes to receive their support at all other meetings. The balance sheet showed splendid progress. Building fund, £123 11s. 7d.; General fund, £23 9s. 0d. On Sunday, April 11th, the Lyceum held its service and tea for the opening of the new Hall, the service being conducted by Mr. Forcett, president of the B. L. U. A very pleasant afternoon was spent.

MARCH.

FOR the first time in its history, the town of March was a centre of activity among Spiritualists during Easter. Services were held at Monica College on Good Friday, Saturday and Easter-day, and although none but those in sympathy with the Movement and their friends were invited, all the evening services were well attended.

Influenced by the correspondence which has lately appeared in the press,

Mrs. Hickling, a trance-speaker and clairvoyant attached to the Spiritualist Church, Nottingham, came over and offered her services free of charge. The March Spiritualists greatly appreciated this offer, and promptly took advantage of it, Mr. Tipple being asked to consent to preside over the religious portion of the ceremonies.

Reverence and sincerity were marked features at all the services. Special hymns, adapted to well-known tunes, were, on each occasion, joyfully and heartily by the congregation. Suitable prayers were recited by Mrs. Hickling and the religious atmosphere prevailing was all that could be desired. Sacred solos, "Lead kindly light," "Jesus, Lord of my soul" and "Nearer my God to Thee" were rendered with pleasing effect by lady soloists, and a chapter from the Bible was read by Mrs. Stones, also a visitor from Nottingham, who was gifted with the powers of a clairvoyant. The trance address by Mrs. Hickling was, at each of the services, delivered with remarkable fluency and in language that held the closest attention of the hearers from start to finish.

Clairvoyant descriptions of spirit people said to be present were then given jointly by Mrs. Hickling and Mrs. Stones. Many of these descriptions were immediately recognised by members of the audience as those of relatives or friends who had passed on, but in a considerable number of cases there was no such recognition.

NEWPORT, MON.

ON Sunday April 11th, a children's service was held on behalf of the children of Europe. Mrs. Jean Barnstable, of Cardiff, delivered a powerful address on "Spiritualism, the greatest need of the age." The emphasis was on the practical side of Spiritualism to meet the growing need of the age. The choir rendered hymns and "The Spiritual Songster." Mr. George Goodwin and his five children formed a family choir, and rendered several choruses. Mr. Worfor recited "Drunkard's Dream," and Master William Lloyd recited "Hand in hand with angels." A substantial collection was handed to the Mayor's fund for the children of Europe.

ROCHDALE.

AN interesting ceremony took place at the Penn-street Spiritualist Church Saturday evening, April 17, during a social that was organised by the lady Lyceumists to procure money for New Lyceum Manuals. Mr. and Mrs. E. Sanderson, who have retired through ill-health after 16 years services as caretakers, treasurer and organisers, were presented with a purse containing a mark of appreciation for their long and faithful services. Miss Olive Lloyd was also given a Manual on her departure to Australia. The effort has realised £6.

SWADLINCOTE.

UNDER the auspices of the local Society, two very successful propaganda meetings were conducted by Mrs. Charley, of Leeds, on Tuesday and Wednesday April 13th. The large lecture hall of the Free Library was engaged for the purpose, and large and appreciative audiences were regaled with reasoned and scientific addresses on philosophy expounded being of a high order. It is felt that much will accrue from the visit of Mrs. Charley, as many strangers were present. All are anticipating a return visit of this gifted exponent at an early date. Mr. C. Glover Botham, of Burton, occupied the chair, and along with Mrs. Charley demonstrated the presence of

spirit friends in a convincing manner. He was supported on the platform by Mr. Collier, President, Mr. W. Taylor, secretary, and also Mr. Sharpe, an old worker for the Cause in this district.

We are hoping very shortly to be able to secure the use of the fine lecture hall at our local library for our meetings, and are determined to raise the tone of our platform to meet the intellectual enquiry that is now being made manifest in our service.

BRISTOL.

