



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. 1695—Vol. XXXIII.

FRIDAY, MAY 7, 1920.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,

Hold **SUNDAY EVENING MEETINGS** at 6-30 p.m. at
STEINWAY HALL, Lower Seymour Street, LONDON. W.
(Just off Oxford Street, close to Portman Square).

SUNDAY, MAY 9TH, MRS. E. A. CANNOCK.

SUNDAY, MAY 16TH, MR. HORACE LEAF.

Admission Free. Collection. Inquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

SALE SPIRITUALIST CHURCH SERVICES.

SUNDAY: LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING
SERVICE, 6-30. AFTER-CIRCLE, 8 to 9, at the TECHNICAL
SCHOOL, SALE.

SUNDAY, MAY 9TH, at 3, 6-30 and 8, MRS. A. LOMAS,
Speaker and Clairvoyant.

SUNDAY, MAY 16TH, MR. FARRER.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, MAY 9TH, at 11, MR. ERNEST MEAD.

At 6-30, DR. W. J. VANSTONE.

WEDNESDAY, MAY 12TH, at 7-30, MR. THOMAS ELLA.

THURSDAY, MAY 13TH, at 7-30, Open Class for Enquirers.

FRIDAY, MAY 14TH, at 7-30, MR. ERNEST HUNT.

WIMBLEDON SPIRITUALIST MISSION,

(THROUGH PASSAGE BETWEEN 4 & 5, BROADWAY).

SUNDAY, MAY 9TH, at 11, MR. F. JONES. At 3,

LYCEUM. At 6-30, REV. ROBT. KING.

WEDNESDAY, MAY 12TH, at 7-30, MRS. E. A. CANNOCK

Healing 10 a.m. to 1 p.m. except Tuesday and Saturday.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGEGATE TUBE STN.

SATURDAY, MAY 8TH, at 7-30, WHIST DRIVE, in aid of
Building Fund.

SUNDAY, MAY 9TH, at 11 and 7, MRS. JENNIE WALKER.

WEDNESDAY, MAY 12TH, at 8, MR. AND MRS. PULHAM.

THURSDAY, MAY 13TH, at 8, MRS. JENNIE WALKER

will give her popular "Flower Seance" in aid of Building
Fund. Special Silver Collection.

SATURDAY, MAY 15TH, SOCIAL AND DANCE.

SOUTH LONDON SPIRITUALIST MISSION,

LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

SATURDAY, MAY 8TH, at 8, SUNDAY, MAY 9TH, at 11 & 7,

MONDAY, MAY 10TH, at 3, MRS. L. HARVEY.

THURSDAY, MAY 13TH, at 8-15, MRS. MARY CLEMPSON.

SATURDAY, MAY 15TH, at 7-30, A GRAND SOCIAL AND

DANCE, will be held in aid of the Building Fund, Tickets

1s. 3d. including Tax. Donations to the Building Fund

will be gratefully acknowledged by the Hon. Treasurer,

MR. C. J. WILLIAMS.

SUNDAY, MAY 16TH, at 7, MRS. IMISON. Clairvoyance.

SUNDAY, MAY 23RD, at 7, MR. H. BODDINGTON.

The International Home Circle Federation.

(Affiliated with the Spiritualists' National Union.)

The Council have pleasure in announcing that a Special Course of

Three Lantern Lectures on Spirit Photo- graphy and Allied Phenomena

WILL BE GIVEN BY

Miss Felicia Scatcherd

IN THE

ARTS GUILD HALL, 8, QUEEN SQ., SOUTHAMPTON ROW, W
(Close to Russell Square Tube Station).

ON APRIL 13th, 27th and MAY 11th, at 7-30.

Chairman for Second Lecture, Rev. WALTER WYNN.

VISCOUNTESS MOLESWORTH will chair for the Third Lecture

Many of the Photographs have been specially gathered from the Continent, and are
likely to cause much comment and interest, being entirely new to English audiences.
TICKETS to Single Lecture, 2/- (including tax); for the Course, 5/- (including tax).
May be had from the Hon. Sec. or Hon. Organiser or London Spiritualist Alliance



The Universal BADGE OF SPIRITUALISM. (Reg.) BROOCH OR PENDANT.

Blue enameled Star with pierced Cross
in centre, open set in metal Circle.

Oxydised, 3/- Copper, 5/6. Gold, 36/-

MRS. MONTGOMERY IRVINE.

115, Ladbroke Grove, London, W.1.

THIS WASTE of the OINTMENT. E. M. O. A very
fine Novel, well written and of sustained interest
from start to finish. Cloth and Gold, 3s. 6d. net.

THE GREAT ORDEAL. J. S. Waddie. A capital
up-to-date story, will prove exceedingly accept-
able. Attractively produced. 2s. 6d. net.

POEMS. Percy Hannah. This selection of Verse is
of a high order; original, suggestive. Handsome
Cloth and Gold, bevelled boards. 3s. 6d. net.

A CORNISH PASTY. Mary Andrews. A specially
commended work—well written, entertaining
throughout. Pretty frontispiece and striking design
on cover. 3s. 6d. net.

APPLES OF SODOM. Hylda Deane. Cloth and Gold,
bevelled boards. A splendid Novel, original in
plot and in working out of same. 6s. net.

THE SENSATIONALIST. "Henry Roland." This
book of humorous adventures is specially suited
for enjoyment by the fireside. Handsome Cloth
and Gold binding. 3s. net.

THE INVISIBLE CHAIN. Mary Deane. A little book
that will prove of real interest to the little folk.
Very striking and pretty cover. 1s. 6d. net.

THE DORAL VALSE. Irvin Cooper. Exceptionally
good; highly commended. 2s. net.

AUTHORS are invited to submit Novels,
Stories, Poems, Songs, Music,
Plays, Essays, &c., to Mr. STOCKWELL, who will im-
mediately advise, whether for Book Publication or
Sale to Magazines. No Reading Fees. Typewriting
not essential. New writers specially sought.
Spiritualist MSS. very welcome.

London: Arthur H. Stockwell, 29, Ludgate Hill, E.C.4.

Weak and Wasted Baby.

**Weighed only 21lb. when 2 years old.
Made Strong by Dr. Cassell's Tablets.**

MRS. BURGESS, 41, Phythian Street, St. Helens, says: "My little Edith was born with a peculiar swelling at the bottom of her back, and had to have an operation. After that she was always weak and puny, and seemed to get thinner every day. She did not eat well, but just lay about, a frail little thing with no spirit in her. At two years old she only weighed 21 pounds, and hadn't even begun to walk. I got everything ordered for her, and did all I could, but it was no use. Then a friend advised me to give her Dr. Cassell's Tablets. I did, and it was really astonishing how they helped her. She picked up wonderfully, and quite soon was eating better than ever she had done. The she began to put on flesh, and became quite active. Now she is running about ever so well and strong."



Dr. Cassell's Tablets

Are the recognised Home Remedy for

HOME PRICES

1/3 and 3/-

The 3/- size being the more economical. Sold by Chemists in all parts of the world. Ask for Dr. Cassell's Tablets, and refuse substitutes.

Nervous Breakdown **Kidney Trouble**
Nerve Paralysis **Indigestion**
Malnutrition **Wasting Diseases**
Neurasthenia **Palpitation**
Sleeplessness **Vital Exhaustion**
Anæmia **Nervous Debility**
Specially valuable for Nursing Mothers
and during the Critical Periods of Life.

FREE

INFORMATION

as to the suitability of Dr. Cassell's Tablets in your case sent on request. Dr. Cassell's Co. Ltd., Chester Road, Manchester.

Burns & Scalds

Germolene—the New Aseptic Remedy—Instantly Relieves Pain and Prevents Suppuration.

The pain of burns and scalds is relieved on the instant when Germolene is applied. Incomparably soothing, cleansing, and healing, Germolene prevents all possibility of suppuration or wound poisoning, because germ life and air borne impurities cannot enter the wound that is dressed with it. Germolene is not merely antiseptic or germ-destroying, but Aseptic or germ-excluding. Thus it follows latest medical usage and supersedes old-fashioned preparations which, in killing germs, injured the tissues, and left the effete matter in the wound. Germolene means clean wounds and rapid healing.

Soothes at a Touch—Heals as it Soothes.

Germolene is the proved home remedy for

Eczema **Piles**
Psoriasis **Itching**
Rashes **Skin Eruptions**
Ulcers **Pimples**
Ringworm **Chapped Hands**
Cuts & Burns **Chilblains**
And all poisoned, itching and inflamed surfaces.

Prices 1/3 & 3/- per tin.

From Chemists and Stores everywhere. Larger size the more economical. Always ask for Germolene, and refuse imitations. There is NO substitute for Germolene.



Free Opinion and Instructive Book.

For an opinion as to the suitability of Germolene in your case, together with an exhaustive treatise on skin ailments, address THE VENO DRUG CO. LTD., Manufacturing Chemists, Manchester.

Germolene
The Aseptic Skin Dressing

ARE YOU DOWN AND OUT IN YOUR HEALTH?

Are you always tired, depressed, languid, or do not wish to rise in the morning, and everything you do is a burden to you?

Do you feel you are in your own light?

Are you under the strain of the great calamity, Bereavement, and think life not worth living?

I will make you bear your burden in a NATURAL MANNER by NATURAL MEANS. I strengthen the weak organs with Herbs, Barks, Berries and Roots, etc., which you may not have tried yet.

Satisfactory results within four days.

No Drugs nor Crude Purgatives.

Send 2s. 3d. P.O. with full particulars for trial box, and you will be amongst the thousands of well satisfied patrons.

PUNDIT RAJAH SINGH, F.S.,
54, Gladstone Road Wallasey.

National Asso. of Medical Herbalists of Great Britain, Ltd.
Education Committee. **POSTAL TUITION.**

A scheme whereby those who are desirous of studying the Herbal and Non-Poisonous System of Medicine may do so at their own homes. The First Year's Course gives a thorough groundwork in the following subjects:—

ANATOMY and PHYSIOLOGY,
MATERIA MEDICA and THERAPEUTICS,
PATHOLOGY and PHYSICAL DIAGNOSIS.

For terms, particulars, and application forms apply
EDUCATION SECRETARY, 56, Ecclesall Rd., Sheffield.

MESSAGES FROM UNSEEN FRIENDS.

PROVE THE TRUTH OF SPIRITUALISM FROM YOUR OWN EXPERIENCE.

Try the "ALPHAGRAPH."

Only 5/9 post free (Colonies 6/9).

IT IS NOT A TOY, BUT A GENUINE PSYCHIC INSTRUMENT.

It combines in unique form both PLANCHETTE and ALPHABET-POINTER. Can be INSTANTLY changed from one to the other. The most simple, yet complete and convenient instrument ever brought before the public at so small a price. Large scale of letters, figures, etc. Full simple instructions. Testimonials from all parts of the country. SEND FOR ONE AND TRY IT IN YOUR OWN FAMILY.

"RAYSAL" MANUFACTURING CO., 153, Duke Street, Liverpool.

"A thought-provoking book."—THE TWO WORLDS.

The Essence of the Universe.

By EDWIN LUCAS.

"A strikingly bold attempt to explain the whole spiritual essence of the universe."—THE GLASGOW Heralder.

"An original and highly interesting book opens up a new line of thought."—HERNE BAY Press.

Price 5/. Post Free, 5/4.

