

AUG 14 1887



# 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. 1697—VOL. XXXIII.

FRIDAY, MAY 21, 1920.

PRICE TWOPENCE.

**Marylebone Spiritualist Association, Ltd.,**  
SUNDAY EVENING MEETINGS at 6-30 p.m. at  
STEINWAY HALL, Lower Seymour Street, LONDON. W.  
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SUNDAY, MAY 23RD, at 7, DR. W. J. VANSTONE.  
SUNDAY, MAY 30TH, MRS. GRADDON KENT, Clairvoyance.  
WEDNESDAY, MAY 28TH, at 7, MR. P. SCHOLEY, Clairvoyance.  
FRIDAY, JUNE 4TH, MRS. BROOKMAN, Clairvoyance.

**LONDON SPIRITUAL MISSION,**  
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SUNDAY, MAY 23RD, at 11 and 6-30, MR. G. WOOD-  
WARD SAUNDERS.  
WEDNESDAY, MAY 26TH, at 7-30, MRS. E. A. CANNOCK.  
THURSDAY, MAY 27TH, MR. PERCY R. STREET.  
FRIDAY, MAY 28TH, MR. ERNEST HUNT.

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At 3, LYCEUM. At 6-30, DR. ELLIS POWELL.  
WEDNESDAY, MAY 26TH, at 7-30, Meeting for MEMBERS  
AND ASSOCIATES ONLY.  
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**N. L. S. A.**  
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SATURDAY, MAY 22ND, at 7-30, WHIST DRIVE.  
SUNDAY, MAY 23RD, at 11, DR. W. J. VANSTONE on  
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At 3, LYCEUM. At 7, MRS. ROLLESTONE, on "Auras."  
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MR. H. BODDINGTON.

THURSDAY, MAY 27TH, at 8-15, MR. T. W. ELLA,  
Trance Address.

SUNDAY, MAY 30TH, MR. A. T. CONNOR.

WEDNESDAY, JUNE 3RD, at 8-15, MRS. IMISON, Clairvoyance.

SUNDAY, JUNE 6TH, at 7, MR. TAYLER GWINN.

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- MR. A. W. ORR, HON. SECRETARY, 2, WILMINGTON GARDENS, EASTBOURNE.

Contributions to the Memorial Fund are earnestly requested.

## AN APPEAL.

THE MEMBERS OF THE WEST BROMWICH SOCIETY earnestly appeal to all Spiritualists and sympathisers to assist them in erecting a much needed Church in West Bromwich. The ground has been procured and funds now required in order that the Building may be proceeded with at once.

The Members feel that, under existing circumstances the work desired is not being accomplished, as the building available in the town is the present place of meeting, viz., The Labour Church, and that can only be obtained on SUNDAY MORNINGS, MONDAY EVENINGS, and the Circle on THURSDAY EVENINGS.

All engaged in public work will, therefore, understand how the Society is handicapped, especially in not being able to have services on Sunday evenings, and the only way to overcome the difficulty is by erecting a building, and Members feel that this appeal to Spiritualists throughout the country, and to friends generally, will result in a substantial sum being raised to aid them to erect the same.

All donations, no matter how small, will be gratefully received, and should be sent to the Hon. Treasurer of the Fund,

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,697—VOL. XXXIII.

FRIDAY, MAY 21, 1920.

PRICE TWOPENCE.

## Original Poetry.

### In Memory of a Welsh Friend.

WE sang together in the long ago,  
Those dear old songs of home and love ;  
And never seemed those hours too slow—  
Now sing'st thou above.

When thy voice blent with mine in sweet accord,  
Thy sympathy and love were given,  
Mingling in harmony adored,  
And earth seemed heaven.

When in the long years coming I shall think  
Of Wales—its hills and song and tongue,  
Thy voice I'll hear, its silver link  
Like chimes just rung.

And dwelling in the ear of memory,  
This link shall keep our hearts as one  
'Mid all this cold world's misery,  
Till life is done.

Yet sorrowing, I must with spirit ears,  
List thy sweet song from yon fair realm,  
Telling of comfort when the tears  
Well-nigh o'erwhelm.

M. I. REES.

### "My Life After Death."

Series of Automatic Messages Given to the Cornish Circle  
by a Driver of the R.F.A.

#### FOREWORD.

The following series of "automatic messages" which were given to a small coterie of investigators in Cornwall, for the purpose of publication have named themselves "The Cornish Circle," were received from a driver in the Royal Field Artillery, who was killed in France at the battle of Loos. This message, which gives us a glimpse of the beautiful and wonderful spheres into which this soldier was so suddenly precipitated, should bring comfort and cheer to many who, during the great struggle now over, are bereft of those whom they held most dear.

CORNWALL, April, 1920.

#### FIRST MESSAGE.

FEBRUARY 4TH, 1920.

I wish to give you a message in relation to the beautiful sphere in which my soul is now dwelling.

I am in a wonderful and glorious zone. I recently passed into this lovely place, from one that I thought to be about equal, so surpassingly grand was it all and every way; but I found that my home now is far lovelier, far more beautiful, far more wonderful, than I had ever, or could have conceived. The inhabitants of this region are in perfect harmony and sympathy with one another.

I arrived here and was stupified by the grandeur which stretched before me. A minister, whom I once knew when with you, met me and conducted me before the ruler, and he spoke to me so tenderly and so benignly that I was almost overcome. He said, "Well done," and kissed me, and told me that there was to be a wonderful symphonic performance rendered in my honour by the musicians. Words cannot but pitifully express the sweet poetical rendering of a

melody of which I seem to have a faint recollection; it was played by unseen musicians. Imagine, if you can, ten million violins merged together in most perfect light and shade, a marvellous harmony of myriads of silver cornets, and a vast number of all kinds of harps. The cadences of this heavenly music rose and fell; also, above the whole, a wondrous arch of many hues, like a gigantic rainbow, seemed in some marvellous manner to intermingle with the tones of the music, and the whole effect transcends anything that is possible for one to conceive or imagine.

After this festival had terminated, I was received into a magnificent building that seemed to be moulded of the purest gold, where a mighty choir of ten thousand singers, whose voices rang out with astonishing clearness, joined in a great ode of thanksgiving, which thrilled us who listened with an unutterable sensation of rapturous delight and joy. The singers were clad in vestments of purest white, and the birds of this wonderful land joined in with notes of surpassing sweetness. The loveliest thing of all was the sense of rest which pervaded everywhere. It seemed to penetrate to the inmost parts of our being, and to fill us with a sense of peace and love which I cannot express. Indeed, I find it very difficult to express my new abode in terms; it passes all my powers of description, and the account which I give you is necessarily mean and insignificant compared with its wonderful reality.

The next place to which I was conducted was to a great temple, which was immeasurably grander and vaster, and more beautiful than any I had previously encountered. In this grand building, which seemed to be composed of the finest marble, I received from a regal personage my duties, emblazoned on leaves of embossed silver. On perusal, I found that I had been appointed as a messenger to those who were striving upward to reach the light, and I rejoiced exceedingly because it had been my ambition to become a helper to those who needed guidance.

The enjoyments of this radiant realm exceed those of my former habitation in the proportion as they exceeded those of your realm. Its sports and entertainments are inconceivably delightful. We have huge buildings in which we listen to the wondrous music, and in which our teachers give us instruction in various arts and sciences. The magnificent gardens and fountains are marvellous in their colour, and every conceivable hue of the rainbow seems to be incorporated in them. All the time, the air is full of sweet melodies which continually enchant us, in whichever part of this region we may be. We find considerable enjoyment in the contemplation of the myriads of scintillating birds which are ever hovering around and about us, and joining in the strains of the music with their unutterably beautiful song. We are told that the realms ahead of us are more beautiful still, and this it is most difficult to understand, because this realm seems to be perfection itself.

I have made more missions to the land of gloom, but I am unable to penetrate it very deeply, as I am not very far advanced towards the Centre of Splendid Light. I am able to assist those who are near the edge, and have aided some to gain the pathway which leads to the receiving spheres which are situated in the Realm of Light.

I now go to a lesson in one of the beautiful temples. I will come and give you many more messages concerning this radiant land.

#### SECOND MESSAGE.

FEBRUARY, 5TH 1920.

I wish to speak to you concerning the magnificent and beautiful temples which adorn this majestic realm. They are in height so immeasurable, that their roofs seem to reflect the beautiful colours of the rainbow, like gigantic

suns. Their portals are immense, and their aspect seems to impress one with the magnanimity and illustriousness of the Ruler of these surpassingly marvellous regions. Their windows are painted by the artists of this land, and the designs are inconceivably perfect and amazingly lovely.

In the centre of the temples, the floors of which are composed of myriads of beautiful stones, each one of which is unlike any I ever remembered seeing before (they seem to be alive, and the harmony of colour which they emit passes the most vivid description) are beautiful fountains which are ever changing, and which never retain for a moment fixity of colour. The temples are constructed of elements that are unknown to me, and they are so builded that they promote in me a sense of restfulness and peace in the same way as the sunset affected me when with you. The sunset, typified by these temples, is with us always, and is only a part of the wondrous delights that surround us. The temples are situate in lovely gardens, and the flora of these gardens is unique. The flowers are so beautiful, and the scent so delightful, that it would appear as if ten thousand roses are merged together to form one single bloom. Also, these flowers seemed to be composed of petals that never wither nor fade, and ever rear their magnificent heads in luxurious profusion. All those who desire to enter the temples do so freely. There is no custodian, and everyone who wishes may enter and gain knowledge from those who minister there. The loveliest music is to be heard in these temples, and this music it is which pervades the whole atmosphere of this region.

Teachers in these buildings are appointed, as in my former abode, by the Great King, and their gentleness and sweetness matches the quality of their wisdom. They teach us to become proficient in all kinds of subjects which are necessary to fit us for positions in this and other regions. I am receiving training which will fit me to minister to those who need assistance, and I have to learn that patience is the foremost essential. Our teachers tell us that our patience will be rewarded, and so we persevere in our endeavours to aid those who are struggling upwards. The elements which are bad are hard to cast off, and unless these encumbrances are avoided, the soul cannot break away from those grim regions which seem to have their counterpart in the evil habits which still linger in the newly arrived spirits. The end which is gained by the aspiring spirit is worth all the struggling, for there are many who welcome it and greet it with great exultation.

One of the most glorious pleasures of this land is the visions that come to us of the realms ahead. These visions are sent to inspire us to further attainment, else we are in danger of ceasing in our endeavours to strive upward, this place being so full of everything that militates against the desire for further advancement.