The first ramble of the season in connection with the "United" Providence Hall took place on Easter Monday, April 5th, when about 60 of the members and their friends took part, Purdown and Frenchay being the route selected. We started in high spirits, and maintained the same throughout the walk, despite the April showers, returning to the Hall for tea feeling quite ready to do justice to the ample spread prepared for us. After tea, we spent a very happy evening together, and our best thanks go out to Miss Hart and Mr. Ayliffe for their combined efforts to make the evening a success. We have much praise also for our guide and leader, Mr. Hart, who seemed to know the most interesting paths to take. Altogether it was a huge success.

GRANTHAM.

We had a most enjoyable visit from Mrs. Alice Beecher-Stowe, who conducted our services on Saturday and Sunday evenings. She spoke on the universal establishment of the Fatherhood of God and the brotherhood of man, and this, she said would only be brought about when we all agreed to differ. She pleaded for more unity among the churches and chapels, and also recited one of her own poems entitled "My Homeland." Her clairvoyance was very accurate and convincing, some very remarkable tests being given, including full names.

HYDE.

INTERESTING investigations into the phenomena produced at seances given by the Thomas Brothers, took place at Hyde on April 8th and 9th. To ascertain the genuineness of the phenomena, extreme caution was exercised. Mr. W. Thomas, the medium, was carefully searched and bound down to the chair prior to commencing the meeting. Although such care to prevent duplication was taken, striking phenomena in the form of levitation and moving of articles, etc., took place. One of the most striking incidents was the taking off of the medium's coat and depositing it at the other side of the room. Also the piano being played distinctly and well to time to the tune of the hymn that was being sung. The phenomena produced greatly impressed the sitters of the genuineness of the physical mediumship of the Thomas Brothers. Such evidence of human agency beyond the veil should be convincing to the most sceptical, providing they are honest sceptics.

KEIGHLEY.

On Sunday, April 11th we had a visit from Miss A. Fitzpatrick, the Yorkshire girl medium. Her abilities are exceptional for a girl of her age. It was the largest congregation ever known at Keighley. The evening service, the doors had to be closed, the hall and rostrum being packed to excess. In the afternoon she en-

tranced the audience with the invocation and address, and her clairvoyant descriptions, and at the evening service she was excellent. Her subject was "Spiritualism," and she handled it in masterly style. Not only is her manner and style of delivery effective, but her arguments and answers are very convincing.

LIVERPOOL.

At Daulby Hall, on Sunday morning at the Lyceum Sessions, the baby of Mrs. S. Hughes was named. The ceremony was performed by our president, Mr. E. A. Keeling. Many beautiful flowers were brought for the occasion. In the evening, Mr. Keeling took the service. The congregation were asked to submit questions on paper, which were dealt with in a masterly manner, the answers were received with marked attention, and doubtless gave enlightenment to all. Mr. F. George presided.

SHEFFIELD: CENTRE.

On Sunday April 11th, at Sheffield Centre, the meetings were taken by Mr. W. R. Sutton, Sheffield. He gave a splendid address on "The love of God for all," which was very ably delivered to an interested audience. Clairvoyant descriptions were numerous, and recognised in every instance, full names and addresses being given, which were found to be correct.

MEERSBROOK.

On Sunday, April 11th, Mr. W. Rex Sowden paid a visit to our society, and in the afternoon he gave a trance address on "The continuity of life," which was very helpful to those seeking evidence of an after life. He gave several names and addresses which were recognised, and also several helpful messages. In the evening he gave another trance address entitled "Love" to a large and attentive audience. The controls gave the audience some convincing proofs, names and addresses being recognised.

BRIGHOUSE.

The Brighouse Alliance Society were favoured on Sunday, April 18th by a visit from Mr. W. Gush, D. N. U., who delivered two lectures to good audiences. In the afternoon, the subject was "The world we live in," and in the evening, the subject was "The great truths." He also replied to many questions. After the evening service a special meeting was held, when Mr. Gush explained the S.N.U. Study Group. After discussion it was agreed that a Group be formed, the leader to be Mr. J. W. Firth, secretary Mr. Clay. Mr. Gush undertook to lead at the first Group meeting.

LEEDS: ARMLEY.

