



THE Two WORLDS.

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

No. 1726—VOL. XXXIII.

FRIDAY, DECEMBER 10, 1920.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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FRIDAY, DECEMBER 10, 1920.

PRICE TWOPENCE.

Original Poetry.

"Let Me Do Right."

WHILST on my way I go,
Let me do right.
This way I'll tread some time again,
And if to others I give pain,
Why should I rue if it returns
To me with all its aches and burns?
I gave it birth, I bid it go,
Nor did I heed its ebb and flow.

Whilst on my way I go,
Let me do right,
And right will then return to me
To bless me with its Majesty.
For, like the magnet's witching power,
Our souls are drawing every hour,
And nought returns but what we gave
Between the cradle and the grave.

Whilst on my way I go,
Let me do right.
Still my passion's clamouring tone
Seeks not to live my life alone,
But, like the Sage of Galilee,
Deny myself if needs must be;
Resolving 'neath the chastening rod
To mark and do the will of God.

—W. J. GRINDLEY.

Should Hanging Be Abolished?

"Thou Shalt Not Kill."

P. Fredk. Visick.

THE chief argument in favour of capital punishment is that it is a sure preventive of a repetition of the crime of murder by the same individual. There are, however, other means of ensuring this desirable state of affairs, one of which is life-long detention.

When we reflect that two wrongs do not make a right, and that hanging is of itself legalised murder, it behoves us to think seriously whether this is a just and proper termination of a murderer's earthly career. Some of the points in favour of the suggested alternative are (1) that it would more likely deter others; (2) that an opportunity for release would present itself in the event of subsequent proof of innocence; (3) that it would, to a large extent, minimise the stigma cast upon the relatives of the condemned one who in many cases must find themselves in the most precarious circumstances.

We have it upon the authority of persons sentenced to penal servitude that hanging would be preferable, thoughts of the gallows appearing to terrorise them less; so proving contention number one. Statement number two is worthy of consideration, as, although an individual acquitted of a murder charge cannot (in England) be dealt with again upon the same charge (one of the many things I fail to understand), subsequent proof of innocence, say by the confession of another, would surely merit the re-opening of a case, and so enable the prisoner to be released and compensated, if such it may be called. With regard to my third contention, the period of imprisonment could well

be served doing work for the Crown, as is the case with convicts, payment for which could be made to dependents were there any. And why could not this be done with prisoners of all grades? Why should our mail-bags, road material and picked oakum be produced by what is in essence sweated labour, which is what it amounts to when there are dependents, seeing that the criminal is clothed, fed and housed, while his wife, children or other dependents may become destitute, or in any case thrown upon the rate-payers.

One may reasonably argue, should this practice come into vogue, that there could be no deterrent, inasmuch as one's dependents would be provided for; but I venture to think that when murder is contemplated, or being accomplished, little, if any, consideration is shown towards one's dependents or other relatives. Murderers very seldom if ever weigh the pros and cons beforehand. Their action is frequently the result of impulse or passion, and occasionally premeditated. When the latter, it is usually the details necessary to avoiding arrest that are carefully thought out; seldom if ever is the outraging of the feelings of relatives considered. There is no noticeable increase in the lesser crimes, the penalty for which used to be hanging, but which is now imprisonment, and special note should be made of this.

Viewing the matter from another standpoint, the question arises, "Have we a moral right to deprive individuals of part of their earthly existence, even though no like consideration was shown to their unfortunate victims?" If revenge be dismissed, I hold that we have not. "Oh!" one may say, "what about warfare?" Well, warfare is in all conscience wrong, but so far mankind does not appear to have reached the stage when wars can be prevented, though there are hopes, thank God. Not that this much-to-be-desired stage will necessarily be the outcome of political meetings (which savour of statesmen's holidays), but the result of educating the masses to the need for universal brotherhood. Further than this, in warfare both sides have means of defence, and if war is a game (the "great game" the manhood of this country was invited and subsequently compelled to take part in) then if the belligerents were to occupy one another's territory, the side to make the most rapid progress to be declared the winner! In practice, however, the aim seemed to be to catch the opposing side unawares and annihilate them for having the audacity to get in the way!