I found here some of my relatives who had passed on before me. They were delighted to see me, for we recognise instinctively our dear ones, there still remaining in us in some marvellous manner, the sense of knowing our friends, though they have little resemblance of their earth shape, being now radiant and beautified beings. They told me that they had known of my arrival in the receiving sphere and had taken every opportunity of drawing me onwards by the exercise of their wills.

I must now go to help one who has nearly overcome his character afflictions, and shall give him my aid in reaching one of the rest houses which are near to the gateway which leads upward to light and love.

### THIRD MESSAGE.

FEBRUARY 6TH, 1920.

I will tell you of the beautiful abodes in which we dwell. Their loveliness is so sublime that I have difficulty in expressing them to you.

They are unlike the dwellings that I seem to remember having occupied when on your planet. In the first place, they are all composed of a wonderful and beautiful rainbow-hued substance that defies description. It is like marble, but quite unlike any I previously saw or conceived. It is transparent, and through it are seen all the glories of the flowers, fountains and birds that partly comprise the beauties of this realm. They also are furnished in the loveliest manner with everything one could wish or desire. Those who so desire may have beautiful books dealing with matters

in which they are interested, for those things which delight us when on earth we here continue to enjoy, only multiplied beyond our most vivid imaginations.

In these dwellings we receive our friends and entertain each other with a description of our doings, and we spend also much time in them in silent meditation on Him Whom it is impossible to conceive.

Adoration of the Great King is indeed one of our most delightful occupations, and we are constantly reminded of His glory and majesty by our surroundings. The ministers who come from His palace are wonderful examples of His magnificence and divinity.

Each successive stage in our careers is replete with unknown delights. We find that everything that possibly make for our happiness surrounds us in an abundant quantity, and also when we are more fully taught we shall be able to apprehend more fully the world which now seem to be beyond our comprehension.

(TO BE CONTINUED.)

A number of communications received by the Cosmos Circle have been published by Mr. Arthur Stockwell, London, under the title "Where the Dead Live." 2/6.

## The Doctrine of Immortality: Its Basis in Man

LECTURE DELIVERED UNDER THE AUSPICES OF THE CALIFORNIA PSYCHICAL SOCIETY IN THE ODDFELLOWS' HALL, SAN FRANCISCO, ON DECEMBER 15TH, 1895, BY

J. J. MORSE.

OF ALL the problems in the universe, the greatest is man. Some construe him as the grandest triumph of Nature's activities, while others conclude that he is a victim of the circumstances that surround him. But if you penetrate into his inmost nature, you may conceive that it is indeed a triumph. From his nature and endowment even in his present limited existence, the mighty pulsing powers that are his, you may urge that he is constituted so as to profit by the past, and reach forward to greater unfoldments still.

Should you conclude that he is, after all, a failure, since he begins and lives so short a life, and then drops into the night of death and nothingness, well may you ask "Why was he brought here? What purpose does he serve? And if there be a purpose at all, why is his career so short? Why do you start from the sorrow and pains of life, finding no joy or satisfaction while here? Is it because you think that your life is quenched in the night of death, in the realm of which you say you have no knowledge, and concerning which many still deem it impossible to gain knowledge; nay, even concerning which some think there is naught at all to know? If so, why, then, you might well consider yourself a victim of the fate that makes you live and struggle, suffer and die, all seemingly to no purpose."

Should you, on the other hand, have the hope that there is something else, a life larger than the one now known, a future grander than the present, and this hope should fill your breast with its glory, urging you to do and to dare, no matter what the trials of the present may be, why, then, you are open to be asked the question, "On what do you build that hope surely and firmly? What foundation is there for it?" You are thrown back upon yourself, man, the greatest problem of the universe, to answer why you were brought here, what purpose there is in the scheme of things you serve while here, and what is the meaning, what the purpose, when the end of life comes.

Here, again, we must say that the only means of solving this problem must be by examination of the man himself. The only means of answering these questions must be through man's nature. And if, when that analysis is made, there comes no answer to your question, then, indeed, you will despair.

But we take it that there is an answer to man's hope of immortality within himself; that it needs but the right and proper analysis and methods of questioning to have that answer forth; and when the answer comes, in accordance with the nature of man himself, then the question will be put beyond all cavil, and the immortality of man based

what we find in man must and will stand secure for all the ages of the future. If not, it is idle to argue on the theme at all. The ground must be methodically laid before you. The method must be carefully considered. The results must be carefully gathered, point by point. The answer to that old query, "If a man die, shall he live again?" is too important to be left to chance, to doctrine, or to fancy. It must rest on firm ground. We shall propose, then, to show that this doctrine of immortality has a basis in man, to show that it is in harmony with three essential points: first, its possibility; second, its necessity; and third, its reality. If we can conjoin these three and blend them into one demonstration, then we can claim that we shall vindicate our position, that the doctrine of immortality has its basis in man, as we endeavoured to show you it has its foundation in the universe on a previous occasion.

The possibility of immortality is the first point we have to consider. What have we to look to? Man. But the physiologists will tell us that man is but a vital mechanism with functions continuing so long as the balance and harmonious action is maintained; that as soon as anything disturbs the balance of those harmonious functions, upon which the continuity of the bodily organisation depends, and when that disturbing influence has gone beyond a certain point, the mechanism begins to run down, the vital action finally ceases, and the man is dead. The argument is, that, as purely material mechanism, man may live so long as the balance of harmonious action can be maintained in the mechanism, and he will cease to live when that harmony in the mechanism is destroyed. Suppose just for the moment we argue that this is correct, that in maintaining the mechanism in perfect action, you may maintain the life of man. May not the science of medicine, then, well address itself to the purposes of discovering how to maintain this harmony of bodily function, how to keep the machinery well oiled and in proper working order, since so long as the functions of nutrition and assimilation can be sustained, bodily health can be maintained, and so long as bodily health can be maintained, the individual will continue to live? If this be the solution of human continuity, he who can solve the problem of keeping the machinery in order indefinitely, will insure mankind an immortality in the body while here on earth. This, we take it, cannot be done. At least, it has never been done yet. We must, then, argue that there must be other reasons for man dying than that which arises from the decay which stops the vital machinery. But what is this vital machinery, after all? The animal body. And this animal body is not the originator of certain of the phenomena associated with its existence. That it is, if it were, the originator of the methods of its nutrition and sustenance and maintenance, is true enough. But when you get beyond that point and it is remembered that the purely involuntary portions of human actions is transcended by certain voluntary actions on the part of something beyond the ordinary mechanism, the question assumes a new shape. We find there is something else attached to the animal organisation—that has a mastery over the organisation that is capable of direction and even guiding and influencing, to a certain extent, the voluntary functions which are always working in the body. This question, then, comes to us, "What is this something else?" But before we reach it, it is well to consider the man from certain other points. Roughly speaking, we may divide the animal body into bones, tissues, muscles, nerves, arteries, veins, and we may argue that all of these things are purely animal, that many of them, even most of them, serve precisely similar functions in what are called the lower animals. We must remember that these animal portions are constantly renewed by the organism assimilating the necessary elements to itself, but we are bound to inquire what is the source of that nutrition, sustaining the body? The only answer, of course, to the question is, that the human body is built up and sustained by the elements derived from its food supply, that those food supplies are derived from the world in which you live, and that, therefore, there must be an intimate relationship between the man's bodily organisation and the world in which man lives and by which he is supported. Following this proposition, it next follows that we have to begin with the existence of quantities that scarcely appear to be material in their character. That is to say, sensation, for instance, the manifestation of those

instincts which are peculiar to man and the animals around him, and unless we are willing to attempt something of the kind of argument we have introduced on the previous occasion, that all these things were primarily contained in Nature as a whole, we shall be confronted with the presence of qualities in this animal organisation that do not seem to be derivable from the ordinary sources by which that organisation is sustained. But here the materialists will argue that whenever you have matter in the condition known as the human body, you always have certain functions, certain natural and instinctive functions, associated therewith. But in saying this, the materialist has not explained their origin. He has merely told you what you know perfectly well by practical experience, and he may have "Professor" at the front of his name, but in merely telling you what you know yourself he has not in the slightest degree satisfied you, or explained how these influences came there. It may be necessary for him to invent a hypothesis, it may be necessary for him to talk about the "higher intellect," it may be necessary for him to speak of the "ego," or for him to refer to the existence of the "soul," or he may say intelligence is an attribute of matter, but he is only blocking the problem when he does this. We shall then have to ask him, "How did this soul get into the human body, and having got there, what are the connecting links that unite this unintelligible quantity that you call the soul with this more tangible article that you call an animal body?" The problem is not so easy. But we proceed a step further. Voluntary actions are the result of muscular actions through nerve excitement. The nerve has power within itself to produce the contractions, and is not influenced by any other matter at all. Unless we suppose this, there is not any explanation for the phenomena of involuntary or functional activity. Suppose that a nerve has a self ability to produce muscular action, whence comes the intelligence to the nerve which makes it capable of discriminating whether a man shall lift his foot or move his arm? Let us follow that nerve, go to where it ends, and ask whether, at that end of the line is the seat of the intelligence that moves through the line, and that by the exercise of its power upon the muscular system causes any of the actions referred to. Now, as the nerve motion causes certain things to be done by the human organism, we shall have to assume that the power to originate the result must lie either in the nerve, or where the nerve originated. But, here again, possibly, the materialist would say these phenomena of muscular action do result from an exciting cause in the brain, which cause, sending pulsations, wavy motions, down a certain nerve, affecting certain centres of that nerve, which in turn affect others and produce the phenomenon. The result of this would be muscular action as the result of nervous excitation, and we should have nervous excitation as the result of certain changes in particular portions of the brain. But here we have plainly four things to know. First, the body as a whole; next, the muscles by which that body is actively controlled; thirdly, the nerves which excite the muscles; and lastly, that question, greater than all the rest, the cause that excites the nerve which controls the muscles which moves the organism. What is the cause behind all this? The possibility is that there is something in the man capable of exciting the nerve, which is capable of controlling the muscle, capable of moving the organism. And the old question again comes to us, what is it that does it? You may call it self-consciousness; you may say it is the spirit; you may call it by whatever term you choose. The fact is the only thing that we are contending for, though we have not yet reached the point of demonstrating the existence of this alleged fact. Is the existence of a self-conscious power within the brain, which manipulates the brain, and excites the nerve and muscular organisation, a fact? If so, we are groping nearer the possibility of immortality as based in man, for here we have something that is at least superior to the organisation, that can and does control and direct the organisation; and that which can control the organisation, move it, shape its course as it will, must be superior to the organisation. Here, then, is a problem: Can that which is controlled produce the power that controls it? In other words, Is the self-consciousness of the individual a product of brain formation only, or is it the outcome of something different and superior thereto?