From the Author, "TATTENHILL," 15, STAMFORD ROAD, BOURNEMOUTH, or

THE TWO WORLDS OFFICE, MANCHESTER.

HERE AND HEREAFTER. By Leon Denis. A scientific and rational solution of the problem of life and death. Cloth, 8s. 6d., postage 5d.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,695—VOL. XXXIII.

FRIDAY, MAY 7, 1920.

PRICE TWOPENCE.

Original Poetry.

"Two Years in Heaven."

Two years ago, my bonnie lad,
You played with us, you stayed with us—
You passed, and we, bereft and sad,
Thought peace and joy would fade with us!

Two years in heaven you have been
Who laughed with us—who died with us—
And now in life—sweet and serene—
You dream of us—you speak with us.

Now that we know—now that we feel
That you are there—that you are here—
We care not for life's iron heel,
For Peace has now supplanted Fear!

—HESTON.

The Doctrine of Immortality: Its Foundation in Nature.

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

J. J. Morse.

[CONTINUED FROM LAST WEEK.]

THERE is an old and ready answer to all these questions: it is true—the Lord made them—to which we say, "Amen." Yet, possibly, we should be inclined to further add that though we believe most heartily that the Lord made all these things, he did not make them in the way that some believe. Of all the things that we have a fixed faith in, the existence of a Supreme Source stands out clear and well defined. Most certainly we believe that all is, because of the will and power of that Supremacy; therefore, we can say that the Lord made the world and all that it possesses; but he made the world containing within itself the latter possibilities of all these things enumerated a moment since. (Applause.)

Evolution, and not direct creation, is the opinion formulating in enlightened minds to-day; hence then, if immortality is a fact, may we not suggest that the possibility of that immortality is latent in nature also? It may be urged that this would be stretching the argument of uniformity and evolution just a trifle too much. You cannot stretch the truth to the breaking point. The truth will bear any analysis you may bring to bear upon it and emerge triumphant. (Applause.) When the truth seems to fail you, either you have missed finding the truth, or have not comprehended how to use it when found.

But this is materialism, you will say, it has nothing to do with psychical science at all. How can it possibly be that the doctrine of immortality is part and parcel of the possibilities of the material universe? Let us follow the course of natural evolution a little deeper. Ages ago, a huge ball of incandescent, fiery mist floated in the vast depths of space around the breast of the solar mother from whence it had come. That huge fiery mass was destined to become the world in which you live. The lightning stroke, the thunder's roar, the cataclysmic periods, the huge and vast eruptions, inconceivable in even the light of the volcanic eruptions of the present day, shook and moulded that

fiery orb, until out of her travail and her birth pangs, there came at last the faint possibilities of that which, by-and-by, gave promise of what is now evolved. Ages rolled by, and slowly and surely the outer crust that now covers this globe, laid the foundation of the mineral and vegetable life that you are familiar with to-day. Nothing was put into the world. Whatsoever was developed in that dim and distant past, when those thick mists formed, when steamy seas bubbled in the black chasms of the earth's surface, when huge dark clouds rolled o'er head, were in all cases but manifestations of inherent possibilities. Nothing was put into the world, but slowly and surely, as the conditions of the world changed by the method called evolution, the appearance of vegetable and animal existence resulted. We are hastening across the pathway of time that was required for these evolutions. Slowly and surely, life in its varied forms changed again and again, laboured on stage by stage, until at last individual forms of life were possible. And from that came sensation, first allied with the lowest forms of organisation. Those lower forms of organisation and sensation gradually laid the foundation of still higher forms of organic life, while slowly and surely, seemingly after many failures, and after much had been rejected by the Master-hand, there evolved the higher forms of organic structure, wherein consciousness became individualised, and at last the long process consummated itself in the appearance of the first types of men. Men! you could scarcely call them men when compared with yourselves. Bereft of all the graces with which you are endowed, lacking all the qualities of mind and morals, of personal grace and character that are your happy birthrights to-day, but still men! the property of something greater than yourself—that ancestral line runs on until the primal order begins to evolve its latent qualities of intellect that were destined to ultimately fill the world with their splendour and glory. From the first organic formations to the development of sensation and the inception of consciousness and intelligence, what ages may have elapsed—who can tell? But in the end, savage and barbarous man came with his limited intelligence, believing in the rule that might is right, filling the world with his presence. From him, type of that force which, when merged into the intellectual, ripens and softens and fills the world with the mental energy that it now possesses, has ascended the man of to-day. That primal man, savage and uncultured if you will, comes upon the stage, and you ask from whence comes he? The answer is from God, through nature! The purposes of God are manifest in the workings of nature, and the laws of nature evolve the purposes of God in the evolution of all that is upon the world to-day, and all that ever has been upon the world in the ages past was originally contained therein. (Applause.)

Another point, if we admit that all that has been is the natural and legitimate evolution of the possibilities of the world when first the world was formed, can we deny that all that is upon the world was also latent in her when first formed. May we not clinch the argument—all that has been, all that is, and all that will be evolved upon this planet, was primarily contained in her when she was evolved from her solar mother? (Applause.)

What is the logical result of this? If man is the outcome of the latent possibilities of the universe in which he lives, all that man possesses will also have been latently contained within the universe that has produced him. Whatsoever man will be was originally a possibility in the universe, and the doctrine of his immortality must rest there, if it is to rest anywhere. If man exists after the death of his physical organisation, he only can so exist because the possibility of that existence was a latent factor in the constitution of the world that has produced him. (Applause.)

The theologian may say that this is altogether wrong, that it is bowing the knee to materialism, that it is robbing God of the prerogative of having conferred the gift of immortality upon his creatures. We can only be sorry for such inconsistency; we need not specially concern ourselves in attempting to refute it; we can only regret the mental horizon is so limited that it prevents a clear sight of the sublime fact which we have endeavoured to enforce upon you, that all that is, is the result of the work of God, and through principle, through law, through order, through natural development, through legitimate evolution from the foundation He laid in nature for the realisation of the question that is now being discussed. (Applause.)

Furthermore, another question arises. You remember we stated that if a man exists after death, the necessary consequence must be a place where he can exist, and here comes the great difficulty of the whole question. Where is heaven? But some people occasionally enquire "Where is the—other place?" (Laughter.) And we are sometimes inclined to think their interest in that locality is rather painful and personal! Still, where is the next world, and what is it like? Now, the man of science thinks he has you upon the hip. "I do not believe," he says, "in your immortality; I do not believe in your theory of the existence of human consciousness after death." For him, you complicate the matter still more, when you add to the existence of a human consciousness, an immortal personality as well; you make him then even more sceptical. "I do not believe in the existence of human consciousness, still less human personality apart from a material organisation; there is no room in the universe for a spiritual world," says the materialist. Bow your heads all you who in the light of faith, have a hope for the glories hereafter; the way is dark, death is the end, and the grave is the final resting place—there is nothing beyond! There is no room in the universe for a spiritual world!

It would appear as if some know a little more than God knows. In fact, some people think God a sort of superfluous appendage to the universe. Had they been consulted in the construction of the universe, no doubt they would have done a great deal better—perhaps a little worse! How do they know there is no place in the universe for a spiritual world, as is so positively asserted. The true scientific man is a modest man. True science is always just; never proceeds to pronounce a positive opinion outside of the possession of absolute knowledge, and then, only expresses itself with becoming modesty in accordance with the knowledge it possesses. (Applause.) We are pleading with you to examine into the problems that appertain to psychical science, and if there is one question of greater interest and wider import than any other question in regard to this matter of psychical science, and on which it surely should have some right to make a deliverance, it is the existence of the world that it must predicate the reality of, if its foundational fact, the psychical nature in man, is a reality at all, and if that nature continues to exist after death. Hence, then, in these remarks we are not casting criticisms against any particular sect or form of thought; we are simply dealing with the issues as they arise—frankly, openly, honestly—so long as it is our privilege to minister to you on these matters, so long shall we speak with the same frankness and the same sincerity, which has directed our utterances on this occasion. Plainly, then, the issue must be, "What warrant is there for the existence of a psychical universe, what warrant is there for the existence of a psychical man?" There is only one warrant for both. If that one warrant cannot be established, then the whole question goes by the board. The psychical universe, and the psychical man, must be a legitimate sequence of the material universe and the material man, and the doctrine of immortality must be the consequential fulfilment of the latent possibilities of being, upon higher and grander planes of operation and development, but not necessarily distinct, from the general plan and organisation of the universe.

If we can bring, then, this question of a psychical universe to the level we have just suggested, if we can lift your conceptions of this physical universe up to the lofty altitude suggested, the almost infinite capacity of evolution and development, the continuity of being and the perpetuity of life and the everlastingness of the existence of the human

consciousness are as natural and as legitimate sequences in the development of the universe as the appearance of the first forms of vegetation or animal life, out of the possibilities that were latent in that incandescent fiery rolling in the realms of space, in the myriad ages ago. There is no more marvel in the supposition of evolution of those higher conditions than belong to it, may be called the psychical universe from the present state of things, than there is in supposing that which exists was primarily contained within that fiery globe of distant past. The conditions are no different in character, the marvel no greater in nature, and the results achieved will comparatively be no more marvellous in one case than they have been in the other. The doctrine of immortality, then, must be part and parcel of the universe as a possibility thereof. As the outcome of immortality, law, and a still grander fulfilment of the law of evolution, the doctrine of immortality is placed where it can never be assailed. You cannot overturn the constitution of nature; you cannot fight against her immutable laws. You must accept the situation that she presents to you, and by the study thereof, learn to comprehend all that it involves and contains.

We shall be told that having traced the law of evolution so far, we have left behind the tangible and material universe, that we are inviting you to cross the borderline that lies between the known and the unknown, and some may be inclined to say, that way danger lies. Well, so it always has been. Whenever the world desired to penetrate beyond the things that were known to the things that were to find, alarms have always been sounded. Men have been warned that the road was perilous, or else that there was nothing there, and their labour would be wasted. So old-wives blessings have no effect in retarding the steps of the knight, who roamed with the desire to know the truth of nature and all its processes, who went boldly and honestly forward. Let us, too, press ever onwards.

We have spoken of evolution, may we not say another word, "involution," which may make the matter still more clear to you. If all that is first came from the latent possibilities of the world, then the law of involution may hold good here also, and the possibilities of the human creature, and the latent capacity of his immortal nature, must also have been involved in the constitution of the world when first the world was made. Rank materialism somebody will say. We have said that we repudiate the old doctrine that divides the universe into two parts, here the material, there the spiritual, totally distinct and entirely dissimilar. We have urged that the material and the psychical do not belong to two different orders of existence, but are opposite conditions of development, and conditioning of the one same substance. What is that substance? We cannot tell. The agnostic calls it the unknown; sometimes describes it as the unknowable. The religious call it God. We are content to say it is the Supreme Mystery that human science has not yet been capable of comprehending or analysing. This, then, does not in any means involve us in the charge of materialism. In the end we come back to the fact that the foundation of all things is even more mysterious than that evolution we have denominated the psychical universe and the psychical man.