The spiritual side of the question has been ably dealt with in a recent editorial, and many there are who believe that when something more humane (all question of possible pain being ruled out for the moment) than hanging is adopted, some help from those passed beyond the veil may be anticipated in regard to giving us their assistance in tracking down undiscovered murderers. As matters stand, however, nothing would be gained by giving people away, so to speak, and so hastening (by means of the hangman's rope) their transition to that part of their continuous existence, when it is possible for them to exert their influence on others upon earth by persuasion or coercion to commit a similar crime—a thing quite within the bounds of possibility if the spirit of revenge was dominant. In the event of life sentences being made the alternative (particularly in the event of assistance being given to dependents in the manner suggested) there would, of course, be a great wave of public opinion alleging that murder was thereby encouraged. This is ever the parrot-ery when an effort is made towards reclamation, no matter in what connection; or when the least of two evils is used to lessen the serious consequences of whatever subject is under discussion.

Who would think in our enlightened (?) age there are people narrow-minded enough to try and dampen one's enthusiasm for the noble work of rescue and uplift being carried on by some dear people known to me? The work consists in caring for the unmarried mother during her ordeal, entailing as it does the same amount of suffering as is the case with her more fortunate sister who happens to have married, and for her child which the state pleases to stigmatise as illegitimate; yet it differs not one iota from the natural result of a legal union, which is the best name I am disposed to use for some of the marriages I happen to be acquainted with. It makes me feel sick at heart that such people exist, the more so when the cloak of religion is used to camouflage their venom. They do not realise the frailty of the glass house from which their missiles are projected.

The clapping of hands and stamping of feet at murder trials, which is ever being denounced in court, does not necessarily indicate that public opinion favours capital punishment. Rather it is a mark of appreciation when the evidence momentarily clears the atmosphere of doubt. It will be observed that, which ever way the evidence tends, the same appreciation is given vent to! When all is said and done, a person is usually hanged upon circumstantial evidence, for in the absence of a third party whose evidence is reliable, and when the prisoner protests innocence even to the end, people begin to doubt, especially as time goes on, whether the person who has suffered death was really the murderer. The same element of doubt exists when circumstances point to guilt, yet the evidence is too weak to convict.

I may be excused mentioning one other anomaly of the law. I recently had cause to fill in a document upon which a medical man, clergyman, or magistrate was expected to guarantee that my two sons really belonged to me; i.e., that I really am the father of Stanley and Frank Visick. I was amused when the gentleman who obliged told me that as the form was to support a deserving cause, he would take it for granted! With due regard to my wife's honour, that is the most I myself can do! There is no doubt that alterations to the law would do much to prevent the form of crime under discussion, and in any case it would minimise the tendency to crimes of lesser importance. It is wrong for a person to steal, even though starving; but surely something is wrong that he should ever come to abject poverty.

The Forge of God.

W. J. Grindley.

In a world teeming with anachronisms, it is sometimes difficult to catalogue things in their proper order, and when one does so a shock is the inevitable result. For instance, war is glorified and murder condemned. Presumably, to slay in thousands and tens of thousands is something heroic, but to murder singly is barbaric, and unworthy of the high civilisation to which we have attained. The art of lying is diplomacy, and to tell lies unashamedly is an ambassadorial qualification of the highest merit, usually bringing honours and riches as a grateful country's reward.

Notwithstanding, there is a depth of reality in life to which the sons and daughters of men are penetrating, a reality to which the flickering shams are but as rush-lights to the glory of the noon-day sun. We are treading on the thresholds of new worlds with which this old world has a close affinity, for it would seem that, out of all the variegated experiences which are our mortal birthright, the angels and archangels of future aeons are shaped.

It is a sublime thought, at war with no religion, tending to make us regard the happenings of mundane life from an entirely different point of view, and clothing with a new majesty that otherwise drab and sere succession of events which are the universal portion. Perhaps, the humble sower in the fields of the remote hamlet may, from the lofty pinnacle of some angelic height in some far distant future, sow seeds that will presage the birth of a new empire, or some poor seamstress faint and weary after the monotonous drudgery of an attic-ed sweating shop, may become the divine mother of a race as far removed from the golden

calved hideousness of the 20th century, as she in her present humility is removed from the steps of the royal throne.