If we are to admit the existence of something greater than the organisation, we must also admit the existence of a condition on which that something greater depends, for this something greater will need to be ministered to just as certainly as the something lesser requires to be ministered to, and if you admit, as indeed you must, the condition necessary for the existence of a physical organisation, you must also admit the necessity for the condition to minister to the something within the organism.

But the possibilities go a little farther, if you please. Man not only has the power of controlling himself, but he has the power of comprehending the conditions that surround him. May we say that he is living beyond them because he can understand them? Not only can he understand them, but you know by practical experience that he has control of the conditions that surround him. If there is a possibility of his being so much master of his condition, could we not, thus admitting, give him a greater nature, invest him with greater powers, and insist upon it that he must be something greater, and not altogether derived from the material organisation in which he is existing to-day? The possibility of immortality must rest upon the fact that his higher conscious self must be greater than the organism it controls.

[TO BE CONCLUDED.]

## What the Papers Are Saying.

### A Glance Through the Press.

James Lawrence.

THE past month has witnessed two great changes in the opposition. Newspaper references have been reduced in number, and their tone modified in many instances to almost apologetic dimensions, and in practically all, to an acceptable tolerance, although here and there the old spirit breaks through. I noted Mr. S. Freakley-Brittain's letter in *THE TWO WORLDS* of April 23rd, and quite appreciate the situation. His position is but similar to that of scores. I thank him for his efforts to obtain a public hearing, and trust that in the bye and bye he will be successful. My offer to lend cuttings to interested readers has been taken advantage of by about a dozen persons, and I trust the number may be doubled next month.

Undoubtedly, the man of the moment is still Sir A. Conan Doyle, many newspapers reporting or referring to his recent lectures with commendable fairness. "The Bristol Times and Mirror," of April 21st, devoted nearly a column to a report of Sir Arthur's lecture in the Colston Hall, Bristol, together with a reference to the chairman, Mr. E. W. Oaten. Mr. Oaten referred to the fact that Bristol was his native city, and where his father passed away in 1911. At the moment of his father's transition, Mr. Oaten was speaking in Sheffield, yet, within eight minutes of the change, he saw him beside him on the platform, thus giving speedy and definite proof of his power to bridge space.

"The South London Press" gave a favourable report of the meeting at Goldsmith's College, New Cross, while the "Bath Herald" dealt equally fair with the one held in the local Assembly Rooms, and the "Daily Telegraph" and "Globe" with those at Marylebone and East Ham respectively. At Bath, the Rev. H. W. Doudney made a spirited but ill-reasoned reply, Biblical infallibility and vicarious atonement constituting his chief planks.

According to the "Western Daily Press," a Northumbrian, a Yorkshireman and a Somersetshireman, made futile attempts at a special meeting to upset Sir Arthur's position. The report dubs it a "great" meeting, but if it was so, the fare provided was very commonplace. In the "Literary Guide," for April, Mr. Joseph McCabe, in an article to set himself right with his fellow rationalists, expresses himself in far from dignified or explicit terms. Much might have been left unprinted.

A close second in popularity has been the Bishop of Lincoln, his Stamford Memorial Sermon arousing much discussion, "The Sheffield Independent," "The Yorkshire Post," "Pall Mall Gazette," "The Sunday Times," and the "National News" being amongst the papers dealing most

fully with the Bishop's statements. On the whole Grace was favourable, although claiming to remain unconvinced. He anticipates a revision of the Prayer Book which, he thinks, is overdue. "The Sheffield Independent" also contained a sympathetic report of an address by Percy Street in the Tivoli Palace, Sheffield. A bridge to successful clairvoyance by Mr. Sutton was indicated. Father Thurston, the successor to Father Benson in the "slay it dead" brigade, secured third place in the relegation. Shaking the dust of Caledonia from his feet, he betook himself to the towns of Lancashire and York, but, as in Edinburgh, found he had not matters all his own way. At York, timely and relevant leaflets had been prepared, and willing workers acted the role of distributors. Action like that should mark the track of all true spiritualists. Lady Sykes presided at the York meeting, and her remarks established unbounded faith in Father Thurston's knowledge and abilities. We who know both Spiritism and him place a different value upon him. "The Yorkshire Herald" reported briefly, and briefer still was the "Yorkshire Post." "The Bolton Evening News" was also given its notice of the visit to that town, but gushingly eulogised. Somehow, the Rev. gentleman reminds me of a certain New Testament pioneer. He has developed a bitter hostility towards the Rev. G. Vale Owen, as his article in the "Herald" of April 10th shows. In his anxiety to condemn, he cannot conceal his uneasiness as to the impending danger to himself and his class resulting from the rapid and uncontrolled growth of this great thing. He convulsively criticises Owen, Mrs. Wallace, Dr. Crawford and others, and in that space would allow quotations. However, my readers can be read by any caring to send for it, as also can a number of cuttings from "The Church Family Newspaper" wherein a London clergyman, the Rev. A. V. Magee, has been tilting at the Vicar of Oxford. So far, similar contributions have appeared, and although they betoken a prejudiced and ignorant disposition, show clear reasoning from the one standpoint.

In the issue of April 23rd, there is a lengthy editorial in which several useful ideas are expressed, but unfortunately spoiled by the introduction of the "other Canon Barnes is cited as a witness for the prosecution" those who know his writings will appreciate the value of the evidence even to his own side. "So long," he says, "leading experimental psychologists and leading men refuse to accept the Spiritualistic theory, it is a superstition for the mass of men to do so." Now, is that wonderful of Mr. Editor? Sea horses would not be in it with the prancings of his brain as he set down the extract from the worthy Canon. But it has always been so. Those in high or privileged places are the first to see while great revelations are being carried out. A voluminous correspondence has been going on mainly on one-sided, although a brief reply has been allowed to Mr. Hardy, Plymouth. Just as I write, the postman has brought me a batch of cuttings, among them one from the "Bristol Times and Mirror," dated April 30th, in which Sir A. Conan Doyle most trenchantly and definitely disposes of Messrs. Magee and Barnes. It made me whistle a lively tune as I read the champion's letter.

Symptomatic of the perturbation affecting this representative journal is the fact that over a dozen cuttings from it have reached me this month, comprising articles, letters, etc. For several weeks "The Bristol Times and Mirror" has been kept busy. Able original explanatory articles have appeared above the signature of Irene Toye Warner, F.R.A.S., with more to follow. The last one dealt with Materialisations, while in the next direct voice will be under consideration. A wealth of criticism has been launched, but to little purpose. It was to be looked for, a canon has bustled into the arena after boiling down a foot and a half of printed matter and could only ejaculate "as you were." Anonymity, as usual, was to the fore, but every aspirant to vicarious notoriety suffered eclipse in turn. Well done our Southern defender.

Devonport has been the scene of a little Anglican church storm, which has not enhanced the credit of a certain Rev. L. E. Binns, vicar of St. Michaels. Preaching on Easter Sunday, he seemed to lean towards toleration in judging psychic phenomena, but when attacked in the "Western Morning News," he practically did a "bout de

turn. His frightened jerky apologies only made matters worse, bringing an even more stinging reply. So thus they fight one with the other, both yapping in prejudice and uncertainty at the only thing which can bring light and hope into the lives of men. The shade of Baxter, the end-of-the-world prophet, seems still to hug the sanctums of "The Christian Herald;" at any rate, much of that paper's rhapsodies smack of his influence. In the issue for April 8th appeared a short account of a sermon by a Manchester clergyman, the Rev. J. J. Wilson. With a mercifulness that was, perhaps, unintentional, the report was brief, but was enough to give one the "shivers." Speak up, Burns, shout in their ears your cry, "Oh, would some power the ciffie gie us, to see oursels as ithers see us."

Dr. Hastings is patted on the back for a sermon he delivered in Holborn Free Church, Aberdeen. I like Dr. Hastings, but that deliverance makes me fear that too much coddling has turned his brain. Still these are the small things, the "big gun" to report was the Rev. A. C. Dixon, B.A., D.D., late of the Metropolitan Tabernacle. There are two pages of the stuff, and that, too, with paper so expensive. I wrote, requesting evidence as to a few statements advanced by all these preachers, but, up to now, have been refused recognition. I will lend this, too, as it demonstrates what sort of drivel these editors dignify as "remarkable" sermons. A similar conglomeration of misstatements and hysterical foolery is reported in "The Sunday Evening Telegram," of May 2nd, as emanating from another well-known free churchman, Dr. Horton. All seem to yearn for an innings in the mad and hopeless game of discrediting Spiritualism.

The Rev. C. B. Foy, West Kensington, is obsessed with one idea, viz., that all spirits are lying ones. A two column article in "The English Churchman," of April 22nd, is full of nothing else, save a closing sneer at Sir Wm. Crookes' record respecting "Katie King." Concludes this self-elected referee, "Such is the story, a spirit appears, she is built up of elements drawn from the medium, and this departed spirit came on a mission to tell children stories to amuse." Apparently, it amuses HIM, so THAT much interest has been aroused. A different tale is told in the "Universe and Catholic Weekly," where Bishop Vaughan tells a weird story of "devil possession" at the Archbishop's House, Westminster. The whole yarn is vague and unreal like, and leaves one wondering how many of these high religious dignatories are really mentally sound. Still another version of opposing evidence comes via the "Middlesex County Times," which reports that the Rev. J. B. Nichols, a London Congregationalist, objected to the pleasant times spent in the spirit land. One cannot please everybody. Let me sandwich a little gem in here. In the "Daily Graphic," of April 10th, Mrs. L. Kelway-Bamber had a sensible appealing article entitled "Why Spiritualism Appeals to Women," which called from A. L. Hilton a short letter containing R. L. Stevenson's cheering lines:

"He is not dead, this friend—not dead,  
But in the path we mortals tread,  
Gone a few trifling steps ahead,  
And nearer to the end."

The April issue of "The Interpreter" contains a few commendable passages relative to Dr. Crawford. One paragraph sets forth the uncertain spirit of even sympathetic onlookers, viz., "The consolation of the convinced Spiritualist is no substitute for fundamental faith." Perhaps some day they will understand. A strange scene was witnessed, as described in "The Glasgow Evening Citizen." At a meeting of the Glasgow Presbytery, when the Rev. W. A. Reid, late of Maybole, proposed that a committee should be appointed "to enquire into the alleged abnormal psychic phenomena so much in evidence just now." By 36 votes to 7 the motion was lost. The discussion makes interesting reading.