Here, then, we may pause. Others may elaborate upon this theme, may offer varied forms and methods of enquiry. They will tell you that the doctrine of immortality is losing its hold upon the intelligent understanding of the community, not because men do not wish to believe in immortality, not because they are afraid that immortality may not be true—no, the reason is because there is not the same scientific certainty and surety to it that is there about the questions of material existence; and you will allow us to say, surely, that if there is any question upon which there ought to be absolute surety about, the question whether there is this immortal man and world at all, must be the question upon which there should be no doubt. Is it possible to bring it down to this practical ground, to give the world the assurance, beyond all question, the answer, Yes. Not by going outside the realms of nature, not by appealing to the superstitious beliefs of the ignorant, or the fancies of the credulous, not by any of the strange theories in the world of theological belief, but by advancing

the plan we have outlined, an appeal to man and to the universe itself. Every question that man's soul can ask has its answer in the universe. Ask Nature the road, and she will show you the way, and that way, when found, will certainly show that immortality, the hope, the inspiration of the race is a latent possibility of the universe and man, and that both man and nature rightly interrogated will give the answer man demands to-day. Roll on, then, oh world, with hope flowing to thy breast; thy hope will yet be vindicated through immortality demonstrated in nature and man by an intelligent examination of the powers and possibilities in each. (Applause.)

The Gates Ajar.

An Account of Remarkable Phenomena at Merthyr.

E. S. G. Mayo.

ON Monday evening, April 12, 1920, I witnessed wonderful spirit manifestations through the mediumship of Mr. E. J. Powell, of Merthyr. I have known Mr. Powell for about 25 years, and I regard him as a man of noble character and unimpeachable integrity. He has been the medium for remarkable phenomena for many years, yet strange as it may appear, I have never sat with him until now.

The seance was held at the house of Mr. and Mrs. Phillips with whom I was staying, and I can safely say that these good folk allowed me to adopt any method of test that I wished. I went with Mr. Powell into the room adjacent to that in which the seance was to be held, and there I carefully searched him. He turned out his pockets, and I examined his clothes carefully—even to his shirt and pants and his socks and boots. I smelt him for phosphorus, and examined his hands for luminous paint. He then entered the seance room with me, and he took nothing with him in his pockets except his handkerchief which I had also examined. From the first I never lost sight of him, but remained within a foot of him until he was securely tied in the chair.

The room in which the seance was held was the kitchen of my host. This room I had ample opportunity to examine. A small divided curtain on a string was suspended in front of some shelves containing books, and a small card table was placed beneath. The curtain only appeared to come slightly below the top of this table. On the table were placed a paste-board megaphone about 15 inches long by about one inch diameter at the small end, and, say, four inches at the other. A bell rattle on a handle, and bells on a frame with no handle—such as children use in playing horses—were also placed on the table, and this completed the entire outfit of apparatus. The curtain was fixed by the sitters, and from first to last the medium never approached this "cabinet."

The medium sat in a chair outside, and at about four feet distance from the cabinet. I had carefully examined his chair immediately before the medium sat down. This chair could not have been used to conceal apparatus of any description. As soon as the medium took the chair he was tied up securely with about 20 yards of rope. The middle of this rope was first secured at the back of the chair, and the ends were passed around, one to the right and one to the left over his chest. In this way Mr. Powell was lashed firmly to the back of the chair, one turn of the rope passing through a button-hole of his coat. When it was evident that he could not move from this position, his arms were lashed to the arms of the chair. He was lashed above the elbows, over the forearm, and again at the wrists, and then we lashed his legs to those of the chair, just below the knees and next at the ankles. The two ends of the rope were now made fast under the seat of the chair, and I interlaced the frayed ends into a certain device which I believe no one else saw. The tying up of the medium was done by myself, with the assistance of another sitter. I tied his thumbs together with a piece of white cotton just long enough to reach from one to the other, and I may say at once that at the close of the seance this cotton was intact; also, that the rope was exactly as we had left it, not a lashing had moved, not a knot was untied. In short, I am certain that

the phenomena we witnessed were not produced by any trickery on the part of the medium.

Mr. Powell, being now secured in his chair, we formed the circle. To be exact, we sat in the form of a horseshoe, each sitter joining hands with his neighbour right and left, the flanks returning their free hand to be also grasped by the sitter next them. Thus I, who was No. 2, numbering from the right (which was left of the medium, who faced us), with my right hand held the left hand of the right flank sitter, who then pressed her right over my right, which was holding her left. I grasped the thumb of her right hand, and so held both her hands, to assure myself that she did not assist in the production of any phenomena that might occur.

The seance was opened with the controlling of the medium by "Black Hawk," who asked the writer to offer an invocation. After that the sitters were introduced to "Black Hawk," who greeted each with kindly and courteous speech. We then sang a hymn, during which raps were heard at different parts of the room; and it seemed to me that lights, electric blue in colour and cornet like in form, appeared. However, perhaps these resulted from the straining of the eyes in the darkness (which was now total); but at this moment the bells came from the cabinet with a merry jingle, and were carried freely about the room—over our heads, up to the ceiling, down to the floor, around our feet, etc., with the vim and gusto with which a pair of school girls might have raced and gambolled in bell harness when playing horses on being let out of school; indeed, one could quite enter into the spirit of the games of these spirit children as they frisked and frolicked about us.

At first I was touched on the shoulder with one of the rattles, quite firmly and with some pressure. Then the rattle was laid against my cheek. "Black Hawk" appeared to see exactly what was going on, and he made comments and requests. For example, he asked one of the little spirit visitors to touch my nose. Immediately I felt the pressure of four little fingers just above my right knee—just as though a child were resting her left hand thus to stretch up to reach my face, and the rattle was held to the bridge of my nose!

Then came a luminous disc, moving with remarkable speed from the cabinet about 12 inches above the floor. It came into the circle with rapid lateral oscillation, and then rapidly withdrew. There was no question of the objective reality of this light, nor of those that followed. Every member of the circle saw them, and all described them alike.

At this point luminous spheres began to float about the room. They varied in size from a pigeon's egg (only they were spherical in shape) to the size of a large orange. In some peculiar way these lights conveyed the impression of personality. Each seemed to be the visible sign of a distinctive spirit presence. Strange as it may be, I thought of the text, "Let your light so shine before men," etc. The quaintness of the application made me smile, and at that second I was startled to hear a voice speaking to me, as though the speaker was within a foot of me—a voice that I knew well, with a wealth of tenderness and joy in the tone. It commenced, "My boy!" Many times I had heard the same, when after a period of absence I had visited the old home. "Black Hawk" addressing me said, "That was an old lady who spoke to you. She says she always called you 'My boy.' Do you know who she is?" I said that I did. The tone and voice were perfectly characteristic, but as a matter of fact the lady was far from my thoughts until she spoke.

After that another voice spoke to me, and we conversed together. I shall not repeat our conversation, nor will I reveal the identity of these dear ones. Readers of this record may laugh at me if they please; they may sneer, and even question my sanity; but my dear ones shall not be the target of their ill-timed levity. "Black Hawk" said, "Mrs. P. S.—has brought that little lady here (you knew Mrs. S.—? Yes.) And you knew the little lady as Mrs. C.—." It was true, and the voice of little Mrs. C.—was perfectly natural.

It may be interesting to know that three "direct voices" were at one time speaking simultaneously—each to a different sitter—and that the voice of "Black Hawk," speaking through the lips of the medium, synchronised

with these phenomena; also that the voices could be heard by every member of the circle. During the entire seance the medium was either breathing with a marked stertor, or else the control, "Black Hawk," was speaking through his lips. One sitter to whom a voice was speaking said, "If you are, give me the test word." Afterwards he told us that the voice was that of his brother, and that he asked for a test word upon which they had previously agreed—and got it.

The lady who first spoke to me now tried to build up so as to show her face. After several attempts, there floated towards me a luminous cloud. It arose to the level of my face at about 12 inches distance from it. This cloud assumed the shape and size of a human head and face. It was beautifully draped with exquisite drapery. The whole was luminous—face and drapery alike, but the features were indistinct.

The seance concluded, and I was asked to step forward to break the cotton that was tied to the thumbs of the medium, and whilst doing so I received a manifestation that I prize as a memory. But none, I think, saw it, and I only mention it that those Beyond may see it was not lost on me.

As already stated, at the close of the seance, and in full light, we found the medium as we had left him. Never a band had moved, never a knot had altered. I am as certain that there was no trickery about these manifestations as I am that I live. To me the Mystic Land had that night of a truth thrown its Gates Ajar!

Marie Corelli and Spiritualism.

DR. WIGGIN spoke at Boston to an audience of twelve hundred, replying to Marie Corelli's criticism of Spiritualism, which appeared recently in one of the Boston papers. A careful review was made of Madam Corelli's literary work, also her early education and training in a convent. In 1886 she wrote "The Romance of Two Worlds" and since that time many other works from her pen have appeared under titles familiar to the general reading public. "The Romance of Two Worlds" is but a rehearsal of her psychic experiences, and all of her other works are very closely allied to the teachings of the Spiritualist philosophy. She personally announced in 1886 that "The Romance of Two Worlds" was the outcome of her own experiences in psychic matters. At the time of the publication of "The Master Christian," she was flayed by the Catholic Church for statements made in that book somewhat derogatory to the teachings of that Church. In 1920, she affirms, in this article purporting to come from her pen, that no spirit has ever returned to this world through any medium, or manifested in any way through automatic writing. It is a very singular situation and calls for the enquiry as to whether she told the truth as a matter of personal conviction in 1886 or in 1920. Certainly she could not be right in both cases, inasmuch as the statements positively contradict each other.—"BANNER OF LIFE."

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.—**EDIT. R.**

A LADY resident in Stourport would like to make friends with any Spiritualists in the town, or join a circle. Can anyone oblige, write "X.Y.Z.," c/o Editor, TWO WORLDS.

ONE wonders at the stupidity of Churchmen in attacking the fundamental teachings of Spiritualism which are identical with the fundamental principles of Christianity. Every attack on Spirit Return is a blow at the foundations of Christianity.

Sir A. Conan Doyle in the West.

A HUGE audience bubbling with enthusiasm greeted Sir A. Conan Doyle at the Colston Hall, Bristol, on April 20th. It was estimated that more than 4,000 people were assembled, and the welcome extended to the speaker was a hearty one. Some 500 Spiritualists were accommodated on the platform and orchestra, and these formed a solid body in the audience. A large number of clergy and ministers were present and did not hesitate to approve and applaud.

Mr. E. W. Oaten, from the chair, expressed his pleasure at being able to introduce Sir Arthur to such an audience in his (the chairman's) native city. The "gate of the west" had received in past times many adventurers who had discovered new countries and charted new seas, and he was sure that they would give a patient hearing to one who had come to tell them of a vaster world than any previously discovered.

Sir Arthur, who was greeted with applause on rising, told of his early materialism—of his reading and personal investigations—of the gradual growth of the conviction within his mind that we were in communication with the spirits of the departed. He referred to the coming of the great war and the sorrow and desolation thereby caused. He alluded to the uncertain voice of established forms of religion in the postulation of unproven theories and beliefs, and of the necessity of a solid body of evidence for the acceptance of the basic fact of life beyond the grave. The speaker next outlined the conditions of spirit life, and then set himself to answer the objections of the materialist and the Christian theologian. His Biblical references were definite and to the point, and created an impression of such an ecclesiastical city. For over an hour he held his audience, his commanding figure and deep sincerity carrying conviction.

"My wife and I," said he, "have determined that the rest of our lives shall be devoted to spreading abroad the tidings which have been revealed to us, and which constitute the greatest revelation which has come to this world for 2,000 years." Far from being the enemy of religion, it was the greatest aid religion ever had. It had come from God, it was God's message to humanity, calling them to a fuller life and higher service.

