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THE TWO WORLDS

Registered at the
G.P.O. as a Newspaper.

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

No. 1694—Vol. XXXIII.

FRIDAY, APRIL 30, 1920.

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By EMMA HARDINGE BRITTEN.

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SECTION VI.—Origin of all Religions in India—Boudha.

SECTION VII.—Origin of all Religions in India (continued)—Christna.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,694—VOL. XXXIII.

FRIDAY, APRIL 30, 1920

PRICE TWOPENCE.

Original Poetry.

"The Jewels of God."

WHAT are the jewels of the Lord
Which shine in His eternal throne?
Are they diamonds, rubies, pearls,
Precious things which men do own?

No! more than gold or silver rare,
More than gems of priceless worth
Are the treasures which the King
Takes unto himself from earth.

A broken and a contrite heart,
A life unto His service given;
A honest, striving, struggling soul.
These are the jewels in His heaven.

—LEWIS COLEMAN.

The Doctrine of Immortality: Its Foundation in Nature

LECTURE DELIVERED UNDER THE AUSPICES OF THE CALIFORNIA PSYCHICAL SOCIETY IN THE BEETHOVEN HALL, SAVOY BUILDING, SAN FRANCISCO, ON SUNDAY, DEC. 11TH, 1895, BY

J. J. Morse.

FROM the earliest dawn of man's intellectual life, in all its conditions, during his progress from savagery to civilisation, the hope and aspiration, in some form or other, for immortality has been present with the race. In the land of the frozen north and under the burning glories of the orient, man has endeavoured to shape some scheme that should answer his questions, give him some foothold whereon to stand when he is looking towards the end of life, and asking what may be beyond? That some of the answers in the past may lack the beauty, intellectual grace or spiritual grandeur, which the more exalted and refined conceptions of to-day would give, is true enough. And some times it is that the past is apt to be condemned by the present, the system of to-day being the tribunal that attempts to judge the past. You cannot accurately judge the incompetency of by-gone days, for so much as men could grasp in the past was justly and legitimately theirs, and to judge their opinions correctly, you must endeavour to do that most difficult of all things, place yourself in their positions, look at the problem from their point of view. But, whether men's conceptions were crude, illogical, even coarse, in the past, is not really the point that we would like to emphasise and hold distinctly before you. The real issue is that this conception and desire for immortality has been a constant factor in the religious, moral, and mental development of the race; and it is only to be expected that at each stage of man's progress the question should be judged in accordance with the light then and there possessed, and answered in the fashion that was then possible. When the world attained a degree of spiritual development, that is to say, when out of the mists and shadows of the past something definite on this matter was gradually formulated, and the conception of the Doctrine of Immortality began to take a rational shape, then was the dawn of the new departure in thought and in hope concerning these matters.

Unhappily, even less than two thousand years ago, when the doctrine of immortality may be said to have taken

upon itself very much of its present form and semblance, so far as the religious world is concerned, there was incorporated with the conceptions then elaborated, a more than sufficiency of the old time superstition that then prevailed. That the hope of a life beyond is one of the great and glorious lights illuminating the path of human progress, that it is the only aspiration that tends to soften the asperities of man's present career, and helps point the way to a possible time when the difficulties and disappointments and sorrows of present existence may possibly find some compensation, cannot be denied. Some, however, will urge that the desire for immortality is only a selfish aspiration, whereby the individual hopes to be able to perpetuate himself, not so much that he may attain to grandeur in some state which exists beyond, but that he may perpetuate to himself the enjoyment and happiness he is presently associated with. But, whether we look at the question of the doctrine of immortality as a matter outside the possibility of human knowledge, or whether we look at it as one of those natural facts pertaining to the possibilities of the universe at large, or as a religious tenet, what the world is asking for to-day is, certainly, that the mists may be cleared away, that the doubts may be dispelled, that for once and for all, there may come to this question an answer satisfactory alike to the head and the heart of man. Whether that answer will be or can be obtained is, of course, the great debate of the present day. That men understand the need of such an answer there can be no question.

Let us ask, how can we suppose that this conception of immortality has become part and parcel of the mental furniture of the humankind? There is a ready answer, of course, that it has come to the world by revelation. Unfortunately, the idea of revelation is somewhat at a discount at the present time. Strong minded thinkers question whether these alleged revelations really occurred, whether anything concerning the doctrine of immortality is attributable to any higher source than the aspirations, conceptions and desires of those who wish for immortality. Some will even go farther, and say that it is only out of the desires of those who wish to be immortal that the doctrines of immortality arose. But a dispassionate analysis of the circumstances associated with the doctrine of immortality will tend to show, in the light of all its interpretations and side issues, as well as the various conclusions and opinions reached, that the individual consciousness surely cannot be its only source; that is to say, the desire of the individual cannot be the only source from whence this doctrine of immortality is derived. But, whichever alternative we take, the result is practically the same. One or the other of the alternatives, that the idea comes from without or is evolved from within, must be accepted. If we repudiate the first, then of course are we instantly open to all forms of hostile criticism on the part of those who adhere to the doctrine that immortality has been revealed to the world; if we accept the second, as of course we must do by repudiating the first, the charge of gross materialism would then be inevitably levelled against us. If, on the other hand, we accept the revelational idea, then shall we have all those who adhere to the scientific method, and who deny, more or less positively, the existence of anything beyond the realms of nature, asserting that we can give no help to the solution of this question. The dilemma is certainly curious, yet the solution is easier, perhaps, than at first sight. The evolution of the conception of immortality in the consciousness of man as an idea or fact, can only be explained by man having the possibility of this evolution within himself. In other words, man cannot comprehend questions that his faculties will not enable him to grasp. If he can compre

bend the idea of immortality, his consciousness must be capable of it, and just in proportion to the degree of the development of that consciousness, and just in proportion to the quality of the intellectual and other forms of light that he possesses, will be his interpretation and conception of the God-like idea itself. Civilised men will have civilised conceptions; a cultured man will have a cultured man's conception; moral and spiritual minded men will have conceptions belonging to that type; the immoral and unspiritual and degraded races of men, and the lowest outside of civilisation (and the degraded races of men are not alone found outside of civilisation), will, in either case, have their peculiar conceptions of what immortality is like, or may be. But if we stop at this point, the result is that we make the conception of immortality, as a doctrine belonging to the race, as one of the innate ideas of human consciousness.

There are those who dispute the existence of innate ideas in men; who say that man can conceive and comprehend and understand only things that come to him as a result of an impression made upon him from external objects; that he has no power of originating a distinct idea within himself. Here lies the difficulty before us. We have to account for the presence of the doctrine; we are bound to accept one or the other, it appears, of the alternatives: revelation or evolution. Either the doctrine is a natural evolution in the process of the development of the consciousness of mankind, or it has come to us as a revelation from a source outside of man. This, however, deals more particularly with points that we shall have to discuss on subsequent occasions. We simply bring it forward now, that you may comprehend the exact situation, for we are conscious of the difficulties that lie in our pathway, and like honest enquirers we face the situation and discuss the problem upon its merits, fearless of whatever criticisms may be excited. But, if immortality is a doctrine of comfort for the bereaved, a consolation for the suffering, and is an actual reality in the phenomenal experience of the universe, it surely must have a foundation in the universe. It is either a part and parcel, so to speak, of the possibilities of nature, or it is something added thereto. Again, we may be accused of leaning towards materialism instead of towards the higher form of psychical thoughts that lead us to investigate the underlying principles of the universe, though we are bound to say that, if the possibility of immortal being is not part and parcel of the universe, as it is, it is something that has been put into the universe after that universe was created, which leads us to another and extremely disagreeable alternative: that when God, the Almighty power (give it what name you choose) created this universe it omitted something, and that omission had to be supplied! An all perfect Providence could not be capable of forgetting any essential in the completion of whatsoever work it may be engaged in. We are bound, therefore, to conclude that if we accept the doctrine of immortality as a fact (it must be as much a fact as mortality), it must be part and parcel of the evolutions of existence, and must be at once and forever dissociated from the miraculous, placed strictly and logically upon the foundations of fact; and there alone can it stand secure from all assault.

The idea of immortality implies the continuity of the life of the individual, and a place or condition in which the individual, so continued, shall exist. Here you say are two distinct points, a man and a condition. Shall we go outside of nature to find that condition, and fall back on that old and explored doctrine that there are two substances in existence? That on the one side is matter with all its powers, qualities and attributes, which you can weigh and handle and manipulate by physical means and methods; and on the other side there is that other substance which men call spirit, which is imponderable and which you cannot weigh; that does not possess those qualities and attributes that you are familiar with in that substance which you call matter. And shall we, then, argue, as indeed we shall be obliged to argue, that this man who so exists is altogether a man different in kind and character to the man you are familiar with now, that he has gone into the other condition of the universe which you call spirit, and that he is living there under conditions that you cannot cognise, that you cannot comprehend, that you cannot reduce to the ordinary standard and methods of investigation and experi-

ence in this world? If so, we might as well give up discussion at once. Nothing more remains to be said. We should only be following the circular reasoning of the physician and the theologian, which leaves the question in doubt and beset with difficulties; it solves nothing, gives you no foundation; asks you only to believe that things are, without offering the slightest evidence or proof in their support. If on the other hand we say that we reject the doctrine that divides the universe into two—the tangible and the intangible, the material and the spiritual—that we reject such entirely, and further add that so long as you cling to such suppositions this doctrine of immortality will always be the happy hunting ground of the ignorant and the superstitious and the fanatic. Suppose we are in rejecting this universe division, coming down to what we have elsewhere described as the unity of the universe, to urge that what the world has hitherto called the material universe and the spiritual universe are only opposite and different conditions of manifestations of the one same substance, then we are getting some firm ground to stand upon, and law and principle, reason and order, may be secured, regard to this matter of immortality, and the subject may be wrested once and forever from the clutches of ignorance and emerge from darkness and superstition. (Applaud.) But how shall we accomplish this desired result? By an analysis that now becomes necessary.

The ponderability of the physical world is generally admitted. The apparently solid granite that rises before you can be reduced to its gaseous elements. The atomic structure of matter is merely a question of condition; the atoms that constitute its molecules, the forces that hold those atoms together are invisible, imponderable. They elude the most delicate tests, escape the keenest analysis. The physical, visible, ponderable world in which you live is only ponderable by reason of the attractions and vibrations that hold these atoms and molecules in certain mutual relationship; disturb the harmony of those attractions and vibrations, disturb the relation of those atoms and molecules by the slightest fraction, and your visible universe would disappear entirely. Furthermore, another question. Is it correct or not, that all that is upon the world today was originally a latent possibility within the world? That is to say, those mountains that rear their crests to the heavens, the minerals buried beneath the earth's breast; the trees that wave their beauties upon her surface; the fair flowers that blossom in all their grandeur; the rivers that wind their silvery threads across meadows and dales; were these things latent possibilities within the world when the world was formed? The beasts that roam the fields and forests, the birds that sing in the blue air above you, the myriad insects and reptiles that crawl upon the ground, were these latent possibilities within the world when first the world was formed? And man, the triumph and fulfilment, as it would seem, of all the activities of nature; man, philosopher and thinker, searcher and worker, man, who has fought the world's blood-red battles; man, who has given to the world its glories and brought the world to what it is to-day, socially, politically, industrially, were these latent possibilities within the world when first the world was formed? If these were not latent possibilities within the world when first the world was formed, where have they come from? From whence has come the flowers whose glossy beauty charms you? From whence come the bees that roam the fields that afford you food and clothing? Whence came the river and the ocean, whence has come the man?

[TO BE CONTINUED.]

THE outward body in its form and action is an index to the soul; let us make the soul perfect, and we will have a perfect body.

ALL children should be raised with such a knowledge of Nature and her laws that nothing would be left to chance and deceive them.

I KNOW of no "sacrifice" to be made in seeking the inner consciousness. At every turn we get a glimpse of the happiness to be attained when the goal is reached.

Some Notes on Education of the Spirit.

Received Automatically.

I ASKED for "more about your home life over there." The reply: "Over is only a relative term. There are not all of your three-dimensional terms applicable in this sphere. But I 'get you.' Father, Sybil and I are still living together, and shall continue to do so. We are all studying and spending lots of time helping others. Last week (by your measure of time) our group went to a big bunch of soldiers from the American army who have come here from the European battlefields. (This was received August 11th, 1919.) We gave them an entertainment. George Burt was in charge of the musical programme, and you can have no idea of the beauty of that music. Pa gave the men a rattling good talk—just like a full-fledged preacher. Grandfather also spoke of the wonderful possibilities of development here. I gave an entertainment monologue of humorous stuff that made quite a hit, and I had to improvise a lot after finishing all I had prepared for them.

"Sometimes we go among the soldiers in personal talking tours, being drawn by the laws of attraction to those whose needs we can best meet. In this way is avoided the wasted energies of trying to fit square pegs into round holes. We seldom go anywhere unless there is a pretty strong call from that person. Sometimes the call is for an individual. Quite frequently, however, it is for some type of person. A yearning will come for some teaching to shed light on problems next at hand.