"The Evening Telegraph and Post" also referred to the matter, giving Mr. Reid's "five points," the fourth being particularly interesting. It is, "The majority of the Spiritualist Societies are neither anti-Christian nor anti-moral, their meetings being opened with prayer, and generally Bible readings." They are coming to it, realising that it is the organised Movement that should be respected, and not the often too obtrusive private exploiters. That there is

a lack of unanimity in the clerical field, is evidenced by a letter in the "Life of Faith," signed Alfred Porielli, wherein he trounces a clergyman upon his ignorance of Greek terms relative to the "dead" being "asleep." Interesting physical phenomena are, according to "The Daily Mirror," disturbing Parisians; tables career round the room, glasses bound from shelves, etc. I am promised a fuller account of these things. The same paper cites a story relative to an American musician being coached by the spirit of Mme. Patti. It does seem strange why these common happenings should excite staid journalists so. The oft quoted, but seldom tested "telepathy covering all" theory still finds supporters. It was trotted out by the Rev. W. R. Turner, of Ecclesfield, on April 11th, at Sheffield, so states "The Sheffield Daily Telegraph." Much assertion, but little experiment. "The Daily Dispatch" was offensively suggestive on April 6th, when reporting a Grimsby skipper's wife's dream. Said the report, "Spiritualists will not be slow to make capital out of the vision of Mrs. Lax," etc. When will they rise above their own sordid ideas?

There was a thoughtful, although braided, article in "Pearson's Weekly" of April 10th, by one, H. L. Boyton, wherein hypnotism was suggested as the basis of much of our phenomena. Much could be written round the following extract, "There is no trickery about it, but there is more fraud going on in Spiritualistic circles by the use of hypnotism than most Spiritualists will admit." One, Michael Leaky, waxes warm over Mr. Chapman Cohen's references to Roman Catholicism, in "The South Wales Daily News." Although Mr. Cohen is no friend of the Spiritualist, I am pleased that he drew forth the claim that "in days of persecution, tyranny and torture they (the Catholics) fought for their faith." So do we, in the face of those same boasting Catholics and their fellow Christians. Somehow, the little "mote" hides the big "beam." Plumstead Spiritualists received a fair notice in the "Kentish Independent," of April 30th, relative to a christening ceremony by Mrs. Neville. It must have been beautiful. Coventry seems destined to have an anti-Spiritualist campaign, i.e., if the Rev. W. Clements had his way. His magazine for April contained much fulsome stuff, which, no doubt, the "faithful" will swallow. Several papers, among them "The Daily Sketch," comment, without giving grounds, upon the recent shooting of a doctor in Church. They stated that "the assassin's mind was unhinged through Spiritualism." Our leaders have here a solid case for investigation, I think.

"The Evening News" reports an interesting case of psychometry, where bones said to be 1,000 years old, yielded up corroborative information, while the "Eastern Morning News" devotes fifteen inches to an account of successful clairvoyance by Mr. W. R. Sutton at Hull. "The Stratford Express" favourably noticed an address by Mr. Ernest Meads, at Plaistow Town Hall. "The Dundee Advertiser" an interesting case of automatic writing at Perth; the same paper gave a very sympathetic account of the passing of Mr. J. M. Stevenson, Dundee; "The Western Daily Mercury" published a couple of letters dealing with a clairvoyant description of a deceased Plymouth vegetable vendor; "The Daily Dispatch" noticed, although briefly, Mr. Joe Dickinson's descriptions at Manchester; "The Daily Mail" a favourable sermon by the Rev. H. Blyth, Weymouth, and "The Daily Telegraph" inserted a letter from R. W. Northwood, which was a crushing rejoinder to Marie Corelli's recent bitter outpourings. "The Sunday Mercury" continues to publish Mr. Lethem's able articles, and in one issue inserted a letter from Mr. Stuart Luciene, a Birmingham illusionist, who refuses to accept the genuineness of Mr. Hope's photographs. Well, why won't he and his kind settle the question once and for all? Chester-le-Street (Durham) had an outbreak, caused by a sermon by the Rev. J. S. Nightingale. I went out, under the auspices of the League of Defence, and had a good meeting, but the parson did not turn up. My space is exhausted, but not my matter. However, I have made the selections as judiciously as I could, encouraged by the many expressions of thanks which I have received.

THERE is no enduring poverty except lack of character, purpose and determination—H. KAUFMANN.

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FRIDAY, MAY 21, 1920.

## WHITSUNTIDE HOLIDAYS.

The "Two Worlds" Office will be closed on Whitmonday, May 24th, also from noon on Wednesday 26th for the rest of the week. Secretaries will please note that **NO REPORTS** will appear in the "Two Worlds" for next week; none can be used if sent.

## A Historic Seance.

THE coming of Whitsuntide is of especial significance to the Spiritualist, for it is connected in legendary fashion with the wonderful outpourings of Pentecost, so dear to the heart of the traditional Christian, and so far beyond his experience that it requires abundant faith to accept the record.

"And when the day of Pentecost was fully come, they were all with one accord in the one place. And suddenly there came a sound from Heaven as of a mighty rushing wind and it filled all the house. . . . And there appeared unto them cloven tongues like as of fire and it sat upon each of them, and they were all filled with the Holy Spirit and began to speak with other tongues as the spirit gave them utterance."

So runs the story of the historic seance. Let us imagine the position—a company of enthusiasts, chiefly of an ignorant, uncultured type, who had grouped themselves round a great leader, and in whose presence they had witnessed much psychic phenomena. Martyrdom and persecution (in which one of their own number had taken a leading part) had resulted in his ignominious death, and he had been laid in the tomb. Since his death, however, there had been spread abroad the story of his reappearance to two women and to a large company, and there had grown up amongst his followers a belief that he still lived, and could manifest his presence to them. Mayhap, they recalled a conversation, "I will not leave you comfortless, I will come to you." And so, finding strength in each others companionship and comfort in mutual support, they clung together till the eagerly expected time when he would come again.

Had you suggested to any of them that such coming was other than a material one, they would have smiled upon you with benignant pity. They had been trained in Jewish traditions, and a Messiah with an earthly kingdom was still their ideal. Who shall blame them? There are ignorant masses to-day who live in the same imaginary materialistic world of thought—nothing is real save that which can be seen and handled, weighed and measured. Or had you suggested that this "second coming" would be delayed beyond the period of their own lives, your suggestion would have been met by an impatient scowl. "I will come to you." And so for some time they clung to one another in order that they, unitedly, may meet their arisen master.

All this led to harmonious association amongst them. The idea dominated them all—even the scruples of the cautious. Thomas had been set at rest—he would come again. THEM, and it was theirs to await him. No other thought was in their minds, they cultivated an attitude of patient expectancy. We know to-day that these factors are due to psychic phenomena. Harmonious association, peace, concord, optimistic expectancy and confidence in the power of the spirit are assets to any seance. If the medium was there (and that had been many times proved in the case of Peter and others) the conditions were ideal, for the company were satisfied by many promises that one who had loved was alive and active on the inner side of life, would seize any opportunity to manifest his presence to them. And so it was!

On Sunday next, thousands of congregations will gather in ornate buildings to engage in a form of service which has been elaborately detailed in a book, to listen to sermons which have been carefully prepared beforehand and utter prayers which have been euphonistically composed and daintily printed, and we venture to suggest that the minds of the men present will have their minds chiefly occupied with the latest fluctuations of the stock and share market, the incidence of the excess profits duty, or the probability of that 50 per cent. rise of wages, failure to secure which will participate a strike, whilst a majority of the ladies will engage in idle chatter about Mrs. Somebody's new hat or last season's dress, the difficulties of securing milk for the forthcoming visit to the coast, and when the worshippers homeward wend their way, not one of them will be found to express surprise that the Pentecostal outpouring did not recur in 1920. Will the faith of Paul apply to them? "Jesus Christ, the same yesterday, to-day and forever." If such a scene as happened on that historic Pentecostal day 1900 years ago should take place at Canterbury or St. Paul's on Sunday next, the most surprising people in the whole world would be the Christian worshippers there assembled.

And yet Pentecost has been repeated in Britain—once but many times in this generation. Some of us have felt that rushing wind, have even handled those cloven tongues of fire, and heard unlettered, unsophisticated men and women, who could not talk pure English, hold conversations in foreign language with those who understood them. We have taken down phonetically these linguistic messes and found they were translatable into Hindustani or Italian. "The same yesterday, to-day and forever."

The sceptic may ask us, "Do you then believe in the big Bible stories recorded by no one knows who, and no one knows when?" Well! we have seen similar phenomena, and we very much doubt whether a people ignorant of psychic law could have prepared so excellent an account of a seance, every detail of which conforms to the findings of modern experience, unless they were relating what was actually true or had at least some substantial basis on which to erect the story. How is one to account for the wonderful parallel without granting a basis in fact. That the Whitsuntide Festival is a conversion from a pagan one may be quite true, and yet there must be a point and purpose in such conversion. Shortly, the Lambeth Conference will meet to discuss the reality and wisdom of Modern Spiritualism, and in hundreds of homes between now and then the phenomena of Pentecost will be repeated; strange as it may seem, not even God Himself will change His ways to please the Bishops, despite their desire to teach Him to do business!

God's hand is not shortened, His laws and His love will not vary. If the gates through which His messengers come and go have been closed, then, paradoxical as it may seem, the guilt of closing them lays at the door of a materialistic religious (?) system which has substituted creeds for direct vision, blind conformity for open vision, and historic ceremonies for the outpouring of the spirit. Sad it is, indeed, when their blindness the leaders have no other greeting than modern Pentecostal showers than priestly anathemas.

Yet there is hope, the faithful few still wait in patient expectancy and are winning to their sides the few of like minds and fuller hopes who are dissatisfied with the traditional spiritual soporifics of to-day, and are longing for the fuller spiritual outpouring. Let us take courage, and let us on to-day, for to-morrow is surely ours.



## CURRENT TOPICS.

Another Critic.

THE Rev. D. J. Hiley is the new president of the Baptist Union, and at the conference of this denomination, holden at Birmingham recently, this gentleman (whom we have often sat under) unburdened himself against spiritualists and Spiritualism. Such complimentary remarks as "neurotic mediums," a "pitiable revival of necromancy," and so forth are poor veeners with which to disguise the truth.

Transparent Ignorance.

HE tells us that "few will fail to notice how a congregation lost interest and became languid if the preacher talked about heaven and hell." So he talks about Spiritualism which people are interested in. It does not seem to strike the Rev. Mr. Hiley that the congregation has quite made up its mind that the preacher knows nothing about heaven and hell. They don't want the former as generally pictured and they know the latter doesn't exist, and hence, when the preacher talks about them they know he is but disguising his ignorance. One can understand their lack of interest.

Authoritative Contradictions.