A hearty vote of thanks proposed by Ald. Whitfield and seconded by Mr. Eddy was carried with acclamation.

The local press treated the meeting with dignity and courtesy, and the local societies have been strengthened by the visit.

On the following day, however, in the same hall, an opposition meeting was organised by the Plymouth Brethren (who are fairly strong in the city). Sir Arthur's remarks were frequently misquoted, and the whole meeting descended to personal vituperation, which so incensed the audience that the meeting was frequently in uproar, and was marked by disorderly, venom and spleen showing the absence of the charity which "thinketh no evil."

On the 21st, Sir Arthur journeyed to Bath for an afternoon lecture in the Assembly Rooms. Mr. Frank T. Blount, in introducing the speaker, laid before the meeting in his chosen words the basis on which Spiritualism rested. He outlined the growth of the idea of immortality, and concluded that the question of life hereafter is one of evidence rather than belief. Sir Arthur was a distinguished man and one well qualified to speak on the subject, since he had devoted thirty years to the investigation and study of it.

Sir Arthur, who was well received, contrasted the attitude of those who were against us with that of those who espoused our claims. The latter had spent time and thought in careful research, whilst the former had dismissed the matter contemptuously on "a priori" grounds. "I do not know," said he, "of a single person who has read a book and attended twenty seances who denies the facts. On the other hand, I know of many who have never read a book or conducted an experiment who nonetheless oppose Spiritualism." The opinion of such people is valueless.

He spoke at length on his own personal experiences, and his audience were deeply impressed. Whilst the audience was not a large one, it comprised many of the leading residents of the ancient city, and doubtless some steps will presently be taken to commence a society in this locality.

The meeting at Swindon on the 22nd was presided over by Ald. Walters (Mayor of Swindon) who stated that his presence there was to give welcome to a distinguished visitor whose worth and fame were known wherever the English language was spoken. As chief magistrate—whilst he could not claim to be a Spiritualist—he was the representative of the citizens, and it had been his rule to be the servant of them all. At the same time, he thought any man unwise who closed his ears and mind to new truths, and he was sure that Sir Arthur would not espouse any cause unless he had sufficient grounds of faith and reason for so doing. He (the chairman) was there to listen, and perhaps to learn, and he was sure his fellow-townsmen would give their honoured visitor a hearty welcome. (Applause.)

Sir Arthur, on rising, took his audience to Hydesville, and delineated in detail the momentous happenings which ushered in the New Revelation. Criticisms and mis-statements of the original facts were ruthlessly exposed, and the speaker showed how solid was the foundation laid in 1848 and succeeding years. He traced the spread of the movement through the New World and the Old, and concluded that the spirit world had now such a hold on this, that to sweep back the tide of new truths was an impossibility. It had come in force, and had come to stay. He then outlined the researches of the early band of scientific experimenters, and contrasted them with the latest researches of Drs. Crawford and Geley, showing that all results pointed to the same fact, i.e., that the spirit world was behind the Movement. Its real significance, however, was spiritual and not phenomenal, the latter being merely finger posts to spiritual life. An audience of nearly one thousand people listened with rapt attention to an address lasting an hour and a half, and there is some likelihood of a society being formed in this important railway centre as a result of the meeting. Several earnest Spiritualists reside in the town, and steps are being taken to get them together.

Sir Arthur finished his tour tired, but happy, and success has attended every effort.

An Impression of the Anti-Spiritualist Meeting at Colston Hall, Bristol.

I. Toye Warner, F.R.A.S.

It was a fine evening, early closing day, and all seats free, facts which possibly added to the large but not crowded audience who came to hear two Plymouth Brethren (Mr. Boyd and Mr. Mawson) give an answer to Sir A. Conan Doyle's lecture the previous night—April 20th.

It seemed a pity that so many people—undoubtedly sincere in their religious convictions—should spend so much energy fighting another form of spiritual belief, instead of joining us in our hard battle with materialism.

Fearing that no questions would be allowed (which proved to be the case!) before the lecture, I sent up a letter to the speakers asking them to explain Acts xv. 1-31, wherein it says that the Mosaic Law is not binding on Gentile Christians—thus confuting the pamphlet, "Spiritualism in the Light of God's Word," which was given out by anti-Spiritualists at Sir Arthur's meeting. I pointed out also that they had no right to print the words "Spiritualistic mediums" wherever the Bible had referred to witches, sorcerers, augury, black magic, etc., all of which have nothing to do with Spiritualism. I gave my name and address, but no answer has come!

The chairman asked for a patient hearing for the lecturers, and this was accorded so long as they kept to their religious views. We bore with them patiently (and it required patience) and heard ourselves in general as believers in Spiritualism, and Sir Arthur in particular as one of our prominent leaders, described as people animated by the spirit of anti-Christ! Indeed, it was darkly hinted that he is "one of the anti-Christ's!" We learned that "Spiritism is sweeping over England," and we were classed as "unsaved," and throughout the lectures and prayers spoken of as definitely "anti-Christian," deniers of Christ, mis-quoters of the "Word of God" (i.e., the Bible), and were warned to repent whilst there is yet time.

"Oh, I could weep for Sir Arthur Conan Doyle," almost sobbed the lecturer. "May his eyes be opened, and may he accept salvation!"

Particular stress was laid on Sir Arthur's remark that the spirits knew very little more of God than we do in the flesh, but it was not stated that he said "because God is infinite, and we finite beings cannot define the Infinite!" Because we and the discarnate do not claim to "know all about God," therefore they said we are "unsaved."

Various statements of Sir Arthur's were wrested from their context, and false construction put on the mutilated pieces left. Amidst other slurs on our Knight, one was particularly dastardly, i.e., that "he was either a very careless reader of Scripture, or he knew other people were, and that he could deceive them and say what he liked, and they did not know whether it was true or not!!" A pity they were such poor Bible students that they could not read and see for themselves!

When the lecturer descended in his blind bigotry from mere abuse to positive falsehood, the audience could keep silent no longer, and many voices from various parts of the hall protested loudly—"It's a lie," "He never said that," "Keep to facts," "No, no," etc. From this onwards the lecturer was frequently challenged and contradicted, and once or twice there was quite a storm of protest, especially when we were told that Sir Arthur said the room always shook when a seance was held, and the lecturer added: "Why didn't it shake last night?"

We were not told much about the resurrection of Christ, owing possibly to the fact that when it was said that Christ's body was the same he had died in "flesh and bones," a clear voice called out, "Finish the passage!" and when they would not, the voice added, "And he vanished out of their sight," thereby proving it was not Christ's mortal body.

We were given a long description of a death-bed, and told that the man "fell back dead and went straight into the arms of God," and that he passed through "none of your Sir Arthur Conan Doyle's spheres or states."

"What proof have you?" was asked. Then he said, "If the dead can communicate with us, why does not my son come and speak to me now?"

"Have you ever given him the chance?" asked someone in a loud voice.

It was quoted against Sir Arthur that "he preferred the New Testament to the Old," and was said that he wanted to do away with the Bible, and that he taught that "heaven" was like earth, and had houses and theatres, whiskies and sodas, whereat a voice cried out, "It's a lie! He never said it!"

The whole subject was so twisted and distorted that to even refer to most of the points would be to report the whole lecture! Finally, Sir Arthur and those who had interrupted were prayed for, "that they might find salvation."

No resolution was taken, and the singing of a hymn effectually prevented further questions. The opposition meeting was continued the following afternoon, and the "heaven and hell" and "resurrection of the flesh" dogmas were insisted upon! What a surprise these people will have when they pass beyond the veil! It would be helpless to teach them here by reasonable arguments.

A Talk to Bishops.

In his "Comments on Current Topics" in the "Crusader," Mr. W. J. Chamberlain takes the Bishops to task for their attitude toward Spiritualism. He says:

"What I want to tell the good bishops and others who scoff at the possibility or the morality of intercourse with those of our fellows who have passed on is simply this: When in my early years I was turned out of the Christian Church because of my agnosticism, it was this very Spiritualism that saved me from the blankest materialism and brought me back to the living Christ. It is a long story, and one that most people would find great difficulty in believing; but the fact remains that I owe my very present faith in real Christianity to the fact that I came in contact with sincere seekers after truth who were conducting a series of investigations in the realm of psychic research, and that as a result of those investigations, I became convinced of the reality of the spirit world."

Founded November 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

Price Twopence. Postage One Halfpenny.

ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY LIMITED
AT ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED

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

Editor and Secretary - ERNEST W. OATEN,

To whom all communications should be addressed.

Cheques and Drafts should be crossed "The Two Worlds Publishing Company Limited" and made payable to 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

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

FRIDAY, MAY 7, 1920.

Helps or Obstacles?

THE complexities of modern life make the machinery of Government an essential, for all powers are beneficently exercisable only in accord with laws inherent in the universe and sanctions determined by the standard of evolution. Whilst the former are (within the limits of our conscious knowledge) constant, the latter are everchanging in accordance with our mental and moral growth. As man evolves to higher standards of knowledge and attainment, so do changes in the machinery of government become necessary. Hence, we find that in the realm of national politics and legislation, the laws made for our protection in one age become the fetters of succeeding years, and the present state of unrest which characterises every civilised nation is but a protest against the very methods which helped and protected men in past times, but which, by reason of their repressive nature have become the fetters of peoples who have grown from serfdom to freedom. Whilst it is true that freedom implies responsibility, it is none the less the fact that, until efforts resulting in a measure of failure have been put forth, the resultant realisation of responsibility fails to mature. Consequently it is true that violent revolution and startling changes bring their aftermath of penalties and regrets, and tend to show the wisdom of that slow, often tedious process of evolution which seems to underlie the manifested universe. Whilst repression has its place in the development of humanity, yet the restrictions of to-day become the fetters of to-morrow, and every progressive movement is called upon to break the fetters of the past even whilst it is engaged in forging links in the chain of social regulation which will make the prison house of future generations.

Whilst we congratulate ourselves upon the wonderful attainments of the 20th century, yet it is well to bear in mind that even now the major portion of our laws are based upon "Thou shalt not!" and one looks forward to the time when the growth of humanity makes possible a larger proportion of regulations which assist men to do things rather than to repress their energies.

We call to mind one friend who fell in the war—a young man's man, who understood human nature somewhat. He concluded that half the vice into which young men dropped was due to their superabundant health and vitality for which no proper outlet was systematically provided, and in a small loft, rented at his own expense, he fitted up a set of gymnastic apparatus. He devoted his spare time to finding young men with time on their hands, and on a basis of friendship, won them to athletic exercises, swimming and other healthy manly pursuits. His influence amongst young men was great, and when he joined the colours, he became a leader amongst his men, for they looked upon him as a friend and leader. His wife holds letters from young men who called him their saviour. He

had provided an outlet for their flow of manly vitality, and a healthy use for their spare time. Professing no religion, he was none the less one of God's great souls. He won men's love by service, and used their affection not for his own advantage, but for their development. His was not a gospel of repression, but of assistance to do. Laws and regulations should be helps to fuller life, and when laws and laws which are intended to direct are devoted to repression, they defeat themselves, and we conclude that law's a hass."