Mr. JAMES LAWRENCE, of Newcastle, conducted the anniversary services both afternoon and evening on Sunday, April 18th. The attendances were fair, and the interest displayed was encouraging. The church is nearly free from debt, and the management are about to commence its renovation. A fine feeling prevailed. In the afternoon, Mr. Lawrence named a child, a grandson of Mr. Barraclough, one of the early pioneers. The ceremony aroused much interest. The speaker, at night, dealt upon the value of anniversaries, pointing out that they kept the memory green. The secretary, Mr. Laycock, presided in the afternoon, and the President, Mr. Lee, in the evening.

It is hoped that the services will stimulate members and friends to take a deeper interest in the Movement, for only by standing together can we win. Mr. Lawrence attended the Lyceum in the afternoon, and spoke a few words to the children. He also attended Easy-road Lyceum in the morning. Although it was a day to be pleased with, the clairvoyance given being in practically all instances recognised. Will Spiritualists coming to Armley kindly note that the church is situated in Theaker Lane, Branch-road tram stage.

PAIGNTON.

THE Paignton Public Hall has been favoured with a visit from Mrs. Alice Jamrach, of London, who rendered two very impressive services to full congregations, who listened with great interest. In the afternoon, her subject was, "How are the dead raised, and with what bodies?" Nurse Rimbrow Jones took the chair. The subject in the evening was "What is Spiritualism?" Mr. Robbich took the chair. Mrs. Jamrach held her congregation spell-bound with her eloquent addresses and proofs, without doubt given by personal experience. Clairvoyant descriptions at each service was well recognised. This is Mrs. Jamrach's first visit, and we shall all look forward with great pleasure to her return in September.

PLAISTOW.

A PROPAGANDA meeting was held, in the Public Hall, Canning Town on April 11th, under the auspices of the Plaistow Society. Mr. H. Wright took the chair, and in the introductory remarks, outlined the "raison d'être" of propaganda work. Mr. Ernest Meads gave an address on "The meaning of Spiritualism and its teaching," giving data and facts against which critics might kick in vain. The philosophy of Spiritualism was expounded to many enquirers who previously thought Spiritualism to be based on material illusion. One point on which Mr. Meads elaborated was the place of Christ in Spiritualism. The view he took—though not enjoyed by many other workers in Spiritualism—is undoubtedly a great attraction. All views on Spiritualism are welcomed in the East End if they are backed by reason. From remarks overheard from various members of the audience, Mr. Mead's address was much appreciated. Mrs. Neville, whose clairvoyance and descriptive powers are remarkable, described spirit friends to about a dozen people, only two of which were not immediately recognised. Miss Ethel Stanbrough sang "God's Garden" and "The Ploughman" with a charm and distinctness that appealed to everyone present. The meeting was a great success, and it seems that the little hall at Plaistow is doing its bit to bring home the truth.

HOME CIRCLE FEDERATION.

ON Tuesday, April 13th, Miss F. Scatcherd gave her first of a series of three lectures in the Arts Guild Hall, Queen's Square, on "Spirit photography and allied phenomena." Many of the plates that were reflected on the screen were of great interest and of scientific value, demonstrating in a clear and unmistakable manner, proof of identity. Many well-known personalities were among the many shown on the screen, including Mr. W. T. Stead and Archdeacon Colley. Many plates of a kind which the lecturer named as "Scotographs," meaning plates that were never exposed in a camera, but were placed between the

hands of various mediums and magnetised, and when developed, found to have inscribed upon them messages which were appropriate at the time of being delivered, and the handwriting when submitted to experts was pronounced as wonderful and true facsimile. Miss Scatterd proved herself to be a charming lecturer, and by her clear and concise statements, added much to the interest of the lecture. The chairman, the Rev. R. Crew, U.S.A., gave a frank and open statement as to his full conversion to Spiritualism. A vote of thanks was then proposed to lecturer and chairman by the hon. organiser, Mr. Rupert Sturdy and seconded by Capt. F. C. E. Dimmick.

DONCASTER.

MISS ALBINSON, of Grimsby, has been conducting a week's mission at the Wood-street Society in aid of our Building Fund. The week's mission commenced on Sunday April 11th, at 3 and 6. Monday afternoon, at 3, after which there was the usual tea. On Tuesday, Wednesday, Thursday, at 3, Miss Albinson conducted a seance about 15 being present at each sitting. Services were held each evening at 7-30. She also conducted services on Sunday and Monday, April 18th and 19th, giving addresses and clairvoyance at each meeting. We are sure that the week's mission has created much interest among the Doncaster friends. We all wish our sister every success in her noble work of revealing the truth of Spiritualism.