Who can tell? Men are notoriously blind, and clap their hands with infantile glee at the ringing of a bell or the spluttering of a candle, and go into ecstasies of rapture at the prancing of a horse in a gilded carriage. Men delight to comport themselves with an air of importance assumed for their brief occasion, and to be dubbed "My Lord" or "Your Grace" affords endless childish amusement both to the servile mendicant who offers and to the swaggerer who receives.

But sweeping changes are the order of the day, changes born of the flame and steel, the sobs of war, and the devastating grief of many Marthas who wait with love and sorrow at the tomb of stricken manhood. The noblest qualities in human possession have asserted themselves, and the splendid garments of the gods rest with regal splendour upon the shoulders of the nation's lowliest.

Love is no longer with mocking idolatry content to kiss the lips of death, and with that kiss fruitlessly hope to warm to shuddering life the form of the beloved, but with the courage of an ancient faith, looks beyond the black draped portals to the splendid fulfilment of nature's promise, and of God's. Truly, if this fact can be pressed home to the inner consciousness of every man and woman, much that now seems unnecessary and stupid will at once appear in its proper sequence as a dominating factor, not necessarily to be repeated when its purpose has been accomplished.

Dwellers from interior states tell us that life on the physical plane is not chaotic or accidental, but the result of a well defined purpose which we in our ignorance fail to properly qualify. Glowing suns and spinning orbs obey that creative design as surely as the flowers of the fields which bend their gracious heads to every passing breeze, and man no less than all the lowlier forms of life around him is subject to that King's decrees whose yeas and nays are laws that bind and lead him through all the valleys and apparent heights, from lowliness to greatness, from paucity to plenty. They further tell us that when the education of this plane has not been fully assimilated by the evolving ego, measures are taken by spiritual teachers to supply the deficiency.

Form two is the complement of form one, and form four of form three, hence it would appear that, in the Divine cosmogony even so far as it affects this phase of our being, there is a wondrous harmony reconciling the lights and shadows, and out of the rude woof of to-day's regrets, creates the eternal texture of our garments in later and more glorious phases of existence. True there are notes of discord in life, but have you ever thought that notes of discord are simply notes not in accord. Accept and employ the law of combination and forthwith note succeeds note in an exquisite cadence of sound. Our business is to learn the simple art of life, and when we play upon the strings, play in combination, then every thought, every act, will resolve itself at last into a finished fugue.

Life is no mere passing show, no box of shadowy tricks with the sun as its candle, but a something with a purpose linking all the great phenomena of the infinitely vast, with the no less wonderful phenomena of the infinitely small. Science in all its ramifications is slowly but surely leading to this end, patiently and laboriously putting into sequential order the bits in the puzzle.

How much has been accomplished one need not stay to quote, suffice it to say that all research points to one end, the perpetuity and glorification of life by that wondrous power which raises and destroys, moulds and remoulds, ever passing on to some great perfect end.

Cowper said, "God moves in a mysterious way." True, but His ways are not beyond our comprehension, for His ways are clearly marked for those who have eyes to see. The great fact, then, to-day outstanding amid all the anachronisms of life is as Longfellow so sweetly sang, "Life is real, life is earnest, and the grave is not its goal," but a joyous surging onward, a climbing of the mountain's steep side. Sometime, to reach the glorious summit, when, with fearless deep seeing eyes we shall look back and mark the tortuous pathway of our ascent. Spirits have returned from the vasty deep, and with a deeper note in the cadence of their song, have sung to us of their victory over death, and the joyousness of their unbreakable life. Listen, all

tolling wearied men, hearken all ye weeping sorrowed women, and your souls will be strengthened for the toils and your tears wiped away by the gentle hands of radiant spirits.