"Some free-lance answering of calls is done, but mostly the work is highly organised, and the answers to calls sent out from a central office. Most of all the helping is done by volunteer services. In such events as the late war some drafting was done, especially among newcomers.

"There are many reasons for this volunteer system. One must be in spiritual accord before he can be of the greatest service to those in need. Then, too, the degree of willingness to serve is the measure of spiritual development. One can advance fast here by helping others, but if there is no awakening of desire to progress there is little hope for the one so afflicted. Some of these sick souls can be aided, but often the entire astral and devachanic life advances them but little. Some egos are cast back into human flesh just about where they left it,

"The schools here are as varied as the needs to be met. There are open-air schools and more formal institutions of all grades. A great deal of individual instruction is also done, and also there are lecturers who go about giving public addresses. Most spirits here who are really interested in progress are both students and teachers. There is no limit, as far as I can see, to the possibilities for development. Some spirits prefer to keep on going right ahead, but a very large number feel they are making more substantial progress by dividing their energies and devoting much attention to teaching those of lower vibrational planes.

"Thus there are various grades. For some teachers the student goes into higher planes; often the pupil will go to as high a plane as he is able, and his teacher will come to meet him from a still higher plane which the pupil is not yet prepared to enter. This latter is rare, however, and only in such cases as some of the leaders of your Spirit Council, who go into as high planes as it is possible for them to do and still retain the ability easily to contact the level you are able to reach. They are entitled to go far beyond your ken, but voluntarily linger to listen to your commanding wishes and to co-operate with you in the world's reconstruction. After that they will advance and wait for you in other planes of advancement. For their benefit some of the master spirits descend to lower areas to confer with them and to give them instructions such as you are not yet able to receive.

"Most souls, however, get their learning on this plane. From the most primary subjects to advanced university courses there is opportunity. All one has to do is to need or to wish instruction, and the teacher will appear. The same thing is true in the flesh life, though not in the same degree, and not as readily recognised.

"There are subjects taught here that you folks in the flesh are not prepared for, and it would be difficult to describe many of them so that you would understand. One of the most interesting studies to me in the past few months has been the visioning of thoughts. I can see thoughts quite readily now, and it is easy to impress my thoughts upon as keen a brain as yours. I can flash not only words, but sentences, into your consciousness at once."—GUY BOGART.

Confidence.

Nancy Fullwood.

FAITH is one of the great primal Forces, and Confidence is Faith in its most useful form, in that it moves the power which is ours. No matter how small our degree of power, confidence in it will inspire us to use it, and through the use of it, it will grow apace.

Confidence is indeed one of the virtues through which the soul evolves, and when our confidence in the material working of spiritual Forces becomes greater, the race will make more rapid advancement, and the advancement of the race is the prime consideration of those who are awake enough to use their thought Force and glimpse something of the underlying laws of life.

The individual has advanced far along the path of evolution, when he becomes conscious of a deep-seated confidence in the existence of perfect laws, which he may find if he seeks, and in his willingness to obey them when he has discovered what they are. Then, when these laws have been made plain, this Confidence stirs the Faith within him, and he knows these laws are just and good, and in time he will fulfil them.

When we understand something of the law of karma, and try to probe down into the unseen causes of plainly seen effects, the effort seems well nigh hopeless, for they are so remote and entangled, but confidence in the wisdom of the law so moves our faith, that we know our to-days are the sum of our yesterdays, and we set ourselves to cleaning mental and physical house, that our to-morrows may be more to our liking.

When we think of faith as a great spiritual force, we know that it permeates all life and is ours for the taking, like the sunshine and the air. Sometimes we hear a wail like this: "My confidence in humanity has been so often misplaced that I wouldn't trust my best friend." Attention to the law of cause and effect would convince such a perverted mind that it was topsy turvy, for there is no such thing as misplaced confidence.

What really happened was that he, the disappointed one, limited his confidence and so crippled his hope. But even so, the small degree of confidence he did use stirred the vibrations of faith in his own life, and he is that much ahead in developing the forces needed to balance and round out his expression of it.

We are so prone to judge the workings of unseen forces by the effect our use of them has on someone else, forgetting that our acts count most in our own development, and that it is we ourselves who reap according to the forces we set in motion. So never regret the confidence you have placed in anyone or anything, small or great, for although the waves of confidence you sent out may not have been strong enough to reach and move the faith principle in another, they did quicken your own degree of faith, and if you persist in giving play to them, your faith will grow in like measure, and that faith is a valuable asset is illustrated by what has been said of it in regard to a grain of mustard seed.

It is possible that great evolutionary movements may manifest through the life of one man whose faith has been sufficiently strengthened by confidence to be catching. And there is no service more potent and forward driving than to start an epidemic of confidence. Confidence in the perfect plan of evolution. Confidence in the ultimate righting of all wrongs, knowing that sin, sickness and inharmony are unbalanced conditions, which the people may remedy if they will, and, moreover, if they will not, the law of compensation takes its toll, not because of punishment deserved, but because God's laws are changeless, and He has decreed that what a man sows that he must reap. Confidence that

in time the dormant thought force of the people will awake and they will demand to know why life seems so unkind to them, and in the same wise law which has promised that he who desires to know will find Life's book opened before him.

One does not have to be extraordinarily observant to witness miracles performed by faith through confidence. Watch its magic in the plastic natures of the children in your homes, and in the lives of the routine workers who make it possible for genius to give itself for the service of mankind, and in the lives of those whom we call criminal, because of limited vision on their part and ours.

Cultivate confidence and you will assist in the forward drive of the race by quickening the movement of the great Force of faith, life's miracle worker.—"AZOTH."

Consulting Spirits.

THOUSANDS of people consult fortune-tellers and professional mediums on the personal matters of their lives, and are either mulcted by them where they are frauds, or follow advice which is worthless where the information is honestly given. Perhaps more people consult mediums for personal help in financial and matrimonial matters than those who have an interest to know whether they live after death. It has been this aspect of the subject that has disgusted intelligent people, and made it almost impossible to give a correct idea of what the scientific problem is. I wish, in this brief paper, to discuss a case which came under my own experiments and which is an excellent one for delivering a lesson on the consultation of mediums and following their advice without the use of one's own judgment.

There is a prevalent opinion that spirits are better qualified to give advice than living people, and it may be true that some of them are so, but there is no such knowledge of them as justifies any general reliance on their influence and advice such as people are inclined to give to them. While there is evidence enough that spirits exist and can communicate with the living under, perhaps, rare conditions, it is at least true that our knowledge of their condition is too small to make advice anything to be implicitly followed. There are sporadic indications of their influence on the living in various ways, and we do not know the limits of it, but this influence is of a kind in many cases to make intelligent people distrust implicit obedience to suggestions made from that side. We require, as in normal life, to verify their statements and advice and to test it by our normal experience before giving it heed. Too many people assume that the conditions for a spiritual life are the same for all of those who have passed the gates of death. But there is no evidence for this. On the contrary, such evidence as we have shows that we are just the same after death as before, and no great change in knowledge and character takes place. No extended illumination on the nature of the universe is occasioned by mere death. It is even possible that, in some cases at least, greater limitations exist than when living. There is much evidence to suggest or to show that many are in what has been called an "earth-bound" condition. Exactly what this means, we have not yet been able to determine. But there is some evidence that it involves lingering in our earthly memories and interests with a dream like state, in which our own mental states are taken for realities, just as in ordinary hallucinations. This may be only a temporary state, and it may not long affect those who have led a spiritual life. But while it does last, it certainly disqualifies the individual for giving advice on the basis of any increased power or knowledge immediately after death.—"JOURNAL OF THE AMERICAN S.P.R."

WE regret to hear that the veteran, Mr. Jas. Stevenson, of Dundee, has been called to higher service. The movement has thus lost a veteran worker. We shall further allude to this next week.

THE spirits of the departed stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revisiting their old homes.—"BUDDHIST REVIEW."

Two Incidents of Boyhood.

E. B.

At a time when there is strong evidence of an awakening of thought in spiritual matters, perhaps the two following simple narratives will be of interest to some readers.

A VISION.

My boyhood was passed amidst secluded, romantic and picturesque surroundings in the heart of Cornwall. From childhood I have been irresistibly attracted by the beautiful and mysterious. One glorious Spring morning between the hours of seven and eight, I was in a state of deep reverie—a condition during which the soul is hovering between mundane spheres and the realms beyond—when suddenly, through immeasurable depths of space, I was wafted with the speed of thought. A most gorgeous vision now opened itself to my gaze, and I beheld immense palaces of crystal, of surpassing beauty of architecture, scintillating in warm and radiant light.

For a space I was dazzled with this unearthly splendour when out of the vastness of surrounding space a tremulous and softly penetrating harmony vibrated through the whole realm. This ravishing and inexpressible sweet music, beyond earthly words to adequately describe, gradually increased in volume until its strident and victorious notes enveloped the whole of the heavens, after which it very gradually died away and fell to silence. I was contemplating this unforgettable scene when I was called back to earth by my mother telling me that it was time to get up.

Was it a dream? Was it a vision? Or was the opportunity allowed to visit the other spheres, and see? I wonder.

THE GUARDIAN ANGEL.

When I was a boy of ten, I was taken with a few companions to the sea-side. This was my first view of the ocean, and the effect on my sensitive mind remains with me to-day. The vast expanse of blue kissing on the horizon the heavens above; the lapping of the wavelets on the sand, telling of the inner meaning of things—these are treasures which the memory will not forget.

After spending a delightful day in these surroundings we walked to the station, and finally got into the railway carriage. I was sitting next to the door, and unthinkingly placed my right hand in the hinge of the door. Shortly after, the porter came along and in closing the door caught my fingers in a vice—and then a miracle happened. At that instant, a man rushed up to the porter for some information, and the door being held half open for a few seconds I just managed to drag my fingers out of their death-trap. The next moment, the door was closed with a bang. I was too frightened and numbed to cry out.

Was this coincidence? Was it chance? Or was some spiritual intervention responsible for my salvation?—E.B.

A Message for the World.

"Blessed are the pure in heart, for they shall see God."—BIBLE.

ONE of your greatest needs is light, more light, the spiritual perception that enables you not only to realise the beam in your own eye, but also, charitably, to ignore the mote in your brother's. You were never intended to be spiritual critics. Your mission is to light your own candle at the great source of illumination, and set it in a candlestick that it may give light to those who sit in darkness. Be wise with the wisdom that cometh from above: first pure, then peaceable, for he who abideth under the shadow of the Almighty will shun profitless controversy.

See how sweetly the dew of God resteth on creation. How softly he kisseth tree and flower. Consider the light not only for its beauty, but study its spotlessness, that your soul may imbibe it, and grow thereby, so shall ye be made "mete for the inheritance of the saints in light." As your journey heavenward you need to unload, to cast away your burden of hypocrisy and pride, that, stooping, you may pass safely through the needle's eye to the city of light, to the transparent fairness of the crystal sea, to "the house made with hands, eternal in the heaven."—E. P. PARSONS.

Love and Sex.

Guy Bogart.

Is sex the basis of love? Yes, but sex means the creative function, and back of all the creative urge of the universe lies the Logos. The Logos is the creative function. We see it externalised in a thousand phases—in the transmutation of sunshine, moisture, and soil into the budding rose; in the eggs of insect and bird; in the mammalian birth from womb of motherhood. We see also the unisexual birth of the primitive cell, the budding of the parent stem; the fertilisation by wind and insect in the case of plant life; the fertilisation by contact of mole or man. Wars have been waged and empires have fallen because of the sex lust. But this is only the primary stage of love.

It has been said there can be no love unless the grosser sexual intercourse alone is considered. This is true, it would seem, in many cases, but not to anyone who has learned the mystic meaning of life. Before dealing with the occult concept, let me clear a bit of the debris of thought.

Albert Mordell has written an interesting volume, "The Erotic Motive in Literature," in which the Freudian philosophy is introduced into the study of literature with an exactitude which reminds me of the old concepts of heaven. It is too finished and well-rounded to lend the plausibility of reality. Mr. Mordell would explain all our literature on morbid sex-motives. There is doubtless a basis of truth in the author's psycho-analysis of the literary product of many minds, but he has been carried away in his enthusiasm and drawn far-fetched conclusions by ignoring other facts; and there are other facts, though many will bluntly state that a person who recognises anything else but the lowest sex impulse is either a fool or a knave.

After one of my lectures on love, a kindly brother led me to one side, and gently explained in fatherly manner that he did not want to embarrass me before my audience, but that I must never use the word "love" in the loose way I had been doing; that a man cannot love a plant, a tree, an animal, etc.; that a man cannot love his boy in the very nature of the case. Poor old man. Past the age of loving in the only sense he knew, yet mentally living again the ruling passion of his younger years. All that he implied is in love, but that is hardly enough of the concept to be even the starting point.