MEETINGS HELD ON SUNDAY APRIL 18TH, 1920.

BARRY. — Mr. Northam, of Cardiff, gave an address on "Spiritualism and Christian hope," followed by clairvoyance. Mr. G. Corp presided.

BIRKENHEAD, Hamilton. — Address by Mrs. Holden on "The children's home." All meetings well attended.

BIRMINGHAM. — The speaker at our new rooms was Mrs. Stair. Mr. Pilkington was the speaker at Bristol-st. Good attendance at all meetings.

Aston: Miss E. Swadden gave an address in the evening on "Life's shadows," which was greatly appreciated. Miss Swadden is the owner of a beautiful voice which filled the singing with harmony, and uplifted everyone present.

ERDINGTON. — Mr. J. G. Wood based his remarks on "The misunderstood book," which was very interesting and instructive, also giving clairvoyance. Mrs. Harlow presided.

Small Heath: Master A. Clayton, the boy medium, conducted the services. He gave an address on "Death to us is gain," afterwards giving some remarkable tests of spirit return. Mr. A. Sharpe also spoke and took the chair. Mr. Sharpe and Miss Moore gave a duet.

BRIGHTON, Athenaeum Hall. — The morning healing circle treated several persons. In the evening, the gifted lecturer and occultist, Mr. W. P. Swainson, lectured on "St. Francis of Assisi, seer and mystic." Mrs. Ormerod gave clairvoyance.

BRISTOL, Dighton. — Mr. J. Woodland, of Cardiff, gave addresses, and was much appreciated by the congregation. Mr. E. W. Oaten presided at the evening service, and good clairvoyance was given. Good attendance at evening service.

Grosvenor-rd.: Mr. Cook, of Birmingham, addressed the meetings. Mr. Price presided.

Universal: The morning open circle was conducted by Mr. Rudman. Evening, address by Mr. A. L. Stanton which was much appreciated. Mr. A. C. Lewis presided.

BURTON-ON-TRENT. — Mrs. Lawson gave addresses on "Ministering angels" and "Unsought of us they found us." Many tests were given and recognised.

COVENTRY. — Mr. Jones took for his subject "Intermittent mediumship." Full congregation.

DONCASTER. — Mr. Lewis Firth, of Halifax, gave addresses and clairvoyance to good audiences. The subject in the evening was "The new spirit." Mr. Davis presided.

DUNFIRMLINE. — Mr. R. Davis, of Manchester, gave addresses and clairvoyance to large audiences.

HANLEY. — Mrs. E. Grayson gave a trance address on "God is wisdom, God is Love."

HETTON-LE-HOLE. — Mr. Lawther, President, gave an address on "Body, soul and spirit; or what is man?" Mr. Best presided. Clairvoyance by Mrs. Hall and Mrs. Gate.

HIRST. — "Spiritualism as a religion of life and inspiration" was very eloquently demonstrated by Mrs. Robinson, who afterwards gave clairvoyance. Mr. Shears presided.

KIRKCALDY. — Mr. Hendry, President, gave address and clairvoyance. Miss Brown gave a well rendered solo. Very good attendance.

LINCOLN. — Good time with Mr. and Mrs. Crowcroft who gave discourses on "The world is much of beautiful" and "Spiritualism." Mr. Crowcroft gave clairvoyance. Good audiences.

LONDON, Brixton. — Mr. Nuttall gave an address on "Spiritualism and its teachings" to an enthusiastic audience.

Croydon: Address by Mr. George Morley, also messages. Pros: Sunday next, at 11, Mrs. Julie Scholey. At 6-30, Mr. G. R. Symons.

Ealing: Mrs. Cannock gave an address followed by clairvoyant descriptions and messages. Pros: Sunday, April 25th, Mr. G. Prior. Wednesday, April 28th, Mr. Seymour Evans. Sunday, May 2nd, Miss E. Conroy.