But should we not restrict and restrain the criminal and vicious? Oh, yes! it seems to be necessary, but the point is that much more good could be done by filling the time of the criminal and engaging the ability of the victim in useful pursuits, and we plead that at least such means are worth a trial. Behind the scandal of the divorce and other laws this great principle lies. When men and women have no respect for marriage vows or for one another, we claim no mere form of observance makes cohabitation clean and moral, and a system which perpetuates it merely encourages license and law-breaking. Marriage laws should be directed to enabling and helping harmoniously related souls to jointly assist one another and the state to a life of fuller scope and altruistic service. The laws which compel individuals to dwell together in mutual hatred and contempt for each other were conceived in hell rather than in heaven. Such conditions, too, by polluting the mental atmosphere are infectious, and are spreading the disease of moral degradation.

The same principle is at work in the religious world. The simple Galilean made no apology for superseding the Mosaic law. It probably suited its day and generation. Its chief virtue, to those who made it, was that it set up an elaborate priesthood, assured them of their emoluments, and confirmed them in dictatorial power. Since at that time they were the educated class, this scheme might have been beneficial for the nation, but we do not hesitate to say that the prohibitive clauses of the Deuteronomical texts were chiefly promulgated to protect priests from competition. The office of being the voice of Jehovah and other gods was reserved to the priests, and all others who attempted the same thing were anathematised. The priests may have been benevolent in their application of these laws, but it cannot well be denied that they were laws made by priests to protect themselves and assure their own power. Inasmuch as they helped the life of the people at that time (and we do not question this) we can understand them and approve them. The time came, however, when they had to be superseded, and a new commandment was given unto men. Given at this time, however, it was essential to appeal to men according to their degree of development. Forms and ceremonies were brought in for purpose of appeal and discipline, and in the centuries which followed, others were added as experience dictated, many of them foreign to the teachings of the Nazarene, but having none the less an object. Insofar as these helped the life of the church they served their purpose, but when men want to bind on ideas and principles intended for a given time and nation—to bind them on our necks for ever—they are endeavouring to stop the hands of the clock of progress. Spiritual revelations are intended to help spiritual life to fuller expression, and defeat themselves when they are used to prevent progress and restrict effort.

Our standard for Spiritualism is just this—rightly understood—it helps life. We know men who are better husbands, fathers, friends, companions and citizens because of its influence in their lives; women, who are better wives, mothers, daughters, neighbours, since its stimulating power has come to them; children who have developed mentally and in attainment more rapidly because of the opening of their psychic life. This is not heroics; it is plain unadorned fact. As man grows, there must be less repression, more assistance, and less restriction. We are centres of infinite potentiality, and it is time some of it was brought out. Spiritual revelation is progressive, and the path must be cleared for its development. Men may hurl musty texts—our motto is "Progress." The old restricted methods of the past must give place to the larger liberty of to-day, and we doubt not that man's sense of responsibility will increase with his experience.

CURRENT TOPICS.

Another Veteran.

WE are pleased to hear that Mr. W. H. Robinson (Newcastle) still keeps active, and is holding public free healing circles in the historic city, believing that DOING something is as necessary as preaching something. We agree—"Be ye not hearers of the word, but doers also," is a text pregnant with meaning, and the value of the healing power appeals to the practical minded. We are inclined to think that it is one of the most valuable forms of mediumship. How versatile Spiritualism is! It administers comfort to the aching heart; health to the diseased body and satisfaction to the questioning mind.

The Free Church Council.

WE have had pleasure in perusing some correspondence which one of our Leicester friends had with the Rev. F. C. Spurr concerning his remarks anent Spiritualism at the Free Church Council. He appears to have been badly treated by the reporters. He seems to be dubious about professional mediums, however, and we see his point and sympathise therewith. A professional medium needs CHARACTER to carry his responsibilities, but the same principle applies in other directions. We are persuaded that great danger arises from the professional theologian, character is needed there. Thank God there are men who can carry such responsibility; but just as there are mediums who put their success before truth, so there are theologians who put dogmatic creeds first and truth must find a home where it can. That is the reason why religionists are not united.

The S.N.U. Conference.

THE Annual General Meeting and Conference of the Spiritualists' National Union will be held at Reading on July 3rd and 4th, and will be a great event. Notices of Motion (if any) should be at once sent to the acting secretary, Mr. R. H. Yates, for inclusion in the agenda. Societies and members should see that all dues and demands are faithfully met, ere delegates are elected.

That Hymn Book!

AFTER many months of anxious waiting supplies of the National Hymn Book are beginning to come through. In accordance with our promise, we shall execute orders as rapidly as possible and strictly in order of priority. Owing to war conditions the hymnal has been out of print for three years, and some of our friends ordered supplies two years ago. These must be executed first, but with a little patience all demands will be met in a few weeks. See advertisement on another page for particulars.

Mr. A. V. Peters.

WE hear from Mr. Vout Peters that he is getting an excellent time in Denmark. The interest there is as great as here in all problems connected with Spiritualism. Throughout the whole of Scandinavia our cause is making good progress, and our old friend intends to take an extended tour. We hope he will be successful. We know he will deserve success—and that's the chief thing.

Is it the War?

WE are sometimes told that the war is responsible for the awakened interest in Spiritualism, but we are sure that the cause is far deeper to seek. The fact is there is an awakening which is due to an outpouring of spiritual power from the inner planes of being. It is probably true that the spiritual beings behind it have carefully chosen their time, but all the wars we ever had could never spiritualise a world. The terrible events of the last few years may have opened a door, but cannot be responsible for the sunlight which flows through.

The Morse Testimonial.

THE National Council has resolved to close immediately the Morse Testimonial Fund. Will those who hold monies, books and collecting sheets kindly send them in at once to the treasurer of the Fund, Mr. J. Jackson,

30, Buxton-road, New Mills, nr. Stockport, in order that the books may be made up and results published.

Closer Unity.

IN a thought provoking "leader" in our contemporary, "Light," reference is made to the necessity of greater unity amongst those who comprise the various sections of psychic students. The writer says: "It seems we must all advance—we must expand our activities" and he pleads for unity. "Why cannot we have a General Headquarters?" Well, why not? "An army cannot be all infantry or all artillery." Well said! In a movement such as ours there is room for many opinions. We are prospecting a new continent, vastly larger than any previously discovered. Each pioneer makes his own discoveries, and friction can only arise where an individual attempts to "salt a claim" or to deny the discoveries of another. But Spiritualism is far more a matter of affirmation than denial—it is a positive, not a negative.

The Root of the Matter.

THE fact is that we are too fond of waiting to be pushed before we move. A mobile column can be more easily guided than an inert mass can be moved. You cannot steer a drifting ship, the rudder will not grip. The world is thirsting for our message, and we are doling out the liquid truth in spoonfuls. There is far too much sipping at the stream. Let us get united! Let us lay a conduit strong and capacious between the spirit world and this. An aqueduct which shall convey the waters of spiritual truth to a parched and spiritually shrivelled people.

What is Wanted.

THE requirements are money, which CAN be obtained, and men, which may be more difficult. There is no room for the mere adventurer and opportunist who can be hired like donkeys at a sea-side resort. We need spirit-guided men—men of vision. Men, aye, and women, who will make sacrifices and who hold truth as more valuable than the plaudits of the crowd.

What is Being Done.

THE S.N.U. has been reorganised, its new constitution will come into operation next year. It is democratic in its formation, but democracy has its dangers. If each district will send to the National Council men of brains, vision and ability, and support them loyally and intelligently, we shall become an irresistible force. Let us sink our likes and dislikes and throw ourselves open to the guidance of the "invisibles" and all will be well. But remember, if we do not bestir ourselves to adequately represent the spirit world, the intelligences behind us will find other vehicles, and in the last resort the power lies with them.

S. N. U. Conference.

WE are asked by the friends at Reading to request those Societies who intend to be represented at the forthcoming Conference to notify their intention, with delegate's name, to Mr. Percy Street, 16A, Blagrove Street, Reading, as early as possible, in order that the necessary beds may be secured. The name of the delegate should also be sent to Mr. Yates (Secretary, S.N.U.), in order that credentials may be correctly filled up. Where this is not done the Annual Report will be sent to the Society's secretary, and the secretary should write the delegate's name thereon and initial or sign the credentials.

Attention to these matters will ease the burdens of those responsible for Conference matters.

MR. HORACE LEAF, who is on tour, will return to London on May 15th:

WE are sorry to report that Mr. Percy R. Street will have to restrict his engagements if he is to avoid breakdown. Since his demobilisation, he has been working at far too high pressure, and there is a limit beyond which it is not wise to tax a shell-scarred body.

Spiritism v. Spiritualism.

Rev. A. G. Cupid.

IN the discussion of this great subject a person has to take into consideration the various definitions found in dictionaries. The sum total of those definitions determines the meaning of Spiritism and Spiritualism. The Century Dictionary defines Spiritism thus: The theory that mediumistic phenomena are caused by spirits of the dead; also the action and agency of spirits; used in distinction from Spiritualism as not having the notion of any special doctrine as to the nature or state of the spirits. The same dictionary defines Spiritualism thus: The belief or doctrine that all that exists is spirit, idealism. The belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by table rapping or other abnormal states as in trances or the like, commonly manifested through a medium.

(Sense 5) Spiritism. The doctrines and practices of Spiritualists. The standard English Dictionary defines Spiritism as being the same as Spiritualism, of a loose and varying usage.

Webster and the American Encyclopaedic Dictionaries define Spiritism as being the same as Spiritualism. Such being the case we find a "categorical imperative," a comparison, a commingling, a fusing one with the other. But Spiritism is not Spiritualism any more than a Spiritist is a Spiritualist and vice versa. Nevertheless, Spiritism is closely related and associated with Spiritualism. The latter 'ism' is associated with the former 'ism' in a spiritual way only. Spiritism can stand alone. Spiritualism cannot stand alone unless it uses the scientific facts of Spiritism as a working basis; therefore, it is obvious that Spiritism is the scientific study of the science of spiritual manifestations clothed in materiality; whilst Spiritualism is the philosophical doctrine of Spiritism; a philosophy that vibrates on a spiritual plane and teaches of spiritual things only.

Spiritism can furnish scientific facts which have been scientifically investigated and correlated to substantiate its claims of a demonstrable material body after the so-called death of the physical body under certain conditions.

Spiritualism teaches that the soul is immortal and the spirit can demonstrate after the so-called death of the physical body through the instrumentality of certain gifted persons called mediums, but Spiritualism cannot prove itself; cannot bring forth scientific facts to substantiate its claims of a spiritual expression of the departed in a physical yet spiritual body without receding or resorting to the scientific facts offered by Spiritism. Although the proofs offered are seemingly clothed in a dim atmosphere of uncertainty, however vague the phenomena might appear, to be, the proofs are tangible enough to convince the most sceptical, provided they are broadminded enough to accept the proofs offered as what they really appear to be.

Spiritistic phenomena varies under certain conditions. The variation depends upon the medium; the results depend upon the environments and the mental states of the participants of the seance. "The conduct of man is largely determined by environment, the thought of man is largely the result of feeling, determined by environment." Therefore, it is obvious that the quality of the manifestations of spiritistic phenomena is only determined by the environment or conditions made by man for the manifestation of supernormal power. Harmonious conditions are absolutely essential during spiritistic seances, because harmony creates conditions conducive for spiritual manifestations; also creates an atmosphere for the interblending of the mental states of the participants with that of the medium as a unit or whole.