Much is also made of phallic worship. The cross is a representation of sex. Of course, I know that there has been much of the element of sex in some religions. In the broader sense, the phallic folk are correct, only they have taken too narrow a view-point. Sun worship (among the most primitive of worships, and one of the most nearly universal) also contains the idea of the fructifying god of the earth. We see the same analogy in Ceres of the Greek and Roman, and in many other deities of the world. In all of these religions, the mystics of the ages understood much more than we ordinarily think. By wrong diet, and a hundred other artificial factors of life, mankind has lost sight in too large a degree of the sacredness of the sex factor in living. And so this beautiful subject of ancient phallus worship is dragged down to the common level of a hired man's backwoods tale. Yes, I grant that my critic who objected to the use of the word "love" in a broad sense had much argument on his side that must be cleared away before we reach the real understanding. I do not deny his assertion, I merely expand it to co-extensive bounds (or lack of bounds) with the universe.

We must spiritualise every act of our lives, if we would gain the best satisfaction. Eating must be done in a reverent and intelligent sense. It is a sacred act, and upon the nature of its performance depends our destiny. So of our regular daily tasks. So of our sexual relations.

But enough of that phase. I do not deny its existence, nor do I approve of celibacy as a solution of any of our problems. I would simply exalt the sexual side of nature to the purity it deserves. Some day men will not need to eat physical food in its present gross proportions. As the plant chemicalises the elements from the air, as the Atlanteans learned to extract from the elements the power to propel their aircraft, as the advanced dwellers in the astral plane need no solid food, so shall the race learn to do here

on this earth. Practically all experts have agreed that no very high planes of occult development are possible to the meat eater, and that the first step to general health is the elimination of the flesh diet, and that is only one small dietetic factor. Diet will regulate our mental condition and exhilarate our spiritual flights, and in those days we will not look upon the creative function with lustful eyes.

In the beginning was the word, the Logos, the creative principle, the Christ. From the void came creation by the word. All that lives—from elementals and minerals to men and archangels—represents only variant emanations of the Logos. Nature and man are the word externalised, as all sun-worshipping races have recognised.

The sun was never worshipped, unless by the very ignorant of the masses. It was merely the symbol of the creative power back of all that is. It has remained for such as the exoteric of Hebrew, Christian and other religions to speak of the God as "He." Perhaps Jehovah, the god guiding the destinies of some nations, is a sublimated male. Occultists do not speak of the eternal Principle as He. It is always I Am, or The Word, or The Logos. We must not think of the Christ as He, for Christ is a principle and not a man. We must never confuse Jesus with the Christ, merely because he made manifest the Christ principle in his incarnation in Palestine.

The Logos is not a sex being, but, like the primitive cell from which sprang the immortal germ-plasm of this earth recognised by Darwinian scientists, contained both principles—was male and female in one. Is this more wonderful in the Logos (I cannot take time to explain that there were and are to-day really many gods, Jehovah among them, but above all is the Word) than in the amoeba? Brahma Supreme is represented in the act of creation as making himself double, i.e., male and female.

In the image of the divine are we created, both male and female in our ego. That ego, travelling through the stages of evolution, is both male and female. According to the materialistic scientific theory, the immortal germ-plasm is, as a matter of course, both male and female. But in the light of mystic science, the individual ego is manifest a part of the time as male and at other times as female; thus giving the rounded experience. As the stage of realisation comes on the pathway, a concept of this dual sexuality is gained. That, however, is far on the way for most of you and I do not ask your acceptance of the idea.*

Love, then, may be used in the sexual sense and still apply as it has come down to us through the ages as the highest development of the race. "And the greatest of these is love." I can love a tree, for it is a part of me. I do love my boy, for we are one part of the Logos. Love is realisation of the creative spirit of the universe. If we understand the sex thrill we have achieved that much; if we realise the race-love, we have gone farther; when we see the whole of externalised nature as the creative fruit of the spoken Word, and ourselves as the integral part of the creative and unbroken stream of that I Am who is greater than God, then do we begin to understand the meaning of Love.

The virgin birth of Jesus is involved in my thesis. Even Christians look upon this as something that is to be repeated in the Creed with crossed fingers. The whole Christian religion (one of the most beautiful, when understood in its mystic concept) is little understood by its followers. They do not believe really that "Jesus was conceived of the Virgin Mary," but I do. I drop this merely as a hint in case you care to make further study of the possibilities of occult development as master spirits work toward a realisation of their oneness with the Logos. "I and the Father are one," said Jesus. So are you and I, but we do not realise it, hence we cannot rise to the concept

* I am here giving in brief statements, subjects which require hundreds of volumes for adequate treatment as far as the printer's art is concerned, but which require soul-development for realisation without the printed page. What I am saying is well known to some readers, but I know that there will be a large proportion of readers to whom many of the old concepts here reviewed will be revelations. To these, I would say that any good library—especially any occult collection—will contain material for more detailed study along any of the lines suggested.

of the Jesus gospel of love. "Love thy neighbour as thyself"—creatively, yes, by collectively and co-operatively realising the Logos.

Growth, realisation, is all we need in our concept of love. Creation is the basis of the universe, the sex-principle; but do not confuse an eternal and infinite Principle with one little evolutionary phase of one little manifestation of life on one little planet of one little universe in the Mind of the Word. From the simple through the complex back to the simple, it would seem we are moving. The amoeboid forms are close to the Creator because nearer the starting point than we. When we approach the Father-Mother Principle, may we not expect to be like it once again?

Sincere Investigation Is Justifiable.

Dr. R. H. Conwell Tells of Dead Wife's Return and of the Tests which Convinced Him of the Reality of the "Other World."

DR. RUSSELL H. CONWELL, eminent clergyman, university president, and founder of several hospitals, a man of high ideals and conservative opinions, recently told to a reporter of the "New York Evening Journal," in interesting detail, how he was visited by the spirit of his departed wife, Sarah; how he submitted the assertions of her spirit to tests especially satisfactory, and how he believes we should approach the investigation of psychic phenomena sincerely for what it may be worth.

Dr. Conwell is pastor of the Baptist Temple, in Philadelphia, president of the Temple University, and head of the Garretson and Samaritan hospitals.

I believe, said Dr. Conwell, that the present interest in psychic phenomena is evidence that humanity has reached a plane where facts concerning the spirit world and the future life may be disclosed. Sincere investigation into psychic mysteries is entirely justifiable. We all should be open-minded on such subjects.

I do not believe we can call back the departed; I think God sends them to us. I know we all have ministering spirits about us. Each of us has a guardian angel.

The reason the Lord does not want us to get too much of a glimpse into the Kingdom of Heaven, is that we would never be satisfied to remain here and do our work. That is the reason no one can ever find out much of the future life. We are here for a certain purpose, and God does not want us disturbed. If we knew too much, we would all try to die immediately in order to enter the Kingdom of Heaven. We are taught in the Bible that we are in this world to help humanity develop into a perfect state, to help one another possess a healthy body, a pure character and a clear mind.

God's purpose is to make us into a perfect race in the years to come. We are taught to visit the sick, teach the ignorant, cure disease, and help along the growth to the ideal state. This is plainly our duty to God. In helping humanity we fit ourselves for the highest place in the spirit world.

As humanity develops, the Lord reveals more and more of the mysteries of science and religion. And we are now coming into the time when we are permitted to know more of the psychic mysteries than ever before, because we have developed our powers for investigation.

As beings get more perfect, we shall understand more of psychic laws. As power to appreciate grows, the spirit world will open further.

Science proves we have a spiritual body merged with the identity of the natural one. Paul said, too, there is a spiritual body and a natural body. Samuel came back and talked to Saul, and Moses and Elias appeared in the presence of Peter and John to talk to Christ.

I think it is of value to know that the spirits of the dead do come back. To me, the appearance of my wife is beyond explanation. It always seemed to me that when she appeared in the morning light, it was just as if the first rays had revealed her—as though her natural self had been sitting there before in the dark. I refused to believe it was Sarah at first, although her dress and features were those of my wife. I consulted physicians, thinking the vision

might be the result of over-work. They told me no such condition existed, and that I was perfectly sane. All the time her appearance grew more and more distinct.

At last I gave up to the phenomena. Sarah would be there and say, "Good morning. I am glad you are getting better. (I had been ill with a slight cold). You will now be alright." She would relate to me the deaths of my acquaintances, and of their association in the other world.

I did not ask her about the other life, for I felt it was not my place to seek, but merely to receive whatever she wished to tell me. I told her I wanted to make a test, and asked her where my discharge papers from the Civil War were, I had lost them. She told me they were in a leather box behind some books. This did not satisfy me, for I thought in my own sub-conscious mind there might be a long forgotten remembrance of this fact.

I told her about this, and she was willing for me to make another test. When Sarah left me, I would always ask her if she would come the next morning, and she always agreed to be there at dawn.

Finally, I had a servant hide, without telling me, a gold pen, and then I put it up to my wife's spirit to find it. In the morning, there was the vision again—very distinct—and I told her I wanted to find a pen. She said, "Come and follow me." I rose and followed her to a clothes closet where she told me to put my hand on the shelf, and the first thing I touched was the pen. I turned around to tell her I was convinced, but she was gone.

I never saw her after that, and wish I might see her again. That is my great hope. After my strange experience, it would be perfectly natural for me to turn to Spiritualism. At first I did not say anything about it to our sisters, for I feared to be classed with all the fakes and unsensical things that such subjects suggest. This sort of thing is on the "border," and of course crazy people run to it and are influenced by unworthy manifestations at seances.

All this happened three years ago, and covered a period of six months. I spoke of it in a sermon at the time, but only lately had accounts of it appeared in the newspapers.

Of the strange psychic happenings, such as the writings of Patience Worth and similar feats, I can say nothing. I cannot explain the appearance of my own wife's spirit. Two men might see what I saw. One would be immediately convinced. The other, like me, would ask for proof. Sarah would always say, "Do not doubt me." And she seemed omniscient of all my affairs. I should be greatly disappointed if it were in any way proved to me that it was not my wife's spirit that I saw. I would say to all people interested in psychic phenomena, "Go and investigate with open minds." Ninety-nine per cent. of one hundred experiments may be fakes and worthless, and then the hundredth may be of value, and it is worth trying.

We do not understand these things. We do not understand why the heart beats either. Some people say it is the devil working all this communication and psychic business. All I have to say is, if the devil is about, I want to get a look at him. I would give a lot to see him any time.

Dr. Conwell took the reporter upstairs into his study where the old discharge papers had been pointed out to his wife behind a row of books. Nearby, his young daughter was studying diligently. The old Philadelphia house was very still. They entered a room where the spirit of Sarah Conwell visited every day for six months.

The closet where the gold pen was hid, and the exact spot where Sarah Conwell sat were pointed out. It was impossible not to be affected by the sincerity of this man. The surroundings were the most conventional, and the atmosphere was by no means "spooky." A quiet home—the home of a cultured and thoughtful man.

The history of Dr. Conwell is picturesque. A colonel in the Civil War, a newspaper writer, student, clergyman, founder of charities and a public benefactor, he says we must keep up with the times and approach new objects with open eyes and mind.

At the Good Friday Celebrations held at Wigan, a retiring collection for the J. J. Morse Fund realised the sum of £1 12s.

A Royal Seer.

Horace Leaf.

It is surprising how frequently detailed histories refer to psychic happenings. Even royalty has added its quota, and it is not uncommon to find that kings and queens both believed in the occult, and experienced such strange events.

The unfortunate and misguided James V. of Scotland, father of the still more unfortunate Mary Queen of Scots, appear to have had a turn for clairvoyance and prophecy. Not only did he sometimes know what had happened in a distant place, but he sometimes accurately foretold what would happen. Nor does this latter gift appear to have been related to his personal affairs only. On at least one occasion he correctly prophesied what would happen to the nation.

John Knox, who, with his customary vigorous and far-fetched judgment of papists, regarded James V. as an emissary of satan, whose special task was the extermination of the true followers of Jesus, as Knox fondly regarded the protestants to be, relates in his history of the Reformation the following psychic experience of the kings, as a terrible example and warning of God's judgment upon one of the tyrants' supporters.

"How terrible a vision the said Prince saw, lying in Linlithgow, that night (in 1539) that Thomas Scott, justice clerk, died in Edinburgh, men of good credit can yet report. Alarmed at night, he cried aloud for torches, and raised all that lay beside him in the Palace, and told them that Tom Scott was dead, for he had seen him with a company of devils, and had said unto him these words, 'O, woe to the day that ever I knew thee, or thy service! For serving of thee against God, against his servants, and against justice, I am adjudged to endless torment!' How terrible voices the said Thomas Scott pronounced before his death, men of all estate heard, and some that yet live can witness. His voice was ever, 'Justo Dei judicio condemnatus sinn' (I am condemned by God's just judgment). He was most oppressed for the delation and false accusation of such as professed Christ's evangel."