E.L.S.A.: Mr. G. R. Symons gave an address which was gratefully appreciated.

Lewisham: Mrs. Graddon-Kent spoke on "Crossing the bar," with interesting experiences from her own observation of the beauty of that crossing. The address was followed by successful clairvoyance which was much appreciated by a numerous audience.

Manor Park: Morning, a very successful service conducted by Mr. Meads. Evening, Mr. W. E. Elliott gave an address on "Spiritualism and its opponents," and also answered questions.

S.L.S.M.: Morning circle conducted by Mr. G. Cox. Evening, Mrs. Mary Gordon gave an address, followed by clairvoyance.

Tottenham: Mrs. Marriott spoke on "The second coming of Christ," a subject of wide interest, also giving convincing clairvoyance; all descriptions being recognised.

LOUGHBORO'. — Mrs. Constant gave an address on "Are the people of the earth-plane ready for Spiritualism?" A good time.

MEXBORO'. — Mrs. Thickett, of Sheffield, in the evening spoke on "The subject of religion." Mr. C. H. Heywood presided.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Johnson, of Kettering, to a crowded audience. Mr. and Mrs. Last rendered a duet. Mr. F. W. Rickett presided.

PLYMOUTH. — Mr. J. Loomie gave an address on "The brotherhood of man." Miss Gunney sang a solo, and Mrs. Trueman gave clairvoyance. A good audience.

SHEFFIELD, HEELEY. — Mr. D. Smith, of Derby, gave good addresses and clairvoyance to appreciative audiences.

SUPPORT OUR ADVERTISERS.

Society Advertisements

South Manchester Spiritualist Church PRINCESS HALL, MOSS SIDE.

SUNDAY, APRIL 25TH, at 6-30 and 8-15, Mrs. LANGFORD.

Lyceum at 2-30.

MONDAY, Members' Developing Circle, conducted by Mrs. EASTWOOD.

TUESDAY, Public Developing Circle, conducted by Mrs. FORREST.

THURSDAY, 3 & 8-15, Mrs. FORREST.

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANSGATE.

April 25.—Circle for Members Only.

MAY 2.—MR. R. H. YATES.

„ 9.—CIRCLE for members only.

„ 16.—MISS M. SANDIFORD.

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

OPEN CIRCLES

will be held in the Rooms of the Society every Sunday Afternoon at 2 o'clock prompt.

Doors closed at ten past. All invited.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, APRIL 25TH, at 3, Open Circle, At 6-30 and 8, Mrs. IRONS.

Lyceum at 10-30.

MONDAY, 3 and 8, Mrs. BUXTON.

WEDNESDAY, at 8, MISS COTTELL.

SUNDAY, MAY 2ND, Mrs. BUXTON.

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

SUNDAY, APRIL 25TH, at 6-45 and 8-15, MR. BACON.

TUESDAY, at 8-15, Mrs. OLIVER.

THURSDAY, at 8-15, Mrs. KNOTT.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, APRIL 25TH, LOCALS, Lyceum at 2-15.

WEDNESDAY, at 3, MISS GOODWIN.

THURSDAY, at 8, Mrs. ROBINSON.

SUNDAY, MAY 2ND, MR. HEPPWORTH.

Bury Spiritualist Society, 44, KING STREET.

SUNDAY, APRIL 25TH, at 3, 6 and 8-15, Mrs. SELLERS.

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

THURSDAY, at 7-30, Members' Circle.

Brighton Spiritualist Church, ATHENÆUM HALL, NORTH ST.

Affiliated to the S.N.U.

SUNDAY, APRIL 25TH, at 11-15, Healing Circle. At 7, Lyceumists.

Lyceum at 3.

Brighton Spiritualist Brotherhood, OLD STEINE HALL, 52A, OLD STEINE.

Affiliated to S.N.U.

SUNDAY, APRIL 25TH, at 11-30, Healing Service. Everybody welcome.

7, Flower Service. Short Address and Clairvoyance, MR. DOUGLAS.

Lyceum at 3.

MONDAY, 7-15, and TUESDAY, 8-15, M. GORDON.

THURSDAY, 7-15, Inquiries.