IT is surprising to note the contradictory statements of the clerics. Mr. Hiley tells us that "if it were true, it would be a melancholy negation of all that Christ made known about our blessed dead." Will he kindly tell us how much was made known? Paul told us much more than Christ; the latter seems to have carefully avoided the subject, and this would be a valuable example to his modern representative. The learned Canon Wilson in his latest book makes the frank confession that "we know there is an after life," and "we know there is a judgment," but apart from this he admits that Christianity knows nothing about after-death states, though it infers much.

Ignorance is no Authority.

AS between these two representatives the public may take its choice, remembering that the most difficult thing for an authority to say is, "I do not know." Mr. Hiley tells us, "Oh, yes! I have been to seances," but judging from his remarks, he appears to have gone to some trouble to select the worst he could find. He was not enamoured of the methods of the mediums or of the results, but perhaps they had been brought up as Baptists, and our personal experience tells us that early training is not easily out-grown. Mr. Hiley tells us that "the Spiritualistic stunt is nothing more than a deadly heresy." So now we know! We shall expect the Rev. gentleman shortly to embark upon a good old Christian "heresy hunt," but we would prefer the humanitarianism of another European war.

Retaliation.

WE have no doubt that with far better reason we could say far worse things about Mr. Hiley's religious opinions, but believing that charity is a spiritual virtue, we refrain. We would rather suggest that on Whit Sunday he make an effort at his church to gain a repetition of the Pentecostal outpouring. It would be a surprise to him, should it happen, and we should share his surprise. The early disciples were not afraid of the seance-room, but then they had no theological training, and had not been ordained. That appears to make a tremendous difference.

There are Others!

WE regret to hear of the languor of Mr. Hiley's audiences, especially as we know him to be a vigorous preacher, but may we suggest that the Rev. Vale Owen's million a week audience are not languid. They are eagerly looking forward even on Sunday for the newsboy. They do not mind listening to the man who knows, and our friend might take the hint. Listeners crowded round one of old, "for he spoke as one having authority, and not as the scribes."

"Rita's" New Book.

HAVE you seen "Rita's" new book, "The Truth of Spiritualism"? The author comes down solidly upon our side. She tells us that "the heavy curtain of doubt that has so long hung between the two worlds, parting the here from the beyond, is slowly lifting and revealing what our own fears have kept from us." And again, "Spiritualism has succeeded in showing that life is continuous after death." A very practical book which we can supply at 3s. 10d. post free.

## "Good-Night," not Good-Bye.

## The Passing of an Old Worker: John Campbell Macdonald.

AS briefly announced in our last issue, we have to record the passing of the veteran, John C. Macdonald, which occurred at 44, Delawney's Road, Crumpsall, Manchester, on Monday, May 9th, at 1-30 a.m. in his 83rd year. For some months his health had been precarious, whilst his sight had nearly gone. A month previous to his passing he had sent for Mr. Oaten and entrusted to him the committal of his body to mother earth, adding, "I want no fuss—no needless ceremony; let quiet and dignity mark my exit. I feel that my work is done, and I am content." So passes into the larger life one of the faithful souls who carried the flag when ability and grit were necessary to range oneself on the side of the spirit world, and one can imagine the scene of welcome when he rejoined the devoted band who had preceded him to spirit life.

He was born in Edinburgh in September 1837, in a block of tenements in Gillie's Land, which property has been long ago demolished to give breathing space around the old Palace of Holyrood. His father was a coachsmith and a wanderer of Irish nationality and with inclinations towards Roman Catholicism. His mother was of a Lowland Scottish family, but neither seemed to have imparted to the young mind of their son any particularly strong religious tendencies, and his education, religious and secular, was left to his own immature discretion.

He commenced work at seven years of age, was apprenticed at four years later to a French polisher, and after serving three years, he became a journeyman in more senses than one at the age of fourteen. Paucity of education was in some senses made good by his being an omnivorous reader, whilst the wandering habits of his father reproduced in the son, brought him into contact with masses of men in various places. At nineteen years of age, he had visited most of the great industrial centres of England and returned to his native town to settle down. He now married—the knot being tied by the minister of the U. P. Burgher Church, who had baptised him and married his parents. This gentleman endeavoured to persuade him to join the church, but John's sceptical mind and argumentative disposition soon repelled the attempt. This trait of his character allied to a sharp tongue where creeds and dogmas were concerned, often led his shopmates to unjustly accuse him of atheism.

In the early sixties he came again to England. His life steadied itself, he took to deeper reading, and abandoned the drinking habits which had marred his early years, and became an abstainer, but as yet had taken no positive stand on religion. With yearnings toward spiritual life, his vigorous intellect and independent nature refused to accept confessions of faith which violated his intellect. He, however, took up temperance work, and did much useful work upon the platforms of Bands of Hope and the U. K. Alliance, the physiological aspect of the temperance question being his favourite topic. The loss of his favourite child of 14 years in the year 1868 was a heavy blow to him, and a series of lectures by Messrs. Fowler and Wells, phrenologists, during their first British tour, caused him to take up the study of mental science, mesmerism, etc., and this led to his contact with Spiritualism for some time as a doughty opponent.

A deal of physical phenomena which he witnessed at Bradford, Yorks., left him unmoved, but he was puzzled by a number of dream visions and premonitions which had come to him many times in his life.

In 1870 the health of his dying wife caused him to return to Edinburgh, hoping that the change to her native air would assist her, but within a few months he was stupefied by her death. His sorrow found a legitimate and praiseworthy outlet in work, and he became a lecturer for the I. O. G. T., and toured practically every town and village in Scotland.

In October, 1873, he attended two trance lectures delivered through Mr. J. J. Morse, and as a lecturer himself he was convinced that no man breathing could produce such varied matter and so many evidences of varying personality as were then apparent, and he became convinced that the claims made were the simplest explanation of the phenomena. He contracted a second marriage in 1874, and came to England. In '77 he became agent to the Stockton-on-Tees Temperance Society, and through his friendship with Mr. H. Freund had the pleasure of sitting in a number of circles with Mr. J. J. Morse, where he listened to the philosophy of "Tien," the subtle pathos and wonderful witticisms of the "Strolling Player."

It was not until 1880, however, when having migrated to Kirkcaldy, he attended a seance at a house of Mr. Alex. Duguid, and was told of the psychic powers he possessed, that he took the subject seriously. A circle was formed in the house of Mr. John Robertson, merchant, which he regularly attended for some months. Gradually, conviction was growing, and presently, when sitting at home with pencil and paper, automatic writing and drawing came to him. This was followed by inspirational speech, and then came the revelation in the form of clairvoyance and clair-audience, giving him the power of not only seeing, but questioning and arguing with his spirit visitors. The touch of his hand, too, gave life to tables and chairs, but the bent of his mind was always towards the philosophic side of Spiritualism, and he addressed a number of public meetings in Kirkcaldy, Glasgow, Manchester, Liverpool and Bradford. From 1884, he took up the work regularly, and there are few parts of the country in which he has not advocated our claims. From Dundee to the Channel Islands he could always command an audience, while his clever phrenological readings proved a good aid. He was a speaker of fine culture, with a mellifluous voice, splendid argument, an ability to marshal facts, a love of hard work, and a full knowledge of science. A robust constitution helped him to stand the strain of long tours, and made many places accessible to him which would have been beyond reach of others. For some years he served on the Council of the Spiritualists' National Union, and his cool circumspection and wise judgment were of great service.

Mr. Macdonald always maintained the position that Spiritualism in its fullest, broadest sense was THE Universal religion, and that nothing else was necessary. It was his all. His sole guide and an unblemished character and exemplary life was the result of his attitude. To use his own words, "It is in the fact of its awakening and fostering our sense of obligation to be and to do all that harmonises with love, that Spiritualism is the one and only religion that can ever be."

His mortal remains were returned to earth on Thursday, May 13th, at Southern Cemetery, Manchester, where its elements will mingle with those of Mrs. E. H. Britten, J. J. Morse, J. B. Tetlow and others, even as his great spirit has joined theirs. A short but impressive service was conducted by his old friend Mr. Ernest W. Oaten (President of the S.N.U.). The casket was followed by Mr. John Macdonald (son), Miss Macdonald (daughter), Mr. and Mrs. Connal (daughter and son-in-law), Mr. Fitton (son-in-law), Mr. Slee and others, and we noted at the graveside among others Mr. Albert Wilkinson, Mr. Musgrove, Mr. John Lawrence (Collyhurst), Mr. L. Gilling and Mrs. and Miss Shearsmith.

Thus passes one who fearlessly served our Cause through good repute and ill, and we extend to his wife and son and five daughters our sympathies on their physical loss, and our thanks for giving him ungrudgingly to the Movement. To our old colleague, our hearty congratulations on his transition from pain and weakness into the joyous companionship and freedom of the summerland. When the names of the faithful few are examined on the tablets of service and memory, in golden letters will appear the words John C. Macdonald.

## The Dead Welcomed.

### War Heroes Present in Spirit.

THERE was a very happy gathering in the Spiritualist Lyceum, Sowerby Bridge, on Wednesday evening, May 19th, when the members of the Spiritualist Church and Lyceum welcomed home those of their lads who have returned from services with the forces during the Great War. It had been decided to wait till the last man came home before an official welcome was held. Thus, though the time might have seemed rather late, the welcome was none the less hearty. Thirty young men, their wives and friends, and relatives of those who had fallen, were present, and about 90 persons sat down to a substantial supper. Those who acted as tray holders were Mesdames Thorpe, Howarth, Bottomley, Mitchell, Dewhurst, Wood and Clay and Miss A. Whiteley, and these worked assiduously to make the arrangements a success.

After tea, Mr. T. H. Wright, addressing the gathering, said that he was proud to be in the position of welcoming the boys back again. He thought he had a right to the position, for he had been with them all their lives, had seen them grow up from infancy to manhood, and he was making a formal welcome to those who were present in body, they must welcome the boys who had made the supreme sacrifice, for they were Spiritualists, and they were confident that they were not dead. They still lived. They were confident that they were in their midst that evening, and their thoughts had gone out to them, and they would be there participating in their gathering and enjoying the proceedings. There were six boys who had given their lives for their country, whatever their opinions as to the war might be, they were confident that the boys went realising that they had a duty to perform, and that in that duty they were helping to make progress in this world by overcoming those who had defied the will of God. Though they had parted this life, they would be enjoying a greater life which was full of activity and where they would learn lessons still more valuable than they would have learned on this earthly plane. He then asked the gathering to rise and stand for a moment or two in silence as a tribute to the six that had fallen, F. R. Clayton, J. Copley, J. W. Cock, G. Shepley, T. Riley, V. Sutcliffe. It was a most impressive incident.