So far deaf to the demands of justice and truth was this "most vicious" king, that, according to Knox, he was impervious to the beneficial effects of the most gruesome visions. It certainly seems as if the forces responsible for his remarkable visitations did not spare this maker of martyrs, in what his enemies suppose to have been divine efforts to turn him from the folly of his way.

John Knox informs us that "after Sir James Hamilton, captain of Linlithgow Palace, was beheaded—justly or unjustly, we dispute not—this vision came unto the king, as he himself did declare unto his familiars: Sir James appeared unto him, having in his hand a drawn sword, with which from the king he struck off both arms, saying, 'Take that until thou receivest a final payment for thine impiety!' This vision, with sorrowful countenance, he showed in the morn, and shortly thereafter died his two sons, both within the space of twenty-four hours, yea, some say within the space of six hours."

Perhaps the most remarkable part of James' psychic experiences was his repeated assertions, after his disastrous defeat at Solway Moss, that he would soon die, although there were no apparent reasons for suspecting any such thing.

He never recovered from this shameful defeat in which little more than three hundred countrymen, "without knowledge of any battle," put to flight a proud and boastful army of 10,000 invaders. After returning to Edinburgh, he left secretly for Fife, and was entertained by the Lady of Grange, who, perceiving him to be pensive, tried to comfort him, asking him to try and take his unfortunate circumstances in good part as a work of God.

"My portion," he said, "is short, for I shall not be with you fifteen days."

Later, on his servant asking what provision he would have them make for Christmas, which was then approaching, he answered with a disdainful smirk: 'I cannot tell. Choose ye the place. But this I can tell you, before Yule Day, ye will be masterless, and the realm without a king!'"

After visiting the Earl of Crawford, he returned to Falkland and took to his bed, and although there appeared

with him no signs of death, he constantly affirmed, "Before such a day, I shall be dead."

At this time, the Queen gave birth to the child which afterwards became Mary Queen of Scots. On being informed that a daughter had been born to him, the melancholy king replied, "The devil go with it! It will end as it began. It came from a woman (meaning the crown of Scotland) and it will end in a woman." This, of course, came to pass, as James VI., Mary's son, became king of England and Scotland. The king departed this life on December 13th, 1542, about the time he prognosticated that he would.

Clairvoyant Bill of Indiana.

AN act to prohibit the practice of palmistry, clairvoyancy, astrology or fortune-telling by cards or other devices for money or gain, and to provide a penalty for the violation of the provisions of this Act.

HOUSE BILL No. 155. Approved February 24th, 1917.

SECTION 1. Be it enacted by the general assembly of the state of Indiana that any person or persons, firm or corporation who shall pretend, for money or gain, to predict future events by cards, tokens, trances, the inspection of the hands of any person, mind reading, so-called, or by consulting the movements of the heavenly bodies, shall be deemed guilty of a misdemeanor and punishable for each offence, on conviction thereof, by a fine of not less than ten dollars nor more than one hundred dollars, or by imprisonment for not less than five days nor more than sixty days, or both, such fine and imprisonment in the discretion of the court, and each day in which any such person shall hold any seance, give any reading by any of the methods above mentioned, or make any future event by such means shall constitute a separate offence.

SECTION 2. Whoever shall pretend, for money or gain, to tell fortunes or foretell future events, by other means than those aforesaid, shall be guilty of a misdemeanor and be punished as provided in Section 1 of this Act.

SECTION 3. Any person, firm or corporation who shall pretend by or through means of palmistry, clairvoyancy or astrology, or fortune-telling by cards or other devices, for money or gain, to enable anyone to recover lost or stolen property, or to give success in business, enterprise, speculation or games of chance, or to make one person dispose of property, business or valuable thing in favour of another, shall be guilty of a misdemeanor and punishable as is provided in Section 1 of this Act.

SECTION 4. If any person or persons, firm or corporation shall publish by card, circular, sign, newspaper, or other means whatever, that he or she shall or will predict future events, the said publication may be given in evidence to sustain an indictment under this Act. Any person whose fortune may have been told as aforesaid shall be competent witness against all persons charged with any violation of this Act.

SECTION 5. None of the provisions of this Act shall apply to the ministers and missionaries of any denomination incorporated as a religious body under the statutes of Indiana who fully conform to the rites and practices prescribed by the supreme conference, convocation, convention, association, assembly or synod of the system with which they are affiliated.

(This last section, No. 5, was introduced as an amendment by the Spiritualists of Indiana and is now a part of the state law.)—"REASON."

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.

Founded November 18th, 1887.

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Editor and Secretary - ERNEST W. OATEN,

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Cheques and Drafts should be crossed "The Two Worlds Publishing Company Limited."

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

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS

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FRIDAY, APRIL 30, 1920.

Faith or Reason?

One of the arguments used by our orthodox friends in criticism of Spiritualism is that the communications received from the spirit world are unreliable and by no means infallible, and this is a perfectly valid and reasonable argument. The fact that it arises from certain misconceptions is often overlooked. Spiritualists have always claimed that all communications must be examined in the light of reason and experience. The misconception which is behind the argument lies in the supposition that the communications received from the spiritual worlds in biblical times ARE reliable and infallible. The man, however, who has received a theological training, or who is familiar with "higher or broader biblical criticism," or the history of the Canon of Scripture, knows that ancient Scriptures, equally with modern communications, can only be rightly valued when considered in the light of the time, place and person which and through whom they were revealed. In a word, spiritual communications, ancient or modern, must be analysed and reasoned upon ere their true value can be determined.

The compilation of the scriptures composing the sacred canon was brought about by a careful sifting of collected documents, and those of us who have read the Apocalyptic rejects are in no doubt that the compilers deserve credit for their selections. Hence, in the Bible we have a number of carefully-selected writings out of a huge mass of material. Despite this, however, the individual who swallows his Bible without reason and discretion is intemperate and foolish, for when all is said and done there is much in the records of the past that needs very careful discrimination. One has only to refer to the Adam and Eve story, the history of Jonah and Daniel, and some of the Levitical and Deuteronomical writings to realise that there is nothing more unreliable or foolish IN POINT OF FACT in modern communications, and this in no way impairs the beauty and grandeur of many of the gems of the old book.

To understand the scriptures one must study the times and conditions in which they were received and the people through whom they came, for all biblical students agree that uniformity of value cannot be claimed for them. We could go further, and insist that there is less objectionable matter in modern communications than ancient ones, and this should be so, because of the higher moral sanctions and standards imposed by centuries of development.

Hence we claim that it remains to be demonstrated that there is any essential difference between the value of modern communications as compared with ancient ones. We remember one incident where a class of girls in a Sunday school met for the usual Bible lesson. The teacher announced that the study of the afternoon was one chapter of the Book of Ruth. The class objected, and threatened that unless the lesson was changed they would walk out in a body. We have never found such danger in modern communications. Some day we hope to find prevalent an expurgated edition of the Bible fit to be put in the hands of chil-

dren, for we have been a boy in a Sunday school class, and know our Bible in a far different sense than that taught by the teacher.

If this is so with regard to the communications, it is equally true concerning the chosen instruments through whom (supposedly) they came, and we think the lives of most of our mediums are creditably comparable to those of Moses or David, Solomon or poor pessimistic Jeremiah. Even in the later and much superior New Testament we are aware of the weakness of Peter, Judas and Mary Magdalene, who had the benefit of personal contact (which is much more stimulating than mere tuition) with the great soul who was their leader.

With the Old Testament characters, especially, the remoteness of their day and the hero worship with which they have been surrounded have clothed them in gorgeous garments, which close study and intensive reading turns into the rags of common humanity. Not that they are without virtues and admirable qualities, these cannot be denied them, and the writer would be the last to even desire to do so, but through it all the fact is revealed that humanity is humanity in all ages and times. Neither is our intention mere destructive criticism, but rather insistence on the fact that the laws of the universe are constant (within the bounds of human knowledge), and that therefore the laws of revelation are the same, whether 2000 B.C. or A.D. be the time considered.

Inspiration and revelation are regulated by the time and season to which they come, and are modified by the vehicle through which they are expressed. No one could mistake the doleful message of Jeremiah for the clamorous forth-speaking of Isaiah, or the mystic symbolism of Ezekiel. Maybe all inspiration is from God, but, like water in a vase, its form and content is modified by the vehicle of its expression.

Spiritualists recognise this fact, and realise that the same spiritual world will have its message modified in passing through the vehicles of a Stainton Moses, a Vale Owen, or a J. J. Morse. Such modification has twin aspects too; it inhibits, and thus prevents some content of the original message from reproduction; and it contributes, e.g., in the rush of the message through the vehicle it carries certain opinions and qualities of mind with it, as a river passing through a chalky bed will carry a deposit with it. It is always a river of water—never a river of chalk, but the water carries the traces of its association. It is so through all history. Peter is never Paul, though both combine to testify to certain truths.

We can imagine the individual who is used to ready-made religion asking "Where, then, shall we find the truth?" The answer may seem disconcerting. The truth concerning spiritual life has yet to be wrung from nature. The purpose of man's being is to find it, and as surely as the facts of the physical world have been wrested from Nature's secret heart by study, search and deduction, so surely must the facts of the spiritual world be wrung from her by search, questioning and investigation.

Oh! but I thought God had revealed His plan concerning us! All we can say is, that if any plan of an All-wise God has been revealed, with the world in its present woeful state, there is something wrong somewhere. We used to gleefully sing, referring to the harvest—

All good gifts around us
Are sent from God above.

Just so! But God employs farmers to co-operate with Him, and if the farmer does not co-operate, God sends famine. By careful observation man has improved wheat and all the fruits of the earth—in co-operation with, and not counter to, the laws of growth and development. Equally man, by the use of the faculties he is blessed with, has mapped out the solar system, and knows the movements of the stellar bodies, and only by the employment of the same faculties in similar form, though perhaps different direction, the laws and secrets of spiritual life have to be wrung from Nature's heart. It follows that the more quickly we make up our minds that we know little or nothing of spiritual life, the more quickly we shall get on with our task. The religious systems of the past have developed a flabby, credulous sense of false security, which true religion is paying a terrible price for. Somewhere there is a point

where faith and reason will meet as joint partners, each sustaining the other. To imagine we have reached it in the present state of the world is to put a premium on slumdom, disease and laziness. Man progresses by effort, not by sloth, and the universe is one, not many. If we have any confidence in the existence of a spiritual world we must work for knowledge concerning it, and reason about the results obtained. The heaven of spiritual attainment is not a backwater, where inanimate dead dogs drift, but a haven to which we shall be carried by effort, guided equally by the stars of faith and hope, and the compass of reason.

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CURRENT TOPICS.

WE are asked to announce that owing to **Mr. Tom Tyrrell**, the uncertain condition of his health,

Mr. Tom Tyrrell, who for many years has been our foremost public clairvoyant, feels compelled to cancel all his engagements after Aug. 15th next. In doing this he is but following the advice of his spirit guides. The fact that for 39 years Mr. Tyrrell has been constantly taking public services, travelling in all weathers to various parts of the country, and during the greater part of that time following too his work in the cotton mill, is a tribute to the beneficial effect of mediumship on his health.

Not all loss. Mr. TYRRELL has never been a robust man, and the strain of a long life of public service has been such that wisdom prompts the conservation of his energies to avoid breakdown. The true psychic can never be idle, and Mr. Tyrrell may still be available for occasional meetings. It is, however, quite possible that after a period of rest he may use his wonderful powers of healing as far as his strength allows, but with advancing years some restriction is necessary, and we are sure the Spiritualists of this country will not grudge him such restriction.

A Versatile Medium.

It is not generally known that he is one of the finest physical mediums in the country, and in addition a fine healer—many cases of epilepsy have yielded to his treatment. We have also heard of some fine trance addresses given through him on occasions. With all the success which has been his, Mr. Tyrrell has ever remained one of the most humble of men. Success has not spoilt him, and we hope and believe that the spirit's crown of peace and quietude will sit well upon his brow.

The Thomas Brothers.

WE hear good reports of a series of seances given by these Welsh mediums in Glossop and Hyde. The usual phenomena of levitation of objects has occurred, whilst on occasions his coat has been removed, despite his being lashed in his chair, the rope coming over coat and wrists.

"Let Glasgow Flourish."

WE hear that the Glasgow Association continues its success, and the committee are determined to shortly possess a home for its exclusive use. Property has been secured at a cost of well over £1,000, and it is hoped to have this cleared in another month or two, when steps will be taken to alter the premises as to provide extensive accommodation—including a fine suite of seance rooms—for the activities of this very much alive Society. We offer our congratulations to our hard-working Scottish friends.

Spiritualism and Lunacy.