Spiritism presents interesting material for scientific study, and Spiritualism presents interesting philosophical truths as expounded by its exponents, but of and by itself it cannot present any proofs to ascertain its claims, but Spiritism furnishes the necessary foundation for the fundamental principles of Spiritualism.

There are three forms of Spiritism. The first is the true form of Spiritism. The second is hypnotic Spiritism, and the third is pseudo-Spiritism.

The true form of Spiritism is spiritualistic Spiritism, supernormal power, a force, energy, call it what we may. This power has apparently a will of its own, and the evidence is of such a nature that we may be justified in reason, assuming evidential proof has been arrived at that such a power which manifests through the instrumentality of certain gifted persons called mediums is a scientific fact, scientifically investigated and vouched for by men of science as facts. Hypnotic Spiritism, the phenomena of which are so closely connected and associated with spiritistic phenomena as even to be confounded with them. Hypnotic phenomena can be accounted for scientifically as being auto-suggestion on part of the agent, and latent possibilities on part of the subject.

Pseudo-spiritism is the weird, grotesque, eccentric revelation of psychic phenomena which is the outcome of "hysteria" and can be accounted for by the men of science as emanating from certain psycho-physiological conditions such as secondary selfs, dissociated personalities, somnambulism, automatism and other abnormal states of consciousness. The latter two forms of Spiritism are the cause of the criticisms we read in our daily newspapers; nevertheless, Spiritualism and spiritual Spiritism will stand the acid test of science and in the near future be recognised by mankind as being a science; and a philosophy on par with the teachings of that great master medium, Jesus.

The A. B. C. of Spiritualism states that Spiritism represents that class of "Phenomena Hunters" who have gone off the path of self-development and progress which true Spiritualism prescribes, to worship strange Gods. They centre all their interest in the Movement upon the message and these they exalt into a "fetish" and seek to escape all responsibility for the use of their own reason and common sense, by rushing to the spirit world for advice on every occasion.

These people are not true representatives of Spiritualism but, unfortunately, they constitute a large proportion of the Movement. They believe that "the spirit will do it all and that life will be replete with joy and happiness if they faithfully follow up every available message circle."

The higher the culture and information of those who practice Spiritualism and Spiritism addresses, the more exact and precise must be what we call its "truth to nature." The laws govern that power producing the manifestations of Spiritualistic and spiritistic phenomena which combine all the necessary elements in such due proportion as to present to us faculties which enable us to apprehend truth, and to profit spiritually and mentally by those sources which are open to us; also to teach us of the many dangers which are found by the wayside cannot be explained, that is to say, no scientific principle can be applied to explain the working of those laws.—"BANNER OF LIFE."

CORRESPONDENCE.

MR. G. BERNARD SHAW AND SPIRITUALISM. A DISCLAIMER.

SIR,—I had not seen Mr. Wells' disclaimer which he wrote to Mr. G. Bernard Shaw, who is coupled with Mr. Wells in the "Strand Magazine" article as opposing Spiritualism and making some insulting remarks re sanity, etc., of Spiritualists. Recognising that it was so manifestly unfair to Mr. Shaw, whose honesty and attitude toward truth and justice we have so long cherished, I wrote him expressing my sorrow at his unfairness. I am glad, however, to see the following answer received by me. W. T. K. REAS
Heston, Middlesex.

10, Adelphi Terrace, W.C. 2.
April 21st, 1920.

DEAR SIR,
Mr. Bernard Shaw has written nothing about Spiritualism, and if your reference is to an article in the "Strand Magazine," you may reject it as unauthorised, and also on the face of it, as it attributes a well-known hoax of Mr. Butler to him, and spoils it in the telling.—Yours faithfully,

ANN ELDER, Secretary.

Transition of a Noted Scottish Spiritualist.

ONE of the few remaining pioneers of the Movement in Scotland, in the person of Mr. James M. Stevenson, of Dundee, passed away on April 19th after a brief illness which developed into pneumonia.

Born in Dundee in 1850, Mr. Stevenson became a bookbinder, and was for many years in business partnership with his brother who predeceased him some time ago. Mr. Stevenson early interested himself in the religious life of Dundee, and was for many years a member and manager in the Rev. George Gilfillan's Church in School Wynd, and one of the founders of the Gilfillan Memorial Church which, curiously enough, was the place in which Sir Arthur Conan Doyle addressed the citizens of Dundee on Spiritualism at the end of last year.

It may be of interest to recall how such a staunch churchman as Mr. Stevenson came to identify himself with the Spiritualist movement. He was first attracted to the subject in October, 1895. About that time, there appeared in "The Dundee Advertiser" a paragraph stating that a leading London photographer had taken a photograph of an empty study, and on developing the plate, he discovered the gentleman to whom the study belonged sitting in the easy chair. Three days afterwards came the news of this individual's death at a watering place on the continent at the hour that the photograph of the study was taken. This incident aroused Mr. Stevenson's interest, and he discussed it with the Rev. David Macrae, who was at that time the minister of the Gilfillan Memorial Church. The outcome was that Mr. Macrae lent him two books to read dealing with Spiritualism. So impressed was Mr. Stevenson with the beauty and excellence of the teachings, that he pursued his investigations until he had proved the truth of the matter for himself. His own mediumship developed quickly, the chief phases being automatic writing and trance speaking. By means of the former, he was able to give Mr. Macrae a number of spirit messages, but while recognising the transparent honesty of the man, Mr. Macrae was slow to accept the evidence, continually advancing the "subliminal self" theory to explain it. This constant evading of the issue naturally annoyed Mr. Stevenson, who could not help retorting that, if that were so, then his "subliminal self" must be an infernal liar. The upshot of it was that Mr. Stevenson severed his connection with the Gilfillan Church in 1896. He had been for 12 years its secretary, and in recognition of his ungrudging work, he received a handsome illuminated address together with a purse of sovereigns.

In the same year, Mr. Stevenson, along with 18 others, founded the Dundee Society of Spiritualists, and became its first President, an office which he held continuously for 21 years. His work for the Movement was not confined to Dundee, for he took a prominent part in the inauguration and development of the Scottish Spiritualist Alliance, and was ever a strong advocate for a high standard of platform work. Himself, a fine trance medium, he was ever at the disposal of the Scottish societies, and did much to present our subject in a way that appealed to thinking men and women. His chief inspirer was his former minister, the Rev. George Gilfillan. So distinct and clear was the personality of this man through Mr. Stevenson, that those who knew Mr. Gilfillan in earth life had little difficulty in recognising him. Some of Mr. Stevenson's finest addresses were received by means of automatic writing, one of the most beautiful being entitled "Memory's garden," which was subsequently published in pamphlet form and had a wide circulation.

The interment of Mr. Stevenson's body took place on April 22nd at the East Cemetery, Dundee. At the request of the family, the services at the house and grave were conducted by Mr. J. M. Stewart, vice-president of the Glasgow Association of Spiritualists, assisted by Mr. Daniel Urquhart, vice-president of the Dundee Society of Spiritualists. Mr. Stewart paid feeling tribute to the staunch and sterling character of Mr. Stevenson, and to his great services on behalf of the Movement. Not only had he a deep and true appreciation of Spiritualism, but he lived it with fidelity and fearlessness. To him it was, indeed, a message of joy and gladness to humanity, lifting the veil and removing the gloom and sorrow which the world had so long associated

with death. Mr. Stewart urged that those who remained behind to mourn his loss would best please him, not by mourning or sadness, but by spreading broadcast the knowledge which Mr. Stevenson spent the best part of his life in advancing, and which brought him so much joy and peace.

Mental and Other Healing.

AN excellent article on Psycho-therapy from the pen of Frederic S. Myers recently appeared in the "Daily Dispatch," in which the writer adumbrated on the wonderful effects of mind (subconscious and conscious) on the body. Attention was drawn to the work of Prof. Munsterberg, whose most successful cases were those in which he used suggestion for the production of stigmata and the cure of skin diseases in which other methods of treatment had failed. The writer says "science is teaching us to-day that body, as such, cannot exist at all without mind—mind underlies the functions of every single organ; the heart cannot beat without it, or the liver secrete bile." He goes on to say "these discoveries are profoundly affecting medical practice." All of which is excellent. He concludes:

"One strong word of warning is necessary. This method of treatment by suggestion provides a profitable field for the activities of the 'spiritual healer' and other quacks; and the fact that they do occasionally effect a cure makes their practice immeasurably more dangerous. There can be no safety in such methods unless they are in the hands of fully qualified men."

Quite so, but such a sentence strikes us as somewhat egotistical and callous. Psychic students for sixty years and the old "mesmeric school" before them, have been urging research along these very lines, and the great obstacle to progress has without question been the British Medical Association. We recall a challenge to public debate issued some years ago by the writer to the principal of the medical section of one of our Universities. Psychic and spiritual healers have cured thousands of "incurable" cases where the medical man has only failed because of his conservatism and his objection to adopt new methods. And the psycho-therapist has come into being because enlightened opinion forced him out of his rut. We reflect on the hundreds of public meetings we have addressed on this very point. We have seen the blind, the deaf, the halt, and the lame cured after the medical man had failed, and if Mr. Myers is not careful the word "quack" may change its meaning, and carry as great a weight as "qualified practitioner." These men have only flourished because of the obstinate persistence of the idea that degrees constitute ability.

Nonetheless, we agree in large measure with Mr. Myers. These powers should be in the hands of responsible and qualified men, and if the medical faculty will take the matter up, even at this late date something will be gained.

Psychotherapy, as understood by the medical faculty to-day, is not enough however, unless its scope is extended to include the use of the super-abundant powers of the natural healer to reinforce the depleted vitality of the weak and ailing. When this is done, we shall approach nearer to the time when the whole stock of toxins, anti-toxins, serums, vaccines, and all other corrupting palliatives will be swept away, and pure bodies fed by mental and spiritual streams will be self-resistant to forms of disease which are largely the result of our artificial and congested life. Towards this some progress is being made, and we are devoutly thankful.

It is a fact that psychics have ever been centuries in advance of their respective periods, not only in indicating the future openings of science, but politically. As they pronounced against slavery, so they prognosticated the future emancipation of women, and commenced this in a practical form by giving her equal rights on their own platform, and voice in their own councils. They predicted also the future ending of wars by arbitration long before we decided in this manner the Alabama claims.—"VISION, PREVISIONS AND MIRACLES IN MODERN TIMES," by E. Howard Grey, D.D.S.

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.

BRITISH MEDIUMS' UNION.

THE half-yearly meeting of the above Union was held on Saturday, April 24th, at the Spiritualist Church, Bradford-street, Bolton. In the absence of the president and vice-president, Mr. Massey occupied the chair till 5-30, when Mr. Lee, president, arrived. The agenda proved most interesting, and many expressions were made at the harmony prevailing. The usual reports were discussed and adopted. The financial report showed a good bank balance, being highly satisfactory. The interest and discussion was well maintained, re the correspondence with our London friends who have decided to open up a London Branch of the British Mediums' Union, and the Secretary was instructed to answer same, and instructions were adopted for the Executive to make the necessary arrangements to bring the matter more forward. It was with regret that we learnt that two more members are leaving England for America, Mr. J. H. Howarth, of Reddish, and Mrs. J. Ronald, of Bolton, and good wishes were expressed and credentials granted. We trust our loss will be America's gain. Votes of sympathy were extended to Mrs. Thompson, of Accrington, in her long and serious illness. It was decided to hold the annual picnic at Lever Park, on July 24th, (further particulars later.) The general business occupied the time until 8 p.m., when the meeting was brought to a close by a hearty vote of thanks to our Bolton friends for their hospitality.