Continuing, the speaker welcomed those who were present in their midst. Some had come to take a more active part in the work of the Lyceum, and the return of the boys had given a greater vitality to Spiritualism in Sowerby Bridge. These lads would help to keep the flag of Spiritualism flying, for truly, there was no death. He hoped that all would realise the duty for all to-day, and that every boy would realise his duty to the world, to his town, and to his God. In conclusion, he hoped they would help to make the Lyceum better than ever in the past.

Mr. V. Hartley also spoke a few words of welcome. He had gone with the rest, but had been sent back. All the lads had agreed that whoever stayed should stick to the school, and as he was the only one left, he had done his best to fulfil that obligation. No one had missed the boys more than he had. He trusted they would all try to do their duty about the terrible times they must have passed through. He hoped that there would spring up in the world a universal feeling of goodfellowship and comradeship that would make war impossible in the future. In conclusion, he hoped success and happiness would crown all their endeavours.

Mrs. Booth, on behalf of the Parcels Committee, presented a brief, bright Yorkshire welcome to the boys, and said she was "right down glad" to see them back.

During the evening, an excellent musical programme was contributed by Miss M. Foulds (Halifax), soprano; Miss W. Crossley, contralto; Mr. F. Sutcliffe, baritone; Mr. H. Midgley (Halifax), tenor; Mrs. Hanson (Elland), elocutionist; Mrs. W. Ackroyd was the accompanist.

An enjoyable evening closed with the singing of "Auld lang syne."

WHAT we find in our friends depends largely on what we are in ourselves.

## Fulfilling the Law.

### A Study-Review of Shakespeare's "The Tempest."

John Willis Ring (EDITOR "HARMONIAL PHILOSOPHY.")

THE "Tempest," as a study in practically applied psychology, is especially apropos at this time. The world is stirred from centre to circumference with hatred and strife, and the only hope to allay this negative condition is to abundantly apply its positive complement—love. "The Tempest" is a striking illustration of the power of love to counteract hate, to reveal to those stirred to this maddening passion, its futility, and convince them that love is the thing they desire.

Prospero and his daughter, Miranda, banished in a boat at sea, are a splendid example of the ordinary individual at the present time. The objective dominates our lives, and the interior finer forces (the virgin self) is apparently helpless, and we are tossed on the sea of Uncertainty. The still "small voice" of intuition is ever a guide, and the thought of the guiding hand which sent us abundantly equipped upon the sea of Life, is symbolised in the memory which Prospero had of Gonzalo, who provided him with necessities and with his much loved magical books, which symbolise latent and unused capabilities. Miranda was ever an inspiration to her father, as is the intuitive faculty of each individual a source of great benefit and comfort.

The play most interestingly opens with a storm at sea, which situation discloses two pertinent psychological facts: the threatening storm which terrified the king and his party was under the direction of Ariel, who might symbolise the overshadowing presence; and the fact that Gonzalo, although with limited comprehension, recognised this guiding influence in his understanding of destiny, when he exclaimed, "If we be not born to be hanged, our case is miserable."

Prospero, dominated by the delicate yet forceful influence of his better nature, symbolised by Miranda, had only love as his guide. In the face of cruel banishment and hatred, he assembled his enemies that he might move them, not only to forgive him and re-establish friendship, but to teach them the importance of justice tempered with mercy; of the one law which fulfils all others—love. The influence of this holy passion dominated everything from the half-human Caliban to the King of Naples. Caliban relented his attempt to dishonour Prospero and his revelry in the companionship of the fool and butler, and the king willingly accepted the hospitality and advice of Prospero.

Ferdinand is a splendid illustration of the man whose life responds to its higher emotions. His associations with Miranda were ideal; he guarded her as the object of his devotion and love as the truly gallant man should, and the scene of their playing at chess is a striking symbol of the game of life. Surely, we should realise that fixed rules, unalterable laws, operate in the midst of all our experiences, bringing us certain results. In the midst of our present-day relationship between young men and young women, a most valuable lesson might be drawn; the high standard of right and justice should be held alike by men and women; cleanliness and purity are equally admirable in each. Surely we should, with our claims of superior civilisation, be able to express a quality quite equal to that expressed between Ferdinand and Miranda.

Prospero said, "A rarer action is in virtue than in vengeance," and to prove its value he brought his brother Antonio, who had selfishly caused him to be banished from his dukedom, to his magical island (which may be said to symbolise the interior consciousness of the individual) and showed him the uselessness of self-aggrandisement, envy and avarice. He, moreover, influenced each one whom he contracted to restore that which had been secured by trick, and thus redeem the tarnished self.

If each of us might feel that the barque which bears us "o'er life's troubled sea," is guided and directed by a power whose vision of insight ever sees before us the magical island of self-development, and which places within the boat of Destiny all necessities for reaching this place of high attainment, how calm our lives would be! If we could always feel within us the presence of that virgin-

self which inspires us to lofty action, even as Miranda inspired Prospero, how true we would be to that higher self! If, for the learning of some needed lesson, we appear in the role of Caliban the jester, we shall be redeemed by the far-reaching influence of this divine quality—love. If the great architect of human destiny places us in the role of responsibility among our kind, as were Alonso the king and Antonio the duke, we shall be of service in proportion to the gifts bestowed when we are attuned to this perfect melody of life—love. Let us re-read the "Tempest" and draw from it the valuable lessons of a life dominated by the holiest of passions—love—which enables each to live helpfully and happily in association with his kind, whatever their degree of unfoldment may be.

## CORRESPONDENCE.

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

SIR,—I have recently turned my attention to psychical matters, and would be greatly obliged if you could grant me a small space in your paper. There are two questions that are a little perplexing to me, and I would appreciate any enlightenment from any of your more experienced readers. The questions are:

(1) Is it possible for an honest student to eject himself at night time out of his physical body, and explore with spirit friends into the spirit world, retaining full consciousness?

(2) How is it that our spirit friends rap with considerable noise physical objects, also gently tap our own bodies in clear daylight, they themselves possessing no physical limbs to do so with?

J. H. L. SMITH.

### AN ESPERANTO LEAGUE OF SPIRITUALISTS.

SIR,—It is intended to hold a meeting during the Eleventh British Esperanto Congress in Birmingham, at Whitsuntide, to discuss the forming of an Esperanto League of Spiritualists. Would you kindly spare me space in your columns to ask if any readers who will be at the congress will inform me of their willingness to attend the meeting, or to join the league if it is formed? It would not be confined to British Spiritualists. I would also be pleased to hear from anyone who, although not having a speaking knowledge of Esperanto, appreciates its utility and would support the league by becoming a member. A large membership will be necessary if we are to do useful work in the translation of standard works on Spiritualism. Translators are ready, but publishing is costly. [Thanking you in anticipation,  
(MISS) C. O. TAYLOR.  
"Espero", Stanway Road, Coventry.

"ALL the world's a stage," but some people are content to be understudies all their lives.

EVERY man should keep a fair sized cemetery in which to bury the faults of his friends.—HENRY WARD BEECHER.

A PRIEST after the order of Melchisedec can cultivate souls in others as easy as a nurseryman can cultivate trees; he lives in the soul; he is of both worlds.

A PHRENOLOGICAL SUCCESS.—We note with pleasure that Mr. R. Banks, secretary and pupil of Professor Severn, of West-street, Brighton, has obtained the diploma of the British Phrenological Society (Incorporated), London, qualifying him as a phrenological practitioner, and has passed his examination with honours.

THE GREAT THEOREM.—A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of goodwill, and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition, they do a better thing than that; they practically demonstrate the great theorem of the liveableness of life.—ROBERT LOUIS STEVENSON.

## 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.

### YORKSHIRE COUNTY COUNCIL.

THE monthly meeting of the Leeds District Committee was held at York (St. Saviourgate) on Sunday, May 9th, and was attended by the representatives of eight societies and a number of associates. In the absence of Mr. Rothery, president, Mr. Apedaile, vice-president, presided. Mrs. Warburton offered invocation, and the local president then cordially welcomed all present. On behalf of the York Society, Mr. Abbley also expressed their pleasure in meeting us once again. Minutes of March and April meetings were duly confirmed. Arising out of correspondence, it was unanimously resolved to officiate with the S. N. U. during the autumn, and the following centres were suggested: Leeds, Wakefield, Goole, Castleford and York. Instructions were given to secretary to arrange at an early date propaganda meetings at Pontefract, also to order 100 copies of "Rupert Lives."

Society reports were, in general, of an uplifting character, and full of promise for the future. A regrettable feature was the intimation that South Elmsall and York (High Ousegate) had received notice to terminate their tenancies, but it was felt that even this would eventually prove of service, calling into play increased activities and branching out on more up-to-date lines. Messrs. Leng and Fitzpatrick were duly confirmed in associate membership, and Messrs. Casson and Lyons and Mrs. Walker were nominated. The following nominations were made for officers: President, Messrs. Apedaile and Downs and Mesdames Warburton and Wright; vice-president, Messrs. Downs and Chattell; treasurer, Mr. A. Baldwin; secretary, Mr. A. E. Beety; delegate, Y.S.C.C., president elect; delegate, Lyceum District Council, Mr. Cassons; representative to Leeds Lyceum D.C. Field Day, A. E. Beety.

A visit was made to the new hall lately taken over by the St. Saviourgate friends, and everyone was delighted with improved conditions, and the local friends were congratulated on the effort they were making. In the afternoon our usual practice was followed of attending Lyceum Open Session, and it was pleasing to note that the High Ousegate Lyceum marched over to join in the welcome accorded to the D.C., and a very enjoyable session was held. Conductors of each lyceum took a due

portion of the session. The evening service addresses were given by Messrs. Downs, Casson and Beety. Mr. Downs and Mrs. Warburton also gave clairvoyant delineations. It was generally felt that a profitable day had been spent, and the local friends were thanked for the generous entertainment provided, and they expressed the hope that we should meet again under their auspices at an early date.

### BRITISH MAGNETIC HEALERS.

THE British Magnetic Healers' Association held a Hospital Sunday in the church of the Hollinwood Spiritualists, Byrom-street, on Sunday, May 9th, Mrs. Shakeshaft, our treasurer, being the appointed representative of the Association, who spoke on the inception and work done by the healers from the year 1907. Most excellent clairvoyance was given by her at each meeting. Mr. Massey, the president of the Hollinwood Society, expressed the desire to speak at the 6-30 meeting on "The power of Spiritualist healing," which was very much appreciated by the audience. Mr. Ball, junr. was chairman, and officiated well at all meetings. Owing to counter attractions in the neighbourhood, the attendance was not so large as last year, when the society kindly gave us a Hospital Sunday. The collection was satisfactory, but not up to last year's amount. We hope to do better next year on a similar occasion.