WE have received many commendatory letters concerning Mr. Osborne's articles on Spiritualism and Lunacy. We are glad to have been of service in the matter, and are making arrangements for the publication of these in pamphlet form. Though the difficulties of the paper market make publication a complex problem, yet we are striving to fulfil our duties to the movement, and provide ammunition for the advance line of our progressive army, and we believe we can rely on the support of our numerous friends. Further announcements will shortly be made.

Spirit or Soul.

THE British Spiritualists' Lyceum Union is conducting a referendum on a subject which has been widely discussed in our columns, viz., the nomenclature of the immortal unit of the Human Self—the Ego. Is the Ego "soul" or "spirit," or should the two words be used synonymously? The B.S.L.U. are, of course, conducting the inquiry amongst Lyceumists only, but it is hoped that all Lyceumists of mature age will reply to the questions submitted. Before, however, any definite and authoritative pronouncement is made, we would suggest that since the whole question is one which concerns the meaning of language, it should be considered in its relationship to other modern languages, and submitted to some member of the Philological Society. As our movement becomes world wide, it will be increasingly necessary to use words which have translatable equivalents in other MODERN languages, in order that ambiguity may be reduced to a minimum.

Sir Arthur Conan Doyle.

A HUGE audience assembled to hear "the Spiritualists' St. Paul" in the magnificent Colston Hall, Bristol, on the 20th. Sir Arthur was in tip-top form, and the meeting was a huge success. The ancient city, which has long been an ecclesiastical stronghold, was shaken to its centre, and the ministers and clergy attended in large numbers—many of them applauding the speaker. The arrangements reflected the highest credit on the local organisers, and "our Editor" must have been proud to preside over such a gathering on his native heath.

The I.P.G.

THE sketch of our Editor's life now appearing in the International Psychic Gazette has attracted much attention, and its continuance in the forthcoming numbers is being eagerly looked forward to.

Mayoral Testimony.

SPEAKING at the Corn Exchange, Leicester, recently, the Mayor of Leicester (Alderman J. Chaplin) said: "There are many things I do not know, but of one thing I am sure—that those whom men call dead still live, and that they can and do communicate with us. This is not a belief, but one of the most certain facts in my life. Had I the time I could give you chapter and verse." Quite usual for a Chapl(a)in.

Many Bibles.

EVERY race above the savage had its Bible. Each of the great religions of mankind has its Bible. The Chinese pay homage to the wise words of Confucius. The Brahmins prize their Vedas. The Buddhists venerate their Pitakas, and many other scriptures in Sanscrit, the Zoroastrian Church their Avesta; the Scandinavians their Ednas; the Greeks their oracles and songs of their mighty bards; the books of the Old Testament constitute the Bible of the Hebrews; the books of the New Testament constitute the Bible of the Christians. To each race and religion its own Bible is best because intelligible to it and most in sympathy with its genius. The sacred books express the whole upward and onward tendency of the minds. The Vedas, it is true, abound in matters so dry and dusty that we even tire of perusing them. Of the Old and New Testaments our readers should have a good knowledge, but it must be confessed that the majority of church people prefer ignorance to knowledge.—"MESSAGE OF LIFE."

ONLY the hard facts of spiritual existence are sufficient to convince the man who stands on the ground, seeing only the meaner life of earth, and never raising his eyes to behold the sun. Pour out facts, set them before him to gaze upon and excite his wonder, let him grasp them as the jewels of reason. But for those who glimpse the serene vault of heaven, the truth is revealed in all its beauty, and no further evidence is needed to give assurance that mind is imperishable, the soul immortal.

What Is True Worship?

Rev. H. W. B. Myrick.

A LADY, some time ago, asked me if the Spiritualists worshipped God; or if, indeed, we worshipped anything. It is a question I would only answer for myself. As the orthodox people interpret the word, or as I used to understand the word, I do not now worship God.

I conceived of God as being a personal Being, with attributes of like nature as those in man, only on a far greater scale. This Being sat on a throne somewhere, and he was able to see and hear everything said or done in the universe. Not a word of mine, not the smallest, most insignificant action, not even the most fleeting, vagrant thought of my mind but was instantly perceived by Him and either approved or condemned. God was presented, and is presented, in the view of the average Christian, as a Boss over His workmen, as a Captain over and ordering a group of soldiers, as a Superior whom we are to placate and whose wrath we are to dread and continually seek to escape.

While I was a Christian minister I can honestly say that I do believe I was more afraid of God than I was of the devil. I was not so much afraid that the devil would get me as that God would clutch my naked quivering soul in His relentless grasp and, finding it did not measure up to His holy requirements, would hand it over to the fiends of hell for punishment. It is a scandalous fact that we were really planning and worrying how to escape God—not the devil. Paul said, "It is a fearful thing to fall into the hands of the living God," and that was the chief concern of both the preacher and the member, to shy and dodge around so God could not catch them in those awful hands.

It is true that John said "God is love," but the angry fearful God bulked so large in our minds that the God of love was quite overshadowed. The prevalent feeling among those who believed in a personal God sitting on a throne to judge them, is a feeling of dread rather than of love. It could not possibly be otherwise. And people join church through fear. Most evangelists close every exhortation and point every appeal with a reference to the wrath of God and the awful danger of incurring His enmity. You watch the next protracted meeting and see if the preacher does not move them with fear, and excite the audience with dreadful pictures of poor souls crying, "Too late! Lost, forever lost! Farewell, father, mother! I am lost, and lost forever!"

There are some persons of sound minds who cannot be stampeded by the terrible pictures of a vindictive God and a chief assistant in the person of a devil, and these either stay out of the church or else join the Unitarians or the Universalists. But as these denominations, with their high ideals and altruistic purposes only appeal to men and women of culture, their membership is small. The common herd, the people who have to be scared into goodness and decency continue to flock into the churches that show an angry God, present a sullen devil and give them hell. These people are unmoved by the voice of reason and an appeal to be good for love's sweet sake. They turn to the pulpiteer who threatens them with a God of vengeance and a hell of eternal woe, and they shiver in frightened mobs at the mourner's bench and the baptismal pool.

I know I joined the church, when I was a young man, partly because others were doing so and persuaded me to go along, but mainly because I was scared by an earnest, emotional preacher telling death-bed stories and describing the horrors of an eternal separation from loved ones and happiness in heaven. The principal appeal was to my fear of punishment rather than to the noble motive of doing right just because it was right. And that is the chief method employed by the ministers in recruiting their membership. Indeed, it is the only effective method they can employ. Leave out hell and damnation and their propaganda is shorn of its power.

The idea is not merely to get people to be good; that would not do at all. People can be good in a lodge or at home, or without joining any organisation at all. "There's the rub." What good does it do the preacher to get a man to be good just for the love of good? He can be good and stay out of the church. In fact, it is a matter of scanda-

to the church that so many persons outside of it are not only as good as the average church member but in some cases are actually better.

The church, or preachers, as a result are "confronted with a condition, not a theory." People not only can be, but are, in increasing numbers, good and very good, and persist in being good without connecting themselves with churches, or subscribing to their venerable creeds. This distressing condition calls for drastic action, and here it is. They gravely inform us that being good—or simple morality—cannot save us; so that a man's salvation does not depend on his goodness or moral character at all, but upon something else. If goodness only makes people good, but does not bring people into church membership, then the preachers will dispense with goodness as a motive.

Can you beat it? Does it seem incredible? Is it hard for you to think the churches and preachers have actually repudiated and cast away goodness as a condition of salvation? Well, here is some proof.

An editorial in the "Herald of Gospel Liberty," January 24th, 1918, contained these words: "So good works have practically nothing to do with the fact of salvation in any given life." There it is, baldly stated.

Being good and decent, or possessing a superb moral character, has practically nothing whatever to do with the fact of salvation, according to that orthodox paper. And that is the position taken by the Evangelical Churches; they all agree as to that. Being decent and good, kind, generous and noble, will not help save your soul.

Take one more case, which is typical and representative. The Niagara Bible Conference, made up of prominent preachers and laymen from the leading evangelical churches, adopted "Articles of Belief," which were published in the "Moody Church Herald," January, 1914. In articles 5 and 6 they said, "No repentance, no feeling, no good resolutions, no degree of reformation however great, no attainment in morality however high, no culture however attractive, no philanthropic schemes however useful, can help the sinner to take even one step toward heaven." That is a fair statement in their own language of the doctrine of the leading orthodox Christian denomination of America. Ask any preacher of your acquaintance if goodness or morality will save a man, and see how quickly he will tell you "No."

Certainly not. The preachers do not count decency, honour, truth and goodness as necessary to salvation. A man may have all these, and yet in the language of the Niagara Bible Conference, they will not "help the sinner to take even one step towards heaven."

That declaration, by representatives of evangelical churches, is not merely absurd, it is scandalous. It is not merely antiquated and superstitious, it is an outrage and a disgrace. Those orthodox detractors owe an apology to every noble man and woman in the country who is doing good for love of good.

But if not goodness or morality is the passport to Divine favour, what is, may we ask? Here on earth being good and manifesting the highest qualities of character is the one sure way to win the best there is. We obtain the recognition and fellowship of good men by being good ourselves. The way into the companionship and approbation of the best men and women of earth is to be good and do good, and we would naturally suppose these same qualities would recommend us to the love of God and the favour of the angels. But not so, it seems. "All our righteousnesses are as filthy rags" in His sight, and He looks with proud disdain on our endeavour to win His approval by being good. In any other quarter, goodness attracts recognition and regard, but God spurns its claims upon His clemency and approval and will not let it help us to "take even one step toward heaven."

And yet, the preachers profess to be amazed that sensible thinking men and women do not more largely enter the churches. Why should they? When the heart, the judgment, the conscience of humanity universally recognises goodness as the crowning attainment of the human soul, the very supreme goal of earthly endeavour, why should good men turn to an institution which flouts goodness and disparages morality? When the possession and practice of goodness proves to be the open sesame to all that is best elsewhere, men of culture and refinement

look with amazement upon any organisation that shuts and bars its doors to the entrance of those whose only claim is goodness and worth. The thing is repugnant not only to reason, but to the innate and holiest instincts of the human heart. It is the great theological crime. It is the unpardonable sin against goodness. Folly and blindness can no farther go. In denying that morality can save us, they are themselves guilty of the greatest immorality of the ages. In belittling the value of goodness they are guilty of the most atrocious badness. In denying that human worth and conduct are able to bear our souls a single step heavenward, they put a premium on vice and lead men to neglect the development of their own character and goodness in the factious belief that goodness can be conferred by proxy upon them.

That is the hope created in their hearts. They are made to believe that any good they may do themselves does not count at all, but that Jesus possesses an inexhaustible supply of goodness and we must somehow get a share of his goodness in order to be saved. As the Rev. Henry Clay Trumbull once phrased it in the "Sunday School Times," "We are not saved because we are good, but because Jesus was good." Why, then, should we be good. It will not take us "a step toward heaven," and we must get some of Jesus' goodness to put us through the door of heaven, anyway.

How do we get this goodness of Jesus? "Believe on the Lord Jesus Christ, and thou shalt be saved," said Paul. Jesus, himself, as reported, said, "He that believeth, and is baptised, but he that believeth not, shall be damned."

Not a word about goodness! Not an intimation that character is a good thing! Not a single thing in it to lead a human being to expect any consideration because he is decent and honourable and pure. Not a word. Just believe, or with the other text, "believe and be baptised." And if you do not, you will be essentially, hopelessly and irretrievably damned.

That is the programme of orthodox Christianity. Salvation by faith, irrespective of conduct or character. Believe and be baptised or be damned.

EDITOR'S NOTE.—The Rev. Mr. Myrick's article should be interesting to English readers, since it would seem to show that the American churches are still lingering in the creedal backwaters which have been largely abandoned by English clergy and ministers. Whilst technically such is the creed of most churches, there are few modern clergy in this country who teach such folly, and their numbers are rapidly being reduced. Salvation by character is winning its way, and we believe this is largely due to the work of the spirit-world.

The Sub-Conscious.

Michael Whitty.

PERHAPS the greatest obstacle to a general acceptance of spirit communication and its corollary, the continuity of the personality after death, is the theory of the sub-conscious mind. In automatic writing of any kind in which the hand or hands are used, either to hold a pencil or move a planchette or ouija board, no matter how foreign to the ordinary intelligence, education or knowledge of the medium, the receiving communication may be, there is a universal tendency by scientific and would-be scientific as well as the sceptical materialistic minds, to ignore the obvious explanation and ascribe all such phenomena to the sub-conscious mind.

Let us admit that the proper attitude in which to investigate these things, in order that there may be no possible error as to source, is to consider every other possible explanation very carefully and give a verdict of not proven if any such can be found tenable, but it is a question how much we are justified in attributing to the sub-consciousness the source of all genuine automatic writings.

In the first place, we know very little about the so-called sub-conscious beyond the fact that it has been fairly well demonstrated that there is a region of mind in which is retained the memory of all the incidents of the life so far experienced. We know that under certain conditions of

suggestion or stimulation these incidents can be recalled. It is considered true by many that in addition to this, the sub-conscious includes a sense organ memory of much to which those organs have reacted, but which have not reached the actual consciousness. How much of this is fact and how much theory is debatable, and we doubt if anything very definite is really known about it.