ABERDARE VALLEY.

MASTER ARTHUR CLAYTON, the blind boy medium of Nottingham, has been conducting a week's mission under the auspices of the Aberdare Valley District Committee. The mission commenced on April 15th, at Aberdare and continued during the week at Aberaman, Mountain Ash, Abercynon, and Treharris. Powerful addresses were given by Mr. Sampson Thomas, of Penrhiwceiber, and excellent clairvoyance was given by the blind boy medium. On Sunday, April 18th, two special meetings were held at the Workmans' Hall, Penrhiwceiber, when Mr. Thomas and Master Clayton gave excellent addresses and clairvoyance, both being greatly appreciated by large audiences. Much interest has been created throughout the district.

BRISTOL.

ON Sunday and Monday, April 25th and 26th, we had another visit from Mrs. Alice Jamrach, of London. Judging by the packed audiences, and having to turn many away on the Sunday evening, it was evident they had not forgotten her. Her subject in the evening was "How are the dead raised, and with what bodies?" which was dealt with in a very able manner, and listened to with close attention. At the close of the address, Mrs. Jamrach gave several clairvoyant descriptions, which were well received. On the Monday night we had another full church when Mrs. Jamrach gave a short address and several clairvoyant tests. We are looking forward with pleasure to her next visit.

BIRMINGHAM.

DURING the last two weeks we have been favoured with the services of Mr. E. Spencer, our former resident speaker, who delighted his congregations at the various meetings with his addresses and clairvoyance. On Wednesday, April 28th, we held a social and dance. Our room not being large enough for the occasion. Mr. Spencer contributed to the evening's enjoyment by rendering humorous and Shakespearean readings, which delighted our gathering. Other members and friends helped to carry out our programme, for which we thank them. The remainder of the evening was given to dancing, which was thoroughly enjoyed.

Thursday evening was occupied by Mr. Spencer, rendering selections from Ella Wheeler Wilcox, Longmore, Shakespeare and Whittier, which was a rare treat to the congregation. We look forward to his next visit with pleasure in October.

CHESTER-LE-STREET.

SPIRITUALISM having been attacked lately by a Durham clergyman, a lively newspaper correspondence ensued, in which Messrs. Barnes (West Pelton), Carter (Sunderland), and Lawrence (Newcastle) took part. Eventually the members of Middle Chare Society offered their Hall to Mr. Lawrence in which to reply, and also to deliver his lecture "Parsons, press and parasites," for Saturday night, April 30th. A good company assembled including a number of local church and chapel people. Mr. Lawrence spoke an hour and a half, dealing very fully with the lunacy and immorality allegations, and detailing several laughable stories relative to charges of fraud. The local press was represented, copious notes being taken and a good account promised. The lecturer told many things regarding the treatment of Spiritualists writers by the press, which even many Spiritualists do not know. A number of interesting and helpful questions followed. The whole of the proceeds were handed over to the League of Defence. Mr. Clayton, President of the Society, was in the chair, supported by friends from Pelton, Wallsend, etc.

KIRKCALDY.

UNDER the auspices of the local Society of Spiritualists, a special meeting was held in the Unitarian Church, Hunter-street, on a recent Monday evening, the speaker being Mr. R. Davies, of Manchester, a well-known exponent of the philosophy and phenomena of the Movement. Throughout the lecture of nearly an hour, the large audience listened with very keen attention as the speaker portrayed in

brilliant intensity the Biblical, medical, scientific, and historical aspects of the truths of Spiritualism. Mr. Davies, who is a racy speaker, gave one of the most interesting addresses heard at Kirkcaldy for some time. During the late war the lecturer rendered service with the troops. A return visit is expected in the near future. Davies was accompanied on the form by the president and the president of the Society, Mr. Forster Pathhead, officiated in a capable manner in the musical part of the service.—"FIFE FREE PRESS."

LEWISHAM.

THE social and dance at the Unitarian Hall on April 29th was a success. The artistes were excellent and Lewisham Society is to be congratulated on having access to so much talent. The ladies proved themselves on this occasion the superior sex, except for the pianist, Mr. Johnson, gentlemen entertained us from the platform. The recitations given by Mrs. Leechman were of the highest order, "The Song of the Wind" being very well rendered, giving a remarkable accurate imitation of the wind in all its various moods. The singing of the Misses Beale-Smith, Wallis and Jones and the playing of Miss Saunders were excellent, whilst the character song Mrs. Besan afforded much amusement.

Sunday, May 2nd, Mrs. Mary Gordon gave a vigorous address on the "Cur of life," pointing out the interdependence of humanity, followed by successful clairvoyance.

MACCLESFIELD.

SPECIAL propaganda services were held at Macclesfield Spiritualist Church on Sunday and Monday, April 25th and 26th. Mrs. A. E. Bentley, of Manchester, conducted the services, her addresses and clairvoyance were all that could be desired. On Tuesday, April 27th, to Friday, April 30th, Mr. B. Sowden, of Newcastle, the well-known exponent and demonstrator, conducted the services, and the fine addresses given through his control, Teresa Del Garda, the lady of the Veil, followed by some convincing and recognised clairvoyance and claimant descriptions, given through the controls Zaza and Teenie, will long be remembered by the crowded audiences which greeted him each evening. The meetings during the week will do much good for our Movement in Macclesfield. The President, Mr. Hurst, occupied the chair at each meeting.

HORDEN.

ON Saturday and Sunday, May 1st and 2nd, a successful opening was made in the Council Schools of the above district. The afternoon of Saturday was taken up with a public tea, over 200 were served with a very nice and comfortable meal. At night a public service was held under the chairmanship of Mr. R. Lowther, President of the Hetton Spiritualist Society. Mr. Lowther gave fitting advice to the officers and members, and asked them to walk hand in hand, and to use the great lever of love freely. We were privileged with the presence of Mr. W. Moody, B.A., of Chester-le-Street, as our speaker, who dedicated the Horden Spiritual Church to the keeping of God and the angel world. Mr. Moody gave a very inspiring and soul lifting address on "What is the good of Spiritualism?" which created a fine impression on the good company present. Afterwards, Mr. Moody gave excellent clairvoyance with beautiful and consoling messages.

On Sunday afternoon and night, services were held under the chairmanship of Mr. G. B. Browlee, of West Hartlepool, with Mr. W. Atkinson, of South Shields, as speaker. Mr. Browlee proved an excellent chairman, and congratulations are due to him for his first effort in such a position. Mr. Atkinson gave a splendid address on "Christianity and Spiritualism," and all were uplifted by his candid way of delivery. The members were delighted to have the support from surrounding districts, and all are hoping to build a church so that enquirers may be filled with intellectual food. The efforts of the opening have not been in vain, and thanks are extended to all who came forward to put their shoulder to the wheel in trying to establish the knowledge of truth.

BARROW.

UNDER the auspices of the North Lancashire and West Cumberland District Council, the quarterly meeting and rally was held at the Market-st. Hall, Dalton-in-Furness, on Sunday, April 25th. Mr. Dobson, the president of the District Council, occupied the chair. In the afternoon and evening, addresses and clairvoyance were given by the local mediums. Meetings were also held at the Spiritualist Church, Dalton, the first of these kind, on Monday and Tuesday, and on the whole proved a great success.

BATLEY CARR.

THE above church was favoured with a visit on Wednesday, April 28th, by Mrs. Attack, of Canada, who rendered two impressive services to full congregations, which were listened to with much attention. Her subject in the afternoon was "Man's inhumanity to man." In the evening, the subject was "The Fatherhood of God and the brotherhood of man," finishing with clairvoyant descriptions and psychometrical readings of a high order.

BEDWORTH.

On Sunday, May 2nd, the Bedworth Lyceum held special services. Mrs. Pearce, of Coventry, was the speaker in the afternoon, and in the evening Mr. Randle, of the Coventry Lyceum, assisted Mrs. Pearce with the service. The children sang well. Two of the Lyceumists sang a duet and the youngest Lyceumist in Fountain Group sang "Scattering joy and sunshine." Both were greatly appreciated. Miss Hanes officiated at the organ, and Mr. Rowe presided over a large audience. Many friends were unable to gain admittance. Grand collections.

BURTON-ON-TRENT.

A LARGE propaganda meeting was held in the Town Hall on Monday evening, April 26th, by the united efforts of all Burton Societies, as a reply to the many attacks that have been made against us by the different religious sects in the town. Mr. C. Glover-Botham was the efficient chairman and Mr. G. Woodward Saunders, of Reading (recommended by Mr. P. Street) was the speaker for the occasion. He delivered an eloquent and powerful lecture upon "The Gospel of Spiritualism" to a large interested audience. After the lecture, Mr. Saunders (who was billed to answer questions) was assailed by many anti-Spiritualists, questions being put and replied to readily, and he gained for himself well-merited applause. Before the lecture, a short musical programme was given by well-known local artists.

Soloists: Mrs. M. Egerton, *contralto*, and Mrs. Milward, *soprano*; organist, Master Walter Cox. Representatives for the Woodville Society came in goodly numbers to help forward our Cause, and we know the labour has not been in vain.

BIRKENHEAD.

ON Sunday, May 2nd, we had a red letter day. In the afternoon we had a full open session, and the congregation was excellent. At the evening service the Lyceumists gave a service of song, "My little comforter," under the conductorship of Mr. and Mrs. Thompson, the church being crowded, who appreciated the various items. The collection in aid of the church Building Fund was most satisfactory.

OLDHAM.

ON May 1st and 2nd we had a return visit of Miss Fitzpatrick, the young Yorkshire medium. Her clairvoyance both on Saturday and Sunday was good, but her address on Sunday evening was remarkable. The large congregation sat and listened in wonderment at one so young preaching the doctrine of Spiritualism, and they are looking forward to another visit from our young friend. All our services were well attended.

RADCLIFFE.

ON Saturday, May 1st, Mr. E. W. Oaten gave a lecture on "Spirit Photography" (illustrated by lantern) to a crowded audience. We had a splendid time, everybody being delighted, and it is the talk of all who were present. To Mr. Oaten we tender our thanks and also to Mr. Howarth who worked the lantern. We seem to have wakened up at last.

CARDIFF.

AT Northcote-street, on Sunday evening, May 2nd, the Lyceum conducted the service to celebrate their first birthday. Addresses were given by Mr. Williams, conductor; Mrs. Gray, guardian, Mrs. Stone, secretary, and Mrs. Speed, a member of the Liberty group. The following Lyceumists took part: Elsie Gray and Isobel Mist, duet; Florence, Edith and Edna Nesbit, Queenie Sellick, Marjorie Stone, Mabel and Marjory Chilcott, Molly and Mary Gray, recitations. There was quite a string of pearls, humorous and instructive. Great credit is due to the conductor for the way the children have progressed during the past year, and an address of thanks from the president of the church brought to a close a very happy evening. A collection in aid of the Lyceum summer outing was well responded to.

NOTTINGHAM.