### BRIGHOUSE.

UNDER the auspices of the Spiritual Alliance Society a very successful four nights' mission, commencing May 11th has been conducted by Mr. Rex Sowden, the eminent speaker and clairvoyant of Newcastle. Each evening the hall was well filled, the listeners being delighted with the lofty inspiring addresses delivered by the control. Most convincing tests were given by clairvoyant means by the control, "Zaza," in all cases full names being given, and in many the addresses also. Mr. Sowden, by his personality, endeared himself to the hearts of all his listeners, amongst which there were many critics and enquirers, and the seeds he has sown during his visit must eventually bear fruit.

### BRISTOL.

ON Sunday and Monday, May 9th and 10th, Mrs. Mary Clempson, of London, paid her first visit to the Universal Spiritualist Church. On Sunday morning and evening she gave two trance addresses which were much appreciated, also giving very successful clairvoyance. Monday evening was devoted entirely to clairvoyance, and nearly all descriptions were recognised. On Wednesday afternoon Mrs. Clempson addressed the Ladies' Guild, and in the evening conducted a most successful circle. All services were well attended, and we have secured Mrs. Clempson's services again for the Autumn.

### BRISTOL: DIGHTON HALL.

MRS. TRUEMAN, of Plymouth, conducted a very successful four days' mission at the above church. On Saturday evening she held a seance for physical phenomena which was highly satisfactory, the results being splendid. On Sunday she conducted both services. On Monday afternoon she conducted the service for ladies. On Monday evening another seance for physical phenomena, and concluded her mission on Tuesday evening by con-

ducting a public circle. We are greatly indebted to this fine worker who has always given Bristol of her best, and we are looking forward to many more visits from her. Good audiences attended each service, and she has the thanks of all the members of the church for the valuable work she has done for Bristol in the cause of Spiritualism.

### BURTON-ON-TRENT.

ON Sunday and Monday, May 9th and 10th, the Spiritual Evils Society had a visit from Mrs. P. Hanley, who delivered powerful addresses, and also gave wonderful demonstrations through "Crayon Phenomena," cases bringing recognition. attended audiences throughout the week-end.

On May 12th, we had a special service from Mr. Aaron Wilkinson, of Hull, who gave a lecture upon Spiritualism appealing to his audience in a wonderful way. After the lecture Mr. Wilkinson gave most remarkable clairvoyance, bringing full recognition to many of his hearers. Full names were given and also other incidents which had been certified since. Our hall was crowded to excess, many being turned away.

### EASTBOURNE.

THE W. T. S. Spiritualist Union Centre, at South-street, Eastbourne, had a rousing service on May 10th when Mrs. Heath, of Brighton, gave an inspirational address on "Spiritualism" to a large and appreciative congregation, after which loving and helpful messages from friends were conveyed.

### SOUTH SHIELDS.

ON Sunday, May 2nd, two most interesting events took place at Park-street. Mr. J. Ridley, President of the Society, was the recipient of a beautiful gold pendant, as a mark of esteem from members and friends of the above mission. Mr. Dagg, in presenting the pendant, expressed the wishes of the Society, congratulating him on his 16 years presidency, and made him feel proud to say that Mr. Ridley was the founder of the North Counties Union. Mr. Robertson, of Mrs. Armitage ably supported Mr. Dagg's remarks. Mr. Ridley responded.

Preceding the above, Mr. Gillart officiated at a naming, after which the platform was occupied by Mr. Chantanson, of Dunston, who dealt with the subject of "The higher planes of thought." Mr. Gillart presided.

### WIGAN.

THE quarterly meeting of the Spiritualist Union of West Lancashire and Cheshire District Union took place at Earlestown on Saturday, May 1st, with a very poor attendance of delegates and associates. A good amount of business was got through. At 5-10 p.m. adjournment was made for tea, commencing again at 5-45. The Spiritualist Temple Church, Millgate, was dedicated to the Union, which brought the meeting to a close at 7-30. Our thanks are due to the Earlestown people for the good way they catered for us.

On Sunday the afternoon services were conducted by Mrs. Davies, devoted to phenomena, descriptions and messages, which were all recognised. Mr. S. Williams, of St. Helens, occupied the chair. In the evening Mr. Keeling, of Liverpool, took the services, his subject being "Is Spiritualism a religion?" The speaker said

had studied the question and meaning of religion from all points of view. He presented a graphic review of the historical religions of the past, and discussed the national religious beliefs of all nations. He maintained that the central idea of all religions was a belief in God, and a deep-rooted desire to worship him according to the intellectual and spiritual growth and development of the varied races, all conformed to a system of morality. He claimed that Spiritualism not only satisfied all the demands of religion, but was a religious movement. The chairman, Mr. Williams, said the great need of the Movement was to build their own churches and to encourage good mediumship.

#### BIRMINGHAM : ASTON.

Last Sunday was our seventh anniversary, when very successful meetings were conducted by Mrs. Beecher-Howe, of Nottingham, to good audiences. Our president, Mr. J. G. Wood, presided, and added to the interest of the meeting by a description of the early history and members of the Society. An interesting episode in the clairvoyant descriptions by the medium was one given to our president of one of the founders of the Society, thus showing his continued regard for his old friends and society.

#### IRCHESTER, NORTHANTS.

On Sunday, May 16th, we held special thanksgiving services for the great progress made by our church, and the opening of a splendid pipe organ which we have been able to purchase greatly adding to the musical part of our meeting. The speaker for the occasion was Mr. Harvey Metcalfe, of Irchester, who gave most eloquent and elevating addresses and most convincing clairvoyance. Mrs. A. Chapman, the president, presided.

#### LIVERPOOL.

Mr. TINKER, of Manchester, occupied the platform at Daulby Hall in the afternoon and evening. Mr. Tinker spoke on the subject "Spiritual gifts," afterwards giving clairvoyant descriptions. The congregation greatly appreciated the address, which helped them to understand more fully how the power of the spirit operates through the various channels of mediumship. His clairvoyance was also good. Mr. J. J. Parr presided.

#### LONDON : N.L.S.A.

On Thursday, May 6th, Mr. Percy B. Street, of Reading, obeying his doctor's orders, was unable to fulfil his engagement, but sent us his deputy, Mr. George Woodward Saunders, who gave us a most powerful address on "Language and thought," most cleverly delivered to the delight of a good audience. He also gave splendid spirit delineations and messages. The proceeds were in aid of our Building Fund, and was very satisfactory.

On Thursday, May 13th, Mrs. J. Walker, of Canada, gave the N.L.S.A. a treat in her most unique "Floral seance," in which she really excelled herself by giving over 50 spirit messages from the flowers brought by the audience. She also gave a motto card which very appropriately corresponded with the messages given, although the mottos were written automatically. The proceeds of the evening were in aid of the Building Fund, and was a grand success.

#### LONDON : EALING.

On Sunday, May 16th, an extremely interesting ceremony took place at Ealing, when the children of three members were named. The proceedings were conducted by Mrs. Mary Gordon, and were made both interesting and instructive. With each child was given an outline of general character and probable health conditions, the parents receiving helpful advice for the training, cultivation and restraint of certain traits. The children each received a spirit name, these being respectively John (Beloved of God), Pansy (Modesty), and Victor (Triumph). After the ceremony, Mrs. Gordon delivered a very interesting address on "The difference between Spiritualism and orthodoxy." A quartette, "The radiant morn hath passed away," was sung by the Messrs. Ensor.

#### WOOLWICH & PLUMSTEAD.

The Invicta Hall, Plumstead, is proving a great success to the local society. The seating accommodation has been increased, and the hall is well ventilated, which should be a great advantage during the summer months. On Thursday, May 13th, the local society entertained Mr. North on his first visit to Woolwich. Mr. North dwelt on his experiences in the East, which were of a very interesting nature, and were followed by clairvoyance. Many descriptions were given and recognised, and messages were also received. At the request of the Society Mr. North will again visit Woolwich on Thursday, June 10th. The secretary would be pleased to forward recommendations to other societies with a view to them obtaining Mr. North's services.

#### LONDON : SPIRITUALIST RENDEZ-VOUS.

RECENT meetings have been useful and encouraging. Mr. Ernest Meads gave a fine Sunday night address on "Construction and re-construction"; Mrs. Jennie Walker one equally fine on "Is it well?"; followed by clairvoyance; while the Friday meetings have also been well sustained, last week by Mrs. Maunder. Prof. Coates (Scotland) has taken three dates, including a special lecture, "Marvels of spirit photography," and an address on "A life's experiences." All were well received.

#### SPIRIT FLORAL MESSAGES.

MORTIMER HALL, LONDON, has, in recent months, been the scene of some remarkable Spiritualist meetings, Mr. Hope's "Spirit Photography"; Mr. Marriot's alleged counterblast; Mr. Horace Leaf's repeated lantern exhibitions of "Materialisation"; and Mr. H. J. Osborn's "Lunacy" lecture; and the same hall on a recent evening held an interesting audience to witness Mrs. Jennie Walker's remarkable phenomena from flowers. For over an hour Mrs. Walker poured out messages derived from the spirit world, all of which, without exception, were recognised and accepted. In all seventy-two such expositions were given, and in every case accompanied by a motto previously derived by the medium by automatic writing. The remarkable appropriations of motto and message was most striking, especially when it is considered that each seemed to be selected at random, and was most certainly not chosen by any human intervention.

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#### MEETINGS HELD ON SUNDAY, MAY 16TH, 1920.

BARROW-IN-FURNESS. — Services held by Messrs. Tyson and Morris, and Mrs. Lees.

BARRY, Atlantic Hall. — Mrs. L. Lewis, of Cardiff, gave an address on "Spiritualism," followed by clairvoyant descriptions.

BEDFORD, Market Place. — Mrs. Jones gave addresses on "The world has felt a quickening breath" and "Spiritualism, what is it?" also giving clairvoyance. Mr. Rowe presided over a good audience.

BEESTON. — Miss Ethel Swadden gave address and clairvoyance. The little son of Mr. and Mrs. Waid was named in the evening, which was an interesting ceremony, this being the first in our church.

BIRKENHEAD, Hamilton. — Address and clairvoyance by Mr. A. Lappen, subject, "What think you of death?" Mrs. Cromberholme officiated at the organ. Mr. R. G. Roberts presided.

BIRMINGHAM, Saltley. — Mr. Butcher spoke on "The awakening of the soul" and also gave clairvoyance.