Nevertheless, it is precisely to this part of the sub-consciousness that the messages received automatically or spoken in trance or hypnotic sleep are attributed. We are invited to believe, for example, that X, the living dead man, who writes so interestingly of his after death experiences; that Patience Worth, with her quaint dialect, her literary style, her brilliant repartee; that Frederick of "The Seven Purposes," and the helpful and valuable lessons claiming to emanate from "Headquarters" in the same book; all have their source in the sub-consciousness of the respective amanuensis. If Judge Hatch, Patience Worth and Frederick, not to mention numerous other communicants from the "other side," are merely the expression of the sub-consciousness of the message-bearer, then we are confronted with a problem much more complex, extraordinary and profound than that of after death life of the personality, viz., the existence in each of us of practically another personality using our organs of sense, but with a mind and knowledge superior to that which we can express; an entity which can think and feel independently of our conscious thought and feeling; an entity which can cleverly personate others, and which addresses us or an audience as a separate individual. That we are all dual personalities in one body with the less developed mostly dominant, seems more difficult of belief than the communication with us of one in the so-called spirit world, especially when we have so much evidence in allied phenomena, such as materialisation, the direct voice, speaking through trumpets, spirit photography, table rapping and tilting, and so forth, that prove the existence of such spirits.

In our present state of actual knowledge, the sub-conscious is nothing more than a convenient term to which many people relegate all spirit communication, and which enables them to avoid a frank admission of the obvious though unwelcome explanation. That the sub-conscious is anything more than what has been stated, viz., the latent and unconscious memory of past experience, is not known, and the attribution to it of possibilities of anything more than this is pure speculation and entirely unwarranted.

Students of occult philosophy are familiar with the teaching that in reality every individual is so limited by his physical and astral bodies that the expression of his full character, knowledge and memory is impossible. This real nature is called by various names: the Self, the Ego, the Genius, etc., and Mr. F. W. H. Myers, in his "Human Personality," gets very close to this idea when he posits the sub-liminal and the supra-liminal self. Some persons use the word sub-conscious as including both these states of consciousness, but, allowing for this extension of meaning, we must maintain that the three conditions of "sub," waking and supra-consciousness are but states of and part of the one consciousness, and cannot be considered as having a separate existence, and, therefore, do not furnish any satisfactory explanation of spirit communication. It is true that for purposes of clarity of teaching, the Ego and the Personality are sometimes treated as if two separate entities, but it is not really so, and we do not credit the possibility of the higher talking to the lower as a separate being, claiming name, history, death, experience and many other matters, absent from the memory of the lower or outside of its knowledge.

The higher consciousness, when it does come through into a man's waking consciousness, expresses itself as idea, sudden comprehension, conscience or intuition, and in many other subtle ways, but never as some entity not himself, and to ascribe all the communications now being received to the sub-conscious or even super-conscious man is unscientific, in a measure cowardly, and simply begs the question.—"AZOTH."

WHILE man lives on the material plane he must suffer, whether it be just or unjust. It is the lot of everyone to bear his cross on earth.

CORRESPONDENCE.

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

THE DIVINITY OF JESUS.

SIR,—Mr. Bush's statement, re the Jewish belief, reminds me of an incident of my life. Being in the company of a Jewess, I remarked, "So you do not believe that Jesus existed?" "Oh, yes we do," she said, "but he was a bad man, he stole a donkey." "That's a libel," I said, "for it is written, 'the cattle upon a thousand hills are mine.'" She turned to me sharply, and said, "You believe in his divinity?" "Absolutely," was my reply, and I am still of the same opinion.

E. P. PRENTICE.

MORE SACRED SERVICE.

SIR,—As a Spiritualist of twenty years standing, and an ardent worker, may I be permitted to say a few words in support of Mr. Percy Mills' letter printed in your last issue? I feel very strongly that a more sacred service is much needed in the Spiritualist Societies, particularly at the present time, when so many are coming into the Movement from churches of other denominations, and who greatly miss in our service the sacred atmosphere which to a good many of us is so helpful. I should think it would also greatly assist in creating that spiritual condition, conducive to the best possible manifestations of the spirit-world. Mr. Percy Mills' suggestion that the clergy will adopt the phenomena of Spiritualism as a "draw" is certainly a possibility which calls for consideration. Are we prepared to allow Spiritualism to be adopted by the churches or are we going to create a church of our own?

A WELL WISHER.

AN OPEN LETTER TO ALL SOCIETIES.

SIR,—May I respectfully call the attention of all friends and workers in our Movement to the very great need of "Open Air Propaganda" during this summer. We have something the public require. Let us adopt the method of the master and all reformers and carry it to them. For many years I have, in my humble way, been engaged in this noble work. Last season, with the help of a few loyal friends, we had some very profitable and happy times under the "canopy of heaven." Orderly and well behaved crowds who gave great attention to our teachings, and instead of a meagre few in stuffy rooms, we had hundreds in the open. Talk about condition and inspiration, why they were there in nature's majesty and grandeur. The method I adopt is, singing from our hymn sheets, an uplifting, sincere and earnest address, questions and discussion; one and a half hours duration altogether. No clap trap and no phenomena. Do not forget plenty of "seed corn" for distribution. I shall be glad to co-operate with any society to do my bit and spread broadcast the facts, principles and truths of our beloved Spiritualism. Every good wish to all who have worked with me in the past.

G. A. MORLEY WRIGHT.

PAUL CRITICISED.

SIR,—We know that Paul was endowed with many psychic gifts, and the veracity of this great witness for Christ can be examined and tested by Spiritualism without ambiguity. Communicating intelligence by letter is the definition of epistle. Was Paul an automatic writer? The last four verses of his first epistle to the Corinthians are concise and complete, detailing the constitution and gifts of the Church. Firstly, Apostles.—Those who deliver a public discourse on a religious subject. Secondly, Prophets.—Those who have spiritual vision (Jesus was called a prophet by the woman of Samaria when he related her past, and Samuel—described as either a seer or a prophet—was clairaudient and clairvoyant). Thirdly, teachers, and after that miracles. A miracle is a supernatural effect or

event (see also phenomena). Then gifts of healing, followed by helps and governments. To help is to lend strength, and this is often required to produce government; government means, according to Nuttall, "control."

A governed medium is necessary for the diversification of tongues next mentioned. Lastly, "Yet I show unto you a more excellent way." Paul was writing. Paul did not hide the truth. Is his testimony reliable?

"REALITY OF THE UNSEEN."

SIR,—Will you kindly allow me space to protest against the letter signed W. Gregory, in your issue of April 1st. Your correspondent alludes to the investigations of Sir Oliver Lodge, F.R.S., as "so-called" scientific matter. I think the designation "so-called" might well have been deleted if only out of respect for one who is, perhaps, the greatest living scientist having the courage of his convictions in supporting our great Movement, if need be at the risk of minimising his reputation. Sir Oliver has solved many problems of the universe which were only capable of solution by great men, and precious few of them! I venture to say we shall not be far wrong in accepting the results of the arduous labours of the great scientist, who he himself is most careful to preserve an open mind until conclusive proof is arrived at in the matter of many things which might so easily be taken for granted by a man of such high intellect.

Sir Oliver is requested by Mr. Gregory to furnish evidence of the existence of the spirit as a distinct entity to the material body as Sir Arthur Conan Doyle has done. I think I am correct in saying he has done. True, it may be that Sir Oliver is at the bottom of the ladder of knowledge but certain it is that even the first rung proves an obstacle to your correspondent and to

P. F. VINTAGE.

A REPLY TO REV. WALTER WYNN.

SIR,—The "Message from Rev. Walter Wynn" contains two excellent lessons. He says: (1) "I am prepared to prove that a definition of Evangelical Christian truth can be given in strict harmony with those things which Spiritualists have demonstrated to be true." As this has been his accepted office, we would ask him to fulfil his mission. (2) "As my name has been freely used, and largely identified with the Modern Spiritualist Movement. . . ."

This is our lesson. Too much is taken for granted in our dealings with priestly converts. The stewards of the Movement should make more exacting tests before "baptising" these gentlemen as "converts." We know the majority of clergymen speak "with their tongues in their cheeks" from their own pulpits, and they seldom lose the habit of transference to ours. The readiness with which they recant upon orders from those in high places proves their insincerity. We are entitled to demand sincerity from our spiritual teachers whether Anglican, Roman or Spiritualist. The personal belief of Mr. Wynn will not alter facts. Facts may even yet alter his belief.

WM. PETERSON.

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. Spiritualists should no longer tolerate. The remedy is forming Lyceums. Information concerning the same will gladly be supplied by

J. TINKER, Secretary,
British Spiritualists' Lyceum

34A, Bridge-street, Manchester.

REPORTS OF SOCIETARY WORK.

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

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

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

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

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

Special Reports.

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

S.N.U. PROPAGANDA MEETING.

THREE members of the Executive Council of the Spiritualists' National Union visited Doncaster on Sunday, April 25th, to speak at mass meetings under the auspices of the Union which were held in the Guild Hall, French Gate, Doncaster, at 3 and 6-30. The three local Societies—Spring Gardens, Wood-street and Bentley—closed down for the day and gave the meetings good support. The chairman for the afternoon service was Mr. R. Boddington, of London, with Mr. W. G. Gush, of Huddersfield, and Mr. Geo. F. Berry, of Worcester, as speakers. In the evening, the chair was taken by Mr. Berry, and the lecturers were Messrs. Gush and R. Boddington. Comparisons of religions were drawn with the definition that Modern Spiritualism was out to aid fully, and not to destroy religious sentiments. Each speaker dealt with his subject in a most masterly way, and the interest created, particularly with strangers, was very apparent with the very attentive audience. The evening's meeting was crowded. Miss Tipper, an ardent worker with the Baptists, ably presided at the piano and helped considerably with the good conditions by her excellent selections.

ABERDEEN.

THE Bon Accord Spiritualist Church had the pleasure of having Mrs. Jennie Walker, of London and Canada, who gave some very eloquent and instructive addresses to crowded and appreciative audiences. At the conclusion of each meeting Mrs. Walker gave some interesting clairvoyant delineations, which were well received. A solo was beautifully rendered by Miss Carr. Mrs. Murray presided.

ABERTILLERY.

On Sunday, April 25th, successful meetings were held in the Central Spiritualist Church, the event of the first visit of Master Arthur Clayton, the blind boy medium, of Nottingham. Our hall was far too small. In the evening, Master Clayton delivered an address on "Martyrs of spiritual truths," followed by clairvoyance by Miss Florrie Rowe, the girl medium. At the second meeting, Master Clay-

ton demonstrated his wonderful gifts of clairvoyance, giving full names and details which in every case brought recognition. Master Clayton is, indeed, a wonderful worker in the cause of Spiritualism.

BATLEY CARR.

ON Sunday and Monday, April 18th and 19th, Miss Fitzpatrick, the girl medium, of Hemsworth, paid her first visit to this Society. On the Sunday she gave two splendid addresses, also clairvoyance, which were highly spiritual, and were listened to with rapt attention by a large audience. Owing to insufficient seating accommodation large numbers had to be turned away. On the Monday evening her address was good, and created a fine impression on all present. Miss Fitzpatrick also gave convincing clairvoyance to a large audience. We came away feeling it had been good to be present. Hoping it will not be long before she pays us another visit.

BRISTOL.

UNDER the auspices of the Southern Counties Union, Mrs. Annie Boddington, of London, conducted a most successful week's mission from April 11th to the 17th in the Dighton Hall. Good audiences attended. Her addresses and clairvoyance at each service were greatly appreciated by all. On Friday, April 16th, she took questions from the audience, and replied to same. The nature of the questions proved that there were keen critics who had followed up the meetings from day to day, and we are looking forward with anticipation for a return visit from this fine worker.

CHESTER.

ON Wednesday, April 14th, at the Brook-street Spiritualist Church, a grand social was held, the Church hardly being big enough to accommodate the people. Tea was provided for about 100 persons by Mrs. Dodd and her band of willing workers. In the evening a musical programme was rendered by Mr. Harris. A very enjoyable evening was spent which included several good vocal and instrumental turns by the choir and society members. Mr. Harding gave an excellent exhibition of conjuring. The chair was taken by Mr. H. Norris, and thanks were passed to the artistes and workers who so kindly assisted in bring about such a successful gathering.

COVENTRY.

THE Mission, being held in White-st., is making good progress in the good work. We already number over 50 members, and it is very rare to find any vacant seats in a hall with a bigger seating capacity than any in Coventry, and this without encroaching in any way on the preserves of any other societies. The Monday afternoon circles are the talk of the town. During last week we have been favoured by the return visit of Signor Ricardo, a lecturer of great spiritual power, who has drawn into our midst a large number of intellectual inquirers.