Is not this the greatest of all gospels, the panacea for all human woes? Is it not the answer to all industrial driving and upheavals? Does it not present to capital and labour the solution of ALL its vexed problems? False values have become dictators, and with scourging whips lashed the backs of both capital and labour. Has the lesson not yet been learned? Must the scourging still go on? If MAN PERMITS IT, but methinks the time is nearing when great and far-reaching changes will result.

Even the modern feudal days are past, and a charter of spiritual liberty, born of our blood and tears, is being thrust before our eyes, and out of the pit of our agony we are yearning for the sunlight of God. Chastened and refined we are beginning to realise the importance of the spirit's gospel, the gospel of the Christ, who said, "Seek ye first the Kingdom of Heaven," and again, "Render unto Caesar that which is Caesar's, and unto God that which is God's." Is there any man among you that can make a blade of grass? Is it not sufficient to know that Caesar possesses nothing, that all that Caesar holds he holds by the grace and permission of God, and that He who so lavishly gave can as lavishly take away. The greatest intellect in the world is impotent before the simplest wonders of the Almighty Architect. Shall men then still pursue the shadow and miss the substance? Shall they still seek the corruptible things of earth, and, with their corruptible fingers, seek to clutch in death a wealth that is phantom?

Spiritual science has blown upon the mists. See, they are dissipating, and through the rifts we catch glimpses of a firmament glorious and enthralling. The fogs that have clouded the minds of men for so long are lifting, things which appeared grotesque and misshapen through the clinging shadows are being resolved into their true proportions, the light is shining, and in that light no darkness can persist.

Do you wonder, then, why you are in the crucible of mortal life? Do you wonder why the fire purges, and the waters of an ocean surge through your billowed soul? Do you wonder if the iron in the furnace reasons thus, and cries out against the hand that thrust it there?

Perhaps the iron is more far-seeing than you, and sees behind the furnace and the workshop the beautiful forms into which it will be wrought, the delicate tracery that will make it a thing of beauty. So shall you, in due season, appear when you pass out of the Forge of God, and in your new beauty, sublime and glorious, forever adorn the uplands of His eternal Kingdom.

The Range of Perception.

Crom. H. Warren.

HERE lies the secret, it seems to me, of most of the trouble in physics, and, one might say, in all the activities of life. I would like to explain my meaning.

Life seems bounden by physical phenomena, and certain ethical and theological opinions not reducible to fact. The physical phenomena we perceive through our senses, and in no other way, and we are apt to judge of the universality of the laws we affirm that govern these physical phenomena, by our standard, the standard being length, mass, time, colour, sound, heat, odour, actinic and electric, and the practical standard of these being those best adapted to our size and range of perception only, and this is quite natural. But we forget that it is conceivable that other beings not made in the same mould as ourselves would possibly have far different standards quite beyond our range, and still they could exist outside our ken, because they are beyond our standard either above or below.

As an illustration of range of standard, take that of sound. Our range of sound waves lies between lengths 3×10.9 and 2×10.6 centimetres, which is a very small range compared with the full possible range, from 10.00 to 00.00, and it would be highly absurd for us to imagine that because all sound outside our limited range is non-existent to us that therefore it does not exist. The probability is

really the opposite, that we are only a limited live phenomena able to work in a very limited range, and that other live phenomena exist with other ranges, up and down the scale. That we cannot perceive them is no proof whatever that they do not exist; on the contrary, applying the same argument to our range of vision, there is every probability of their existence.

Man is naturally a conceited animal (and nothing more) and imagines in his littleness that his perception is all perception.

I would imagine that we human beings are a very small item in the whole scheme of creation, and even the range of creation as we know it is only a drop in the ocean compared to the total, and our perception of space is bounden by our muscles, and only a child's space in comparison with the real space of activity, with its infinite degrees of freedom. Space undoubtedly is not the simple thing we think it is, it naturally generalises into a Riemann space, and modern physics require it. Being limited, live phenomena with limited thinking faculties living in a complex world with infinite possibilities, any perception within our capacities of thinking could never transcend that possibility, in fact the possibilities are more likely to be the probabilities than what we lay down as possible.