BRIGHTON, Athenaeum Hall. — At morning and evening services, Mrs. A. de Beaupaire gave trance addresses. Very full attendances. Many new comers.

BRISTOL, Dighton Hall. — Morning service conducted by Mr. J. M. Eddy. Evening, address and clairvoyance by Mrs. Bewick, of Cardiff, to good audiences. Mr. Leigh Wallace presided.

BULWELL, Hazel-street. — Services conducted by Mr. W. Hallam, of Hucknall, who gave a short address in the afternoon, followed by clairvoyance. In the evening, he took for his subject "There's nothing new under heaven," followed by clairvoyance. Good audience present.

BURTON-ON-TRENT. — Afternoon, Miss Nicholson, of Nottingham, gave an address and clairvoyance. Evening, trance address, "A day's march nearer home," and clairvoyance.

Star of Progress: Services conducted by Mr. Webster, of Derby, who gave addresses and clairvoyance.

CARLISLE. — Mrs. Watson, of Sunderland, gave an address and clairvoyance to a large audience.

DUNFERMLINE. — Mrs. McPherson, of Glasgow, took both services, giving addresses on "Unsought of us they found us" and "Three," both of which were listened to by large audiences. She also gave clairvoyant descriptions.

EASTBOURNE. — Morning and evening services, Mrs. Mary Crowder gave trance addresses and convincing clairvoyance to full hall.

EXETER, Market Hall. — Mr. J. Hoskin discoursed in the afternoon on "The riddle of life," and Mr. C. Tarr in the evening on "Spiritualism, the voice of God" before a large and appreciative congregation. Clairvoyance by Mr. J. Whiter.

HETON-LE-HOLE. — Mr. Riley gave an address to a good audience. Clairvoyance by Mrs. Hall, and good helpful messages by Mr. Riley.

HIRST. — Mr. Lee and Mrs. Harper of Blyth, occupied our platform. The services conducted by these two people are of a deeply religious and highly spiritual character and are a good help to our Movement. Mrs. Ferguson presided.

HOUNSLOW. — Mr. Pulham gave an address, and Mrs. Pulham gave clairvoyance.

KIRKCALDY. — Return visit of Mrs. Inglis, of Dundee, giving address and clairvoyance at three services. Good attendance showing bright prospects for future meetings.

LINCOLN. — Meetings all conducted by Mrs. Ambler, who gave an address on "In my Father's house are many mansions." She also gave clairvoyance.

LONDON. — Battersea: Morning, good circle. Evening, Mrs. Fielder gave address and clairvoyance.

Brixton: Mrs. Neville gave an address on "Spirit Influences," followed by clairvoyance.

Camberwell: Morning, trance address by Mr. T. W. Ella. Evening, Mrs. Edith Marriott gave address and clairvoyance.

Croydon: Address by Mr. Woodford Saunders. Pros.: Sunday next at 11, Mr. P. Scholey. At 6-30, Mr. T.W. Ella.

Ealing: Mrs. Mary Gordon gave an address and named three babies. Pros.: Sunday, May 23rd, Mr. and Mrs. Smith. Wednesday, May 26th, Mrs. Brookman. Sunday, May 30th, Mrs. Golden.

E.L.S.A.: Mrs. Clempson gave an address, followed by clairvoyance.

Hackney: Mr. R. Boddington gave an address on "Spiritualism: a science, philosophy and religion."

Central: Mr. Ernest Hunt gave an address on "What is Spiritualism?" at 4, Portugal street, Kingsway, claiming for it a complete philosophy as a guide to life. Miss Thomas sang a sacred solo.

Manor Park: In the morning we had a very bright and instructive service conducted by Mr. Mead. In the evening Mrs. Podmore gave an address on "What does the world need?" also giving clairvoyance.

Marylebone: Address and clairvoyance by Mr. Horace Leaf.

N.L.S.A.: Miss Mary Mills gave an address on "The personality of God" selected by the audience. In the evening she gave a most powerful address on the Bible as being misinterpreted and misunderstood. Spirit delineations at both services. This being her first visit to North London, we are hoping to have a return visit in the near future.

S.L.S.M.: Morning circle conducted by Mr. Richards. In the evening we had an address by Mr. Turner, after which Mrs. Imison gave clairvoyance.

Spiritual Mission: In the morning Mr. Percy Beard gave an address on "The need of charity of thought." In the evening we had an address by Miss E. Conroy on "The building of the temple."

Tottenham: Mrs. L. Harvey read the auras of and gave descriptions to many of the audience after an interesting lecture on "Spiritualism and its teachings."

LOUGHBORO'. — Mrs. Cox, of Nottingham, conducted the services. Afternoon, she gave an address on "Why are we satisfied with ourselves," also giving an address in the evening.

MEXBORO'. — Mr. J. W. Kenning and Mrs. Dixon gave addresses, and Mrs. Haywood gave clairvoyance to an interested audience.

NORTHAMPTON. — Services conducted by Mr. Walker, of Wolverhampton. Good attendance.

PAIGNTON. — Mrs. Grainger, of Exeter, gave an interesting address and clairvoyance.

PETERBOROUGH. — Addresses and clairvoyance by Miss Butcher, of Northampton.

PLYMOUTH, Morley-street. — Mr. Rooke gave an address on "Does death end all?" proving in his discourse the great reality of spirit return. Miss G. Farley sang a solo, and Mr. Rooke gave clairvoyance.

DEVON, Stonehouse.—Meeting conducted by Mr. Arnold. Miss Woolacott gave a solo. Address by Mrs. Joachim Dennis on "The five planes of evolution." Mr. S. Pearce gave clairvoyance.

PORTSMOUTH. — Both services taken by Miss F. Morse, who gave addresses and clairvoyance to crowded audiences.

SUNDERLAND, Monkwearmouth — Mr. J. T. Charlton discoursed on "Signs of the times," followed by well recognised clairvoyance. Mr. J. D. Bellett presided.

WEST HARTLEPOOL. — Mrs. G. W. Sudron occupied our platform at al-

most an hour's notice, and gave a trance address on "Spirit spheres."

YORK, St. Saviourgate. — Addresses were given by Mrs. Seed. Spirit people were described and messages conveyed.

### 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*

COVENTRY.—Mr. F. H. Southey, 13, Coope-street, Coventry.

IN consequence of the removal from Sheffield of Mr. John Dunn, the secretaryship of the Sheffield District Council is now held by Mr. T. E. OLIVER, 272, Edmund-rd., Sheffield.

LEEDS.—Mr. C. Croll, 3, Lucas-st., South Accommodation-road.

ROTHERHAM SPIRITUAL SOCIETY. — T. S. Johnson, 3, Allen-street, Rotherham.

SLAITHWAITE SOCIETY.—New Sec., Mr. A. Bramall, 6, Royds Avenue, Linthwaite, Huddersfield.

### Society Advertisements.

**South Manchester Spiritualist Church,**  
PRINCESS HALL, MOSS SIDE.

SUNDAY, MAY 23RD, at 2-30, LYCEUM.  
At 6-30 and 8-15, MRS. SHEARSMITH  
MONDAY, TUESDAY and THURSDAY,  
NO MEETINGS.

**Manchester Central Spiritualist Church**  
ONWARD HALL, 207, DEANSGATE.

MAY 23.—Circle for Members only.  
„ 30.—Miss F. MORSE.  
JUNE 6.—Circle for Members Only.  
„ 13.—Mrs. E. GREEN.

**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 23RD, at 6-30 and 8,  
MRS. GARNER.  
Lyceum at 10-30.  
MONDAY and WEDNESDAY, NO MEETING.  
SUNDAY, MAY 30TH, MRS. WORMALL

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

SUNDAY, MAY 23RD, at 6-45 and 8-15,  
MRS. VERITY.  
TUESDAY, at 8-15, MRS. EVANS.  
THURSDAY, at 8-15, MRS. APPLEBY.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES CROSS.

SATURDAY, MAY 22ND, at 7-30,  
OPEN CIRCLE.  
SUNDAY, MAY 23RD, at 3 and 6-30,  
MRS. PILKINGTON.  
MONDAY, MAY 24TH, at 3 and 7-45,  
MRS. BRIGGS.  
WEDNESDAY, MAY 26TH, at 7-45,  
MRS. GARSIDE.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, MAY 23RD, at 6-30,  
OPEN CIRCLE.  
At 8, MRS. ROBINSON.  
WEDNESDAY and THURSDAY, NO MEETING.  
SUNDAY, MAY 30TH, at 2-30, LYCEUM.  
At 6-30 and 8, MRS. A. E. BENTLEY.  
At 6-30, Naming of a child.

### Society Advertisements.

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

SUNDAY, MAY 23RD, at 6-30,  
MRS. SMITH.

**Bury Spiritualist Society,**  
44, KING STREET.

SUNDAY, MAY 23RD, at 3, 6, and 7-30,  
MRS. GIGGLE.  
WEDNESDAY, MAY 26TH, at 3 and 7-45,  
MRS. GASKELL.  
THURSDAY, at 7-30, Members' Circle.

### Coventry,

"ARCADIA HALL, WHITE STREET.

SUNDAY, MAY 23RD, Mr. and Mrs. AYRISS.

Circles every Monday at 3.

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

SATURDAY, MAY 22ND, Private Seance  
at 19, Cornfield Terrace. Mrs.  
MANSELL.

SUNDAY, MAY 23RD, at 11-15 and 6-30,  
MRS. ANNIE JOHNSON,  
Addresses and Clairvoyance.

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

SUNDAY, MAY 23RD, at 11-15 and 6-30,  
MR. P. SCHOLEY.  
Lyceum at 3.  
WEDNESDAY, at 8, MRS. CURRIE.

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

### SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.  
Mondays and Thursdays at 7-15.  
Tuesdays at 3.

Healing meeting, First Wednesday in every month at 3.

SUNDAY, MONDAY and TUESDAY,  
MAY 23RD, 24TH, and 25TH, MRS.  
NEVILLE.

SUNDAY, MAY 30TH, DR. W. J.  
VANSTONE.

Visitors and enquirers welcomed at all meetings.

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

SUNDAY, MAY 23RD, at 11-15, CIRCLE.  
At 3, LYCEUM. At 6-30, Mr. H.  
LEAF.

THURSDAY, MAY 27TH, at 8-15,  
MRS. BLOODWORTH.

TUESDAY, MAY 25TH, at 7, SOCIAL.

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

SUNDAY, MAY 23RD, at 11, Public  
Circle.  
At 3, LYCEUM. At 7, Mrs. GRADDOX  
KENT.

TUESDAY, MAY 25TH, MR. SUTTON.  
FRIDAY, at 8, Public Meeting for  
Enquirers.