DUNFERMLINE.

UNDER the auspices of the Dunfermline Society of Spiritualists, Mr. R. Davies, of Manchester, conducted a four days' mission, addressing large audiences on Sunday, April 18th. He then went to Kirkcaldy, where he addressed on the Monday a large and

appreciative audience. On Tuesday, Wednesday and Thursday he conducted well attended circles, all of which were fully appreciated. As this was his first visit here, the members and friends look forward to his return visit in August. We feel that he is a worker who treats his subject on the highest plane of thought. His clairvoyance and psychometrical readings were of a high order. Mr. Burgoyne presided.

HULL.

ONCE more we have to record a successful visit from Mr. W. R. Sutton, of Sheffield. Last Tuesday and Wednesday our hall was packed to excess to hear this gifted medium; this on one of the days in spite of the heavy downpour of rain. Mr. Sutton gave nice short addresses and then for most of an hour was engaged giving clairvoyance and clairaudience in such a vigorous manner that brought recognition to those listening there. Many were the thanks given to the medium for the messages brought. Truly it was a glorious time and was enjoyed by all.

LIVERPOOL.

AT Daulby Hall, on Sunday, April 18th, Mr. Rooke, of Manchester, occupied the platform in the afternoon and evening. His subject in the afternoon was "Mediumship." In the evening Mr. Rooke and his inspirers gave for their address "Death, the gateway to life." The congregation gave an attentive hearing. Mr. J. J. Parr presided.

THE Lyceum took both services at Daulby Hall on Sunday, April 25th. In the afternoon a full open session was given to show the congregation their method of training. At the evening service the Lyceumists gave a selection of solos, recitations, papers and readings from the Manual, which was received with great applause and appreciation. The day's proceedings were under the conductorship of Mrs. Raymond.

PRESTON.

ON Sunday, April 25th, at Lawson-street, we held "In Memoriam" flower services, which were conducted by Dr. R. F. Barcroft through the mediumship of Mr. H. B. Tyrer, of Preston. The rostrum was tastefully decorated in white and purple and with the plentiful array of flowers created a spiritual and uplifting influence.

"Dr. Barcroft" made suitable reference to the occasion in his opening remarks at each service, whilst the delineations given from a flower from each bunch he rendered in blank verse, from which the recipient could easily recognise without doubt the identity of the loved ones which was evidenced to the large audiences by the outburst of emotions. Mr. Crank presided, and Mr. Clough officiated at the flowers, and Miss Leach at the organ. At the close all flowers were taken to Mount-street Hospital, to help to cheer the sick. Our thanks are due to all who contributed to the success of the meetings.

ROTHERHAM.

UNDER the auspices of the Rotherham Society, a very successful week's mission has been conducted by Messrs. W. Rex Sowden, of Newcastle, and Joe Dickenson, of Halifax, commencing on April 18th and finishing on the 25th. Our church was filled with an appreciative audience. Mr. Sowden's discourse was on "The cultivation of

the soul." On April 19th, 21st, and 22nd, Mr. Sowden gave short addresses and his guides gave remarkable clairvoyance, with full names and in some instances addresses, most of them being recognised. On the 24th, Mr. Dickenson continued the mission. Mr. W. G. Hibbins, B.Sc., of Sheffield, presided. Mr. Dickenson's guide, "Norah," gave clairvoyant descriptions. On Sunday Mr. Dickenson gave a short address on "The value of local mediums," afterwards "Norah" giving further descriptions with full names and addresses. Mr. Metcalfe presided.

WEST HARTLEPOOL.

On Sunday, April 18th, in the Co-operative Hall, Whitby-street, Dr. Vanstone, of London, gave us a splendid address to nearly 500 people, the subject being "Spiritualism confirmed by Christianity." Councillor J. W. Wilson presided, proving an excellent chairman. A solo was well rendered by Miss Williams. Mrs. Sharp, president of the Society, gave some very clear proofs of spirit return.

On Sunday, April 25th, Miss Gatt, of Sunderland, took the platform in Musgrave-street Hall. The hall was packed, many strangers being present. Mrs. G. W. Sudron gave some very clear delineations.

YORK, ST. SAVIOURGATE.

On Thursday, April 22nd, Mrs. Jennie Walker broke her journey at York on her return to London. A capital audience greeted Mrs. Walker at St. Saviourgate, who was advertised to lecture on "Is Spiritualism dangerous?" The striking subject evidently induced a good gathering to assemble. Many helpful thoughts were expressed which went to show that Spiritualism was not dangerous, emphasis being placed on the fact that there was a difference between Spiritualism and Spiritism. At the close of the lecture demonstrations of clairvoyance were given.

On Sunday, April 25th, highly spiritual addresses were given by Mrs. Crowther, the evening subject being "Spiritualism, its utility." Discarnate friends were described. The attendance was good.

LONDON.

THE N.L.S.A. held their annual Easter Monday tea and social as usual, quite a large number of members and friends being present. After a very palatable tea had been partaken of the evening was given up to conviviality. Mlle. L. Vandanbussche gave delightful violin solos, and Mlle. G. Vandanbussche recited in her usual able manner. The singing of Mr. and Mrs. Young, Miss Palmer and Mr. Pryor was excellent, and was listened to with rapt attention. Mr. W. W. Drinkwater (Lyceum Conductor) was in his usual happy vein as a reciter. "The piece de resistance" was the amusing yet exceedingly instructive recital given by Mr. J. T. Dillsen. Mr. E. J. Pulham (President) and Mrs. Pulham are to be highly congratulated on their successful endeavours to provide such an enjoyable time, and their efforts and those of the artistes will result in a very substantial amount being added to the Building Fund, the imperative necessity of which cannot be over-estimated, the present building being repeatedly filled to excess. The singing of "Auld lang syne" brought a very pleasant evening to a close.

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

BATTERSEA.

On Sunday, April 25th, our annual general meeting of members was held and was well attended. The accounts for the year, duly audited, were satisfactory, showing a small balance in hand. The officers for the ensuing year were elected as follows: President, Mr. Herbert Bloodworth; vice-president, Mr. H. J. Adams, B.A.; treasurer, Mr. Crump; general secretary, Mrs. Bloodworth; members' secretary, Mrs. Crump; librarian, Miss Ashley; pianist, Mrs. Crump; wardens, Mr. Scott Dick and Mrs. Hallett. The members elected to sit on the committee were Mrs. Marder and Mrs. Garrett. The circle holders were Mrs. Holloway and Mr. Bloodworth. During the year much progress has been made under the able presidency of Mr. Bloodworth. The attendance has greatly increased and our turnover has nearly trebled. The public meetings have, in each case, been successful if not quite all we had hoped, and there has been much interest shown and help given by members and friends. Altogether it has been a year of usefulness and harmony.

WOOLWICH

THE Woolwich and Plumstead Society are glad to announce that since their removal into a larger hall where they have plenty of seating accommodation, the Society is steadily increasing. On Sunday, April 18th, Miss E. Conroy, M.A., was the speaker for the evening, and those who were fortunate enough to gain a seat were well rewarded for their attendance. Miss Conroy's address was "Symbolism of trees" from which numerous passages from the Bible were quoted and old and ancient customs explained. Many congratulations were extended to Miss Conroy at the close of the service.

MEETINGS HELD ON SUNDAY, APRIL 25th, 1920.

ABERDEEN, Bon Accord. — Addresses and clairvoyance by Miss Bartlam, of Birmingham, which were highly appreciated by large audiences. Solo by Miss Milne. Mr. A. Duncan presided.

BARRY, Atlantic Hall. — Mr. W. E. Jones, of Cardiff, gave an address on "A new heaven and a new earth," followed by clairvoyance.

BEDWORTH, Market Place. — Mr. Rea gave addresses on "The holy Trinity" and "Nearer, my God, to Thee," also clairvoyance. Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Trance address by Miss Davenport on "Love." She also gave clairvoyance.

BIRMINGHAM, Spiritualist Church. — Mrs. Ruth Darby spoke at 1, Loveday-street, and Mrs. Collins at Bristol-street Council Schools.

Aston: Mrs. Taylor-Woodhall conducted our services with great ability to good audiences, speaking on "What would you do with Jesus?" Well-recognised clairvoyance. Mr. J. G. Wood presided.

Erdington: Miss Randall's subject was "How beautiful upon the mountains are the feet of them that bringeth good tidings." She also gave clairvoyance.

Kings Heath and Moseley: Mr. G. L. Passant gave a very instructive address on "The evolution of spirit" to a good attendance. Mr. Atkinson afterwards gave clairvoyant descriptions and spiritual messages, which were all recognised. Our Lyceum is steadily growing.

Saltley: Mrs. Pears spoke on "God saw it was good," also gave clairvoyance. Mr. J. H. Robinson presided.

Small Heath: Prof. T. Timson, Leicester, addressed a large audience on "Spiritualism in the light of the church," and also gave some interesting psychic readings. Mrs. Saunders presided. Mr. J. H. Sharpe gave a splendid address, and Mr. Wm. Sharpe presided.

BRIGHTON, Athenaeum Hall. — Members of the Lyceum conducted our services. The leader (Mr. Cager) presided. Addresses by the Misses Gwynne, Rhoades, Eileen Panther, Lulu Caper and Ruby Panther. Services of beauty, truth, and value.

BRISTOL, Dighton Hall. — Mr. F. Blake (President of the Southern Counties Union) gave addresses on "The spirit-world—where is it?" and "A new revelation." Mr. J. M. Eley presided over good audiences.

United: Services conducted by G. M. Wright, of Pontypriid, Mr. Wright taking the chair. All the descriptions Mr. Wright gave were recognised. Solo were given by Madame Priscilla Dyer.

BURTON-ON-TRENT. — Afternoon: Mrs. Milner gave an address on "We are not dead; in visions bright I see also clairvoyance. Evening: Mr. Forman gave an address on "The way that seemeth right unto a man, the end thereof is death." Mrs. Milner gave clairvoyance, many tests being recognised. Good audiences.

CARDIFF, Central. — Mr. and Mrs. Hayward, of Penarth, conducted our service with great success.

DUNFERMLINE. — Mr. Peter Thomson, of Edinburgh, gave addresses of high order. Miss Mitchell, also of Edinburgh, gave clairvoyance. Mr. Burgess presided over good audiences.

EASINGTON LANE. — Mr. Foster West Stanley, gave an instructive address and clairvoyance.

HETTON AND DISTRICT. — Mr. Stevenson, of Gateshead, gave an address to a good audience. Clairvoyance by Mrs. Pattison, of North Shields. Presided by Mrs. Ross and Mr. Best. Mr. Lister presided.

HIRST. — "Blessed are the dead who die in the Lord" was the subject of a trance address by Nurse Wylie. Whitley Bay, which deeply impressed a good audience with the vital nature of living pure and holy lives to fit themselves for the higher state beyond the vale.

HOUNSLow. — Rev. G. Ward gave an interesting address.

KIRKCALDY. — Mrs. Manson, Glasgow, gave addresses and clairvoyance and messages. Mr. Scott took the chair. Attendances very good.

LINCOLN. — Meetings conducted by Mr. Punter, of Luton. Afternoon: He gave some of his experiences. Evening: He gave an address on "What shall I do to be saved?" also giving some convincing tests.

LONDON—Battersea: Well-attended morning circle. Evening, Miss E. Conroy, M.A., gave an address, and Mrs. Bloodworth gave clairvoyance to a large audience.

Brixton: Mr. H. Wright gave an address on "Conditions," followed by convincing clairvoyance.

Camberwell: Morning, Mr. A. Ball gave an address and Mr. Ball gave clairvoyance. Evening, Mr. Nickels gave a trance address and Mr. Allwood presided two solos.

Clapham: Mr. Pulham gave an address on "Rolling away the stone." Mrs. Pulham gave very successful clairvoyance.

Croydon: Address by Mr. G. P. Mons. PROS.: Sunday next, at 11.30 P. Scholey; at 6.30, Mr. P. Scholey.

Ealing: Address by Mr. G. P. PROS.: Sunday, May 2nd, Miss E. Conroy; Wednesday, May 5th, Mr. P. Scholey; Sunday, May 9th, Mrs. Maund.

E.L.S.A.: Mr. Bryceson gave an address followed by clairvoyance. Mrs. Longman.

Spiritual Mission: Morning, Mr. G. Prior lectured on "Pilate's question." Evening, Mr. E. Hunt gave an address on "Is Spiritualism a religion?"

Manor Park: Morning, very helpful service conducted by Mr. Mead. Afternoon, visit to Little Ilford by the lyceum. Evening, Madam Beaumont-Sigall gave a very interesting address followed by clairvoyance.

N.L.S.A.: Morning, Mrs. A. Boddington gave an address, also spirit delineations and messages. Evening, Mr. Percy Smyth gave an address on "Spiritualism," also answered questions.