I would conceive it possible in a space, with infinite degrees of freedom, that it is peopled with infinite domains of live phenomena all interpenetrating, and there would be nothing supernatural in the idea of other beings existing at the same time and in the same place as ourselves, probably holding a concert of "the storm" nature quite unperceived by us. The conceited human race seems to have lost all sense of perspective, and the God image fallacy is the primary cause of it.

Cannibalistic Polytheism.

Crom. H. Warren.

AT last I have discovered the right phrase to define modern Christianity. Words are symbols, and sometimes nothing else, and occasionally have no connection, by derivation, with the thing defined.

The word Christianity originally meant Christ-like, and this is just and proper, and, of course, no one takes any exception to either the word in this sense or the teaching of Christ, as undoubtedly it is the purest and best the world has ever seen. But what does the word mean to-day?

It does not stand for Christ-like at all, but fundamentally for all the frills and furbelows clustered round it by a materialistic and designing Church. This Church was too small in its ignorant mind to see the great outstanding principle of the original teaching, that is, love to God and man, so it set about making bulwarks to protect what originally needed no protection, certainly not from venal man. Then in their narrow ignorance they thought it wise to make a mystery of it, designedly to keep the ignorant masses in thrall to themselves, as the high priests, with an axe to grind—their own greed. Then, as they saw the efficacy of the system, they started building up. To fill their own pocket, the mysteries thickened, until at last the real teaching was completely obliterated by the mysteries; the beautiful frills and furbelows designed by themselves; hence we have as the essentials now: miraculous birth, last suppers, transubstantiation, deification, infallibility, this last being the most important in their eyes, as of course it exonerates them, the high priests of this bastard religion formulated by themselves, from all blame, if any one was bold enough to attack.

Now, if we were to try and define the religion as built up by the priesthood, by symbols, that is, express words making a phrase, we should take the two most outstanding features of this queer faith as defining it, that is, transubstantiation and the Trinity. Some Churches have uncles and aunts and cousins to the fourth and fifth generation as hangers-on as well, all minor deities in their man-made Church, a pretty lot of frills completely smothering the real thing. It is like putting a needle under a hay stack and afterwards trying to find it. Hence the proper defining symbolic phrase as formulating Christianity as taught i

these days is "Cannibalistic Polytheism," for what is transubstantiation or the sacrament with bread and wine but a relic of cannibalism, a reminder of the days when men ate each other in the cause of God as sacrifices. And what is the Trinity but polytheism pure and simple? A relic of the old Greek idea deifying every one who had done something better than any body else, and was asking for power for his supposed attributes. Power means influence over men and money in these materialistic times.

I have no doubt that centuries hence when the present beautiful muddle called Christianity has evolved into a pure and clean theology, some old philologist and antiquarian, digging amongst phrases and myths, will dub our present prevailing faith "Cannibalistic Polytheism," as the phrase which defines its real meaning best in contemporary times.

God and Nature.

A Plea for Fair Play.

Halford Coleman.

"I do not think it reasonable. Ahem!—Ah!—" Doctor Richmond paused, as though he could not find words to sufficiently emphasize his disapproval. "The Section of the Vagrancy Act referring to Fortune-telling may be an insult to people's intelligence. The only trouble is that most people are not intelligent; most decidedly not."

"But if you were a sincere truth-seeker—bereaved, perhaps—yearning for a word—if only a word—of hope and assurance from the beyond?"

"I should not so far be carried into sentiment—away from common-sense."

"But, doctor." The little herbalist and masseur looked up to the great man with shining eyes. "If one is thrown into such unusual circumstances, such uncommon conditions, does common-sense matter so very much? Does anything common meet the burning seeker after consolation or truth, or both?"

"But people are always running—in hysteria—after any new freak as unbalanced as their own minds. The Act has, doubtless, put a good many sharks out of business. When people go away from good sense they need laws to look after them."

"I do not think the Vagrancy Act has nearly removed any sharks. They will thrive more than ever. Laws do not other than aid them. Many respectably honest people gave up their mediumship to obey the law, but the sharks not only continued, but they added to their practice some of the more credulous ones who were, now, unable to so readily obtain an honest medium. I do not agree with you, doctor, about good sense. There is the wisdom of the heart as well as of the head, you know."

"Well, why do you worry your little head about it, anyway?"

"I was only saying, doctor, that when the country at large allows a gross injustice to be wrought upon a minority—whether that minority be great or small—the community at large must suffer as an inevitable consequence. When one part is troubled, the body as a whole suffers."

"Granted. But it is not always easy to see how. What are you driving at?"

"I mean that many unjust restrictions are now being imposed upon other sections of the community that would not be tolerated but for the fact that the public allow similar measures to the fortune-telling section of the Vagrancy Act."

"Name one!"

"Well, there is this Proprietary Medicines Bill. It is a most serious menace to individual liberty. If that Bill becomes an Act, people will no longer be able to choose their own doctor, or form of treatment."

"And quite right, too. What do the public know of health or medicine? They are not competent to choose a mode of treatment or a doctor."

"Really, they are, doctor. The public know what is the vital part of both medicine and health. They know the

NEED of health, and they know the treatments by the fruits."

"But they will be able to get their herbalism from a qualified Allopath, and so on."

"Does an Allopath actually know anything of herbs? Are not his herbal tinctures rather artificial, even if he knows herbs at all? Excuse my speaking very plainly, doctor, but do not Allopathists take the herb to the laboratory, and the tincture to the patient?"

"It is essential to do so. The body needs something stronger than herb-teas; something—er—violent, if you like, to shake up the system."

"But does Nature—sweet, forgiving, grateful, loving Mother Nature—need to be whipped and beaten in that cruel way? Because a herb—say sarsaparilla—yields nothing to the analyst in the laboratory that he can call curative, does it follow that that herb will not cure? Analytical chemists are constantly finding new virtues and properties in many things. May there not be more in most things than they have yet discovered?"

"Possibly—"

"And have not herbalists, homœopathists, biochemists, and others, cured hundreds of cases where ordinary practice could not give even temporary relief?"

"It has been so, but wherever anything has shown a promise of success, the profession of medicine has readily espoused it. Most of the 'cures' used by registered men originated amongst unregistered practitioners."

"That is rather a candid admission, doctor. But is it an ideal state of affairs? When a man has such a love of healing, or a system of healing, that he works hard and long to qualify as, say, a herbalist, does he not hold his all in that? His business, his philosophy, often his religion, too? Will he not work more earnestly, more enthusiastically, and with more faith, than a respectable 'educated' orthodox, auxiliary practitioner, who is limited on so many sides by his 'profession'? Who is saved of much individual responsibility by the laws that support him, and limit him, at the same time? Who has not the same human incentive—?"

"You are making rather sweeping statements. Many herbalists cannot write a decent letter."

"But they can cure disease, when Allopath after Allopath has failed—very often. And they hold faith in God and Nature that the orthodox man puts—often—into the laboratory, and into high-sounding words and phrases."

"Our physicians must be educated. A man who does not know his grammar—humph!—"

"But grammar has little enough to do with the cure of disease. Many mediums—who are more gifted than learned—do not know their grammar, but they have brought proof and consolation to thousands."

"They offer no proof at all. Educated or uneducated, what proof do they offer?"

"They offered enough for Sir Oliver Lodge and Sir Arthur Conan Doyle, and—oh, hundreds of big people."

"Well! why not write to your M.P. about it?"

"I have done so, and I have had a courteous reply. I know that most M.P.'s are honest gentlemen, but they are pre-essentially politicians and economists."

"But you had a courteous reply."

"Very! You see, I pointed out that, if the Proprietary Medicine Bill became an Act, many of the highest authorities have declared that it would require a whole army of highly-salaried officials to administer it, and that even then, it was deemed by them unworkable, and impossible of administration. Then, I pointed out that it was a menace to individual liberty, and no Englishman likes that. Lastly I pointed out that it was a serious insult to the intelligence of every Englishman, as it did not propose to apply to Scotland or Ireland—"