A two days' mission was conducted at the Beaconsfield-street Spiritualists' Mission by Mr. Sutton, of Sheffield, on April 28th and 29th. This event has been eagerly looked forward to. Mr. Sutton's reputation having preceded him, and great things were expected. It is regretted that at the evening meetings many friends had to be turned away, all seats being filled. Many strangers to the Movement were present. In an earnest and simple manner Mr. Sutton, in short addresses, explained to the audiences what Spiritualism stood for, and then proceeded to describe arisen friends. Names, addresses, and dates presented no obstacle to the medium, and the

resultant success was remarkable. Mrs. Bonnington presided. It is felt that this short mission will have far reaching results.

LONDON.

A GRAND social and dance was held on Saturday, May 1st under the auspices of the N.L.S.A., which scored another success in aid of the Building Fund. Everyone was happy and jolly. Thanks are due to those willing artistes, Misses Vanderbeusch, Miss Thomas, and Mrs. Everitt, Mrs. Fergusson and Mrs. Redfern, and Messrs. H. Prior and A. F. Payne. Miss Kent very kindly officiated at the piano. Our vice-president, Mr. H. Pryor, proposed a vote of thanks, and Mr. Wilkinson seconded, which was carried in the usual hearty manner. The singing of "Auld lang syne" brought a very pleasant evening to a close.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information

PENDLETON:—Mr. C. A. LLOYD, 3, Sligo-street, Hall-street, Pendleton, Manchester.

Births, Marriages and Transitions.

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

TRANSITION.

WOOD.—In tender and sweet memory of the sunshine of our home, Charles Frederick Victor Wood, born September 24th, 1919, passed to the spirit life April 27th, 1920. Infant son of Mr. and Mrs. Charles J. Wood and grandson of Mr. and Mrs. John G. Wood, Birmingham.

ACKNOWLEDGEMENT.

WILL all kind friends please accept our heartfelt thanks for the love and sympathy, also the floral tributes which were given to us in our recent bereavement by the passing into the higher life of our dear little son.—MR. AND MRS. ASKINS, Plaistow, London.

THE HAUNTED HOUSE HASTINGS.

Mr. and Mrs. CURTIS (late of Nottingham), still reside at this famous old mansion, and will accommodate visitors for long or short periods during the coming season. Large Lounge, Dining and Smoke Rooms. Private Grounds, high, healthy sheltered position on the beautiful breezy downs. Close to Castle Cliffs, Caves, Sea-front, centre of town and Station.

BOARD RESIDENCE, 6s. 6d. per day. Friends are requested to secure rooms early to avoid disappointment.

MAN'S SURVIVAL AFTER DEATH, OR THE OTHER SIDE OF LIFE IN THE LIGHT OF SCRIPTURE, HUMAN EXPERIENCE AND MODERN RESEARCH.

By Chas. L. Tweedale, Vicar of Weston, Otley. A

Cloth, 582 pp. 11s. post free.

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

Society Advertisements.**South Manchester Spiritualist Church,**
PRINCESS HALL, MOSS SIDE.SUNDAY, MAY 9TH, at 6-30 and 8-15,
MRS. HULMES.MONDAY, at 8-15 Members' Developing
Class, MRS. EASTWOOD.TUESDAY, at 8, Public Circle,
MRS. FORREST.THURSDAY, MAY 13TH, at 3 and 8-15,
MISS WALLWORK.**Manchester Central Spiritualist Church**
ONWARD HALL, 207, DEANS GATE.

MAY 9.—CIRCLE for members only.

" 16.—MISS M. SANDIFORD.

" 23.—Circle for Members only.

" 30.—MISS F. MORSE.

Manchester Society of Spiritualists,
36, MASKELL ST., ARDWICK GREEN.**OPEN CIRCLES**will be held in the Rooms of the above
Society every Sunday Afternoon at 3
o'clock prompt.

Doors closed at ten past. All invited.

Collyhurst Spiritual Church,
COLLYHURST STREET.SUNDAY, MAY 9TH, 3, 6-30 and 8,
MRS. NUTTALL.

LYCEUM at 10-30.

MONDAY, MAY 10TH, at 3 and 8,
MRS. WORTHINGTON.WEDNESDAY, at 8, MRS. SMETHURST
SUNDAY, MAY 16TH, MR. GILLING.**Longsight Spiritualist Society,**
SHEPLEY ST., OPPOSITE PIT ENTRANCE
KING'S THEATRE.SUNDAY, MAY 9TH, at 6-45 and 8-15,
MISS V. WHALLEY.TUESDAY, MAY 11TH, at 8-15,
MRS. REECE.THURSDAY, MAY 13TH, at 8-15,
MRS. SHAKESHAFT.**Milton Spiritualist Church,**
BOOTH STREET, ECCLES CROSS.SATURDAY, MAY 8TH, at 7-30,
OPEN CIRCLE.SUNDAY, MAY 9TH, at 3 and 6-30,
MISS BENNETT.MONDAY, MAY 10TH, at 3 and 7-45,
MISS SANDIFORD.WEDNESDAY, MAY 12TH, at 7-45,
OPEN CIRCLE.**Moston Spiritualist Lyceum Church,**
ASHLEY LANE (nr. Conran Street
Car Terminus).SUNDAY, MAY 9TH, at 6-30,
MISS COLLINGE.SUNDAY, MAY 16TH, at 6-30,
MR. JOHNSON.**Pendleton Spiritualist Church,**
FORD LANE.SUNDAY, MAY 9TH, at 6-30 and 8-15,
MISS COTTERILL.

WEDNESDAY, at 3, MRS. VERITY.

THURSDAY, at 8, MISS GOODWIN.
Lyceum every Sunday at 2-30.**Bury Spiritualist Society,**
44, KING STREET.SUNDAY, MAY 9TH, at 3, 6, and 7-30,
MRS. BRIGGS.WEDNESDAY, MAY 12TH, at 3 and 7-45,
MRS. CASTLE.

THURSDAY, at 7-30 Members' Circle.

Coventry,

ARCADIA HALL, WHITE STREET.

SUNDAY, MAY 9TH, at 3 and 6-30, and
MONDAY at 3, MRS. TAYLOR-WOODALL.Circle every THURSDAY, at 8, at the
Co-op. Hall, Lockhurst Lane.**Society Advertisements.****Hyde Spiritualist Church,**
CLARENDON STREET.**BUILDING FUND.**WATCH stopped at 7hr. 57 min. 54 sec.
Opened and Certified by COUNCILLOR
TOM COOPER, MAY 1ST, 1920.**W.T.S. Progressive Thought Centre,**
114, SOUTH ST. (Room 2), EASTBOURNE.WEDNESDAY, MAY 5TH, at 7-30,
MRS. MANSELL.SATURDAY, May 8th, Private Circle,
MRS. MANSELL and MRS. HEATH.SUNDAY, MAY 9TH, at 11-15 and 6-30,
MRS. HEATH.

All heartily welcome.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.
Affiliated to the S.N.U.SUNDAY, MAY 9TH, at 11-15 and 7,
MISS F. R. SCATCHERD.

Lyceum at 3.

WEDNESDAY, at 8, MISS A. SCOGGINS

Brighton Spiritualist Brotherhood,OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.**SUNDAY AND MONDAY,**

MAY 9TH AND 10TH,

MRS. ALICE JAMRACH.

SUNDAY, MAY 16TH,

MRS. WALLIS.

MONDAY AND TUESDAY,

MRS. MARY GORDON.

Battersea Spiritualist Society,

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

SUNDAY, MAY 9TH, at 11-15, Circle

At 3, LYCEUM,

At 6-30, MRS. BLOODWORTH.

THURSDAY, MAY 13TH, at 8-15,

Address and Clairvoyance.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK RD., BRIXTON, S.W.SUNDAY, MAY 9TH, at 3, LYCEUM.
At 7, MR. G. R. SYMONS. Address.

SUNDAY, MAY 16TH, MRS. NEVILLE.

Circles: MONDAY, 7-30, LADIES.
TUESDAY, at 8, MEMBERS; THURSDAY,
at 8-15, PUBLIC.SATURDAY, MAY 15TH, at 7,
GRAND SOCIAL.**Church of the Spirit, Camberwell,**
THE PEOPLE'S CHURCH, WINDSOR RD.
DENMARK HILL STATION.SUNDAY, MAY 9TH, at 11 and 6-30,
MONDAY at 3, and WEDNESDAY at 7-30,MRS. HETTIE BUTTERWORTH,
of Barrow-in-Furness.SUNDAY, MAY 16TH, at 11, MR. ELLA.
At 6-30, MRS. E. MARRIOTT**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 9TH, at 7, MADAME
BEAUMONT-SIGALL.

SUNDAY, MAY 16TH, MRS. CLEMPSON

Society Advertisements.**SPIRITUALISM.****Sir Arthur Conan Doyle**

will deliver a lecture on

"DEATH AND THE HEREAFTER"

at the

ADULT SCHOOL HALL, PARK LANE
CROYDON.

On MONDAY, MAY 10TH, at 7-45

Chairman: Dr. ELLIS POWELL, LL.M.

Tickets 5s. and 2s. 6d. (numbered and
reserved). Admission 1s. 6d. and 1s.

To be obtained from

Mr. THOMAS COOK, 28, George Street,
Croydon.**Clapham Spiritualists' Church,**
ADJOINING REFORM CLUB, ST. LEE
RD., HIGH ST., CLAPHAM, S.W.SUNDAY, MAY 9TH, at 11, Public Circle
At 3 LYCEUM.At 7, Mr. LOVEGROVE, Clairvoyance
by Miss LEGGE.

SUNDAY, MAY 16TH, Mr. E. MEAL

Hackney Society of Spiritualists

240A, AMHURST ROAD.

SUNDAY, MAY 9TH, at 7, Mrs. A. J.
BEAUREPAIRE.SUNDAY, MAY 16TH, at 7,
MR. R. BODDINGTON**Hampton Hill Spiritualist Society**
3, HIGH ST. (close to Uxbridge Road
Tram Stop).SUNDAY, MAY 9TH, at 7,
MR. PRIOR.WEDNESDAY, MAY 12TH, at 7-45,
MRS. J. WALKER.SUNDAY, MAY 16TH, at 7,
MRS. BLOODWORTH.**Kingston Spiritualist Church**
BISHOPS' HALL, THAMES STREETSUNDAY, MAY 9TH, at 11, Mrs. J.
BROWN.Lyceum at 3.
At 6-30, MISS CONROY.WEDNESDAY, MAY 12TH, at 7-45,
MRS. CROWDER.**Lewisham & District Spiritualist**
Church.THE PRIORY, HIGH ST., LEWISHAM
(Cars stop at George Lane)SUNDAY, MAY 9TH, Mr. R. BOD-
DINGTON.

SUNDAY, MAY 16TH, Mr. T. ELLA

Manor Park Spiritualist Church
SHREWSBURY ROAD.SUNDAY, MAY 9TH, at 11, Service
Spiritual Development and Healing

conducted by Mr. A. MEAL.

At 3, LYCEUM. At 6-30, Mr. and Mrs. MEAL.

PULHAM.

THURSDAY, MAY 13TH, at 7-45,
MRS. MARY CROWDER.**Woolwich & Plumstead Spiritualist**
Church,

INVICTA HALL, CRESCENT ROAD

THURSDAY, MAY 13TH, at 7-45,
MR. NORTH.SUNDAY, MAY 16TH, at 7-45,
MRS. GEORGE.After service Members' Circle
Lyceum at 3. All seats free.