S.L.S.M.: Morning circle conducted by Mr. Richards. Evening, short addresses by Mr. Richards and Mrs. Bell. Mrs. Harvey afterwards gave clairvoyance. Master Bruce Clarkson rendered a violin solo.

Tottenham: Mrs. Mary Gordon gave an address on "The saviour of the world," followed by clairvoyant descriptions to a crowded and appreciative audience.

LOUGHBORO'. — Mrs. G. Hall gave addresses on "The power of good" and "The voice from the beyond." She also gave tests of the after-life.

MEXBORO'. — Miss Smith, of Leeds, took for her subject in the evening "The true conception of Spiritualism," and also gave clairvoyance to a fair audience.

PAIGNTON. — Visit of Mr. Lonsdale, of Bournemouth, who spoke to large audiences over which Mr. Rabbich presided.

PETERBOROUGH. — Addresses and clairvoyance by Mr. Harvey Metcalfe to crowded audiences.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, MAY 2ND, at 6-30 and 8-15,
MONDAY, at 8, and TUESDAY, at 8,
MASTER ARTHUR CLAYTON, the
Blind Boy Medium, will give Clairvoyance
at each service. Silver Collection.
Lyceum at 2-30.

THURSDAY, at 3 and 8-15, MRS. HUNT.
Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANS GATE.

MAY 2.—MR. R. H. YATES.
" 9.—CIRCLE for members only.
" 16.—MISS M. SANDIFORD.
" 23.—CIRCLE for Members only.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, MAY 2ND, at 3, Open Circle.
At 6-30 and 8, MRS. BUXTON.
MONDAY, 3 & 8, MRS. SHEARSMITH.
WEDNESDAY, at 8, MRS. EVANS.

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

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

Eccles Spiritualist Church,
BARTON ROAD, PATRICROFT BRIDGE.

Special Visit of MASTER ARTHUR
CLAYTON, the Blind Boy Medium,
On May 5th, at 7-30. Silver collection.

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

SUNDAY, MAY 2ND, at 6-45 and 8-15,
MR. GILLING.
TUESDAY, at 8-15, MRS. CHAPPELL.
THURSDAY, at 8-15, MRS. ROBERTS.

Society Advertisements.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, at 7-30, Open Circle.
SUNDAY, MAY 2ND, at 3 and 6-30,
MISS WHALLEY.
MONDAY, at 3 and 7-45, MISS WESTALL.
WEDNESDAY, at 7-45, MRS. VERITY.

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

SUNDAY, MAY 2ND, at 10-30, LYCEUM.
At 3-30, OPEN CIRCLE. At 6-30, MRS.
COOPER.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, MAY 2ND, at 6-30 and 8,
MR. F. HEPWORTH.
Lyceum at 2-15.
WEDNESDAY, at 3, MRS. H. ELLIS.
THURSDAY, at 8, MRS. SHEARSMITH.
SUNDAY, MAY 9TH, MISS COTTERILL.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, MAY 2ND, at 3, 6 and 7-30,
MRS. MOSSOP.
WEDNESDAY, at 3 and 7-45, MRS.
RONALD.
THURSDAY, 7-30, Members' Circle.

Coventry,
ARCADIA HALL, WHITE STREET.

SUNDAY, MAY 2ND, at 3 and 6-30,
MR. WALKER.
MONDAY, at 3, Open Circle.
Circle every THURSDAY, at 8, at the
Co-op. Hall, Lockhurst Lane.

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

APRIL 28TH, at 7-30, Public Circle.
MAY 1ST, at 7-30, Seance, MR. ELLA.

SUNDAY, MAY 2ND, at 11-15 and 6-30,
MR. T. W. ELLA.

All are cordially invited.

Victory National Spiritualist Church,
CO-OP. HALL, HYLTON ROAD,
SUNDERLAND.

SUNDAY, MAY 2ND, at 6-30, MR. AND
MRS. MCKELLAR.

WEDNESDAY, 2-30 and 7-30, MR.
EASTHOPE.

MAY 9TH, at 6-30, MR. JAS. LAWRENCE

Birmingham, Small Heath,
CO-OPERATIVE HALL, COVENTRY RD.

NO MEETINGS held in the above hall
throughout the month of May.
Re-open JUNE 6TH. See further
notices.

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

SUNDAY, MAY 2ND, at 11-15 and 7,
MR. H. BODDINGTON.
Lyceum at 3.
WEDNESDAY, at 8, MR. S. W. ROE.

THE Kings Heath and Moseley Spirit-
ualists' Church, Birmingham. — Me-
diums are wanted for the year com-
mencing January, 1921. Please write,
stating usual fee and expenses, to the
Hon. Secretary, MRS. FLETCHER, 19,
Homer-street, Birmingham.

Society Advertisements.

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

SUNDAY, MONDAY, AND TUESDAY,
MAY 2ND, 3RD AND 4TH,

Mrs. HAWES,
of Southampton.

Address and Clairvoyance.

MAY 9TH AND 10TH,
MRS. ALICE JAMRACH.

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

SUNDAY, MAY 2ND.
At 11-15, Circle Service. At 3, Lyceum.
At 6-30, REV. SUSANNAH HARRIS.
THURSDAY, at 8-15, MR. AND MRS.
BROWNJOHN.

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

SUNDAY, MAY 2ND, at 3, LYCEUM. At
7, MRS. A. BODDINGTON.
THURSDAY, at 8, MRS. PODMORE.
SUNDAY, MAY 9TH, MR. SYMONS.
Circles, MONDAY, at 7-30, LADIES;
TUESDAY, at 8, MEMBERS; THURSDAY,
at 8-15, PUBLIC.

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

SUNDAY, MAY 2ND.
At 11, MRS. E. M. BALL. At 6-30, MR.
J. OSBORN.
MAY 9TH, at 11 and 6-30, MRS. HETTY
BUTTERWORTH, of Baitow.
WEDNESDAY, at 7-30, Public Meeting.

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

SUNDAY, MAY 2ND.
At 11, Public Circle. At 3, Lyceum.
At 7, MR. NICKELS, Luton.

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

SUNDAY, MAY 2ND, at 7, MR. AND MRS.
PULHAM.
MAY 9TH, MRS. BEAUMONT-SIGALL.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, MAY 2ND, at 7, MRS. E. A.
CANNOCK.
WEDNESDAY, at 8, MISS CONROY.

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

Patron: SIR ARTHUR CONAN DOYLE

SUNDAY, MAY 2ND, at 7, MR. GEO.
PRIOR.

THURSDAY, MAY 6TH, at 3, Ladies'
Meeting—MRS. PRINCE.

FRIDAY, MAY 7TH, at 8, MRS. CLARA
IRWIN.

HYDE SPIRITUALIST CHURCH, CLARENDON STREET.

THURSDAY, May 6th, at 7-30, **Mr. CLAYTON**, Clairvoyant, of Nottingham. *Silver Collection.*

HYDE SPIRITUALIST SOCIETY'S BUILDING FUND.—WATCH SCHEME to be Opened on May 1st by COUNCILLOR T. COOPER. All Sheets not returned by this date will be cancelled.

DARWEN SPIRITUALIST SOCIETY AND LYCEUM.

ANNIVERSARY SERVICES, May 2nd, Councillor JESSY GREENWOOD, Hebden Bridge.

Lyceum Open Session at 9-30. Services at 3 and 6-30. Circles at 11 and 8, **MRS. JOHNSON, Rochdale.**

WEDNESDAY, May 12th, in the above Church, at 7-30.

Mr. E. W. OATEN Editor, "The Two Worlds," will give a Lantern Lecture, "Spirit Photography."

Society Advertisements.

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

SUNDAY, MAY 2ND, at 7, **MISS WELL-BELOVE** and **MR. HUMPHREYS.**
SUNDAY, MAY 9TH, at 7, **MR. PRIOR.**

Kingston Spiritualist Church,
BISHOPS' HALL, THAMES STREET.

SUNDAY, MAY 2ND, at 11, **MISS WELL-BELOVE.** At 3, **LYCEUM.** At 6-30, **MRS. JAMRACH.**
WEDNESDAY, **MRS. NEVILLE.**

Lewisham & District Spiritualist Church.

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

SUNDAY, MAY 2ND, **MRS. M. GORDON.**
SUNDAY, MAY 9TH, **MR. BODDINGTON.**

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

SUNDAY, MAY 2ND, at 6-30, **MRS. A. DE BEAUREPAIRE.**
MONDAY, at 3, **Ladies' Meeting.**
WEDNESDAY, at 7-30, **MR. CONNOR.**
Lyceum every Sunday at 3.

Manor Park Spiritualist Church,
SHREWSBURY ROAD

SUNDAY, MAY 2ND, at 11, Service for
Spiritual Development and Healing
conducted by **MR. A. MEAD.**
At 3, **Lyceum Visit to Ilford.**
At 6-30, **MR. G. R. SYMONS.**
THURSDAY, at 8, **MRS. MARRIOTT.**

Plaistow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, MAY 2ND, at 6-30, **MR. WALKER.**
MONDAY, at 8, **MRS. BODDINGTON.**
WEDNESDAY, at 3, **MRS. CONNOR.**
THURSDAY, at 8, **MRS. BRYCESON.**

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

THURSDAY, MAY 6TH, at 8, **MRS. KENT.**
SUNDAY, MAY 9TH, at 7, **MR. DAVIS.**
Public Circle after service.
Lyceum at 3.
Admission Free.

Richmond Spiritualist Society,
THE FREE CHURCH, ORMOND ROAD,
Opposite Richmond Bridge.

SUNDAY, MAY 2ND, **MRS. MARRIOTT.**
WEDNESDAY, **MRS. MARY GORDON.**
SUNDAY, MAY 9TH, **MRS. E. NEVILLE.**

Stratford Spiritual Church,

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

SUNDAY, MAY 2ND, at 6-30,
MR. A. G. MASKELL.
WEDNESDAY, MAY 5TH, at 3,
LADIES' MEETING—MISS GEORGE.
THURSDAY, MAY 6TH, at 8,
MRS. RAINBOW.
SUNDAY, MAY 9TH, at 6-30,
MR. W. G. THOMAS.

RENOVATION OF THE BUILDING.

We are asking for volunteers to do the work, as our funds are not sufficient to meet the contractors. We shall be glad of any subscriptions or material go meet this earnest appeal. All gifts will be acknowledged by the Secretary, **MR. G. T. REVELL**, 139, Montague Road, Leytonstone, E. 11.

Births, Marriages and Transitions.

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

TRANSITION.

STEVENSON.—At 26, Forfar-road, Dundee, on April 19th, **James M. Stevenson**, beloved husband of **Cecilia Cameron**, aged 69 years. For 21 years President of the Dundee Society of Spiritualists.

CROWTHER.—On April 17th, 1920, **Mrs. Florence Crowther**, of 2, Oak House, Treforest (late of Bradford), succumbed after a very short illness. The funeral ceremony was conducted by **Mrs. Lynch**, of Treforest. Deepest sympathy to all the family.

CORDALL.—On Sunday, April 18th, 1920, our esteemed sister, **Mrs. Cordall**, of 2, Moss Terrace, Upper Moss-lane, Hulme, Manchester, passed to the Higher Life, after five long years of suffering, and was interred at the Manchester Southern Cemetery on Thursday, April 22nd. A memorial service was held in the South Manchester Spiritual Church, the speaker being **Mrs. Langford**, who conducted the service in a very impressive manner, and appropriate hymns were chosen, and the choir also rendered the anthem, "I Will Pray the Father." Our sympathy goes out to her family, who are left to mourn her loss.

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Miscellaneous Advertisements.

To Let, Wanted, For Sale, Prospective Investments, Speakers' Dates, Mediums Wanted, etc. 1/-, 30 words, 1/-, 3d. per insertion. Additional 10 words or less, 3d.

AUTHOR AND PUBLISHER.

Authors should forward Essays, Poems, Stories, Plays (for book publication or for serial sale) to **Mr. J. STOCKWELL**, Publisher, 29, Ludlow Hill, London. Typewriting is essential. Work of new writers especially invited.

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

SPEAKERS' OPEN DATES.

G. A. MORLEY WRIGHT, Speaker, Psychometrist. Platform work, open air propaganda efficiently carried out. All inquiries and letters promptly attended to.—**Astrological Institute**, Church-street, Pontypriid.

MEERSBROOK SPIRITUALIST SOCIETY, SHEFFIELD, wish to book dates of good mediums and speakers for 1920 and 1922. Please send open dates state terms to **MR. W. G. HIGGINS**, Meadow Bank Avenue, Netherfield, Sheffield.

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

MR. AND MRS. RENSHAW, having turned to Oldham, are desirous of booking dates for 1920-21. Inspiring speaker and clairvoyants. Single and week-days.—1, Towler-street, Oldham.

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

WANTED.

WANTED, Companionable Help. Would like one interested in work. No children. All labour used. Good home. Write **M. J. TWO WORLDS Office.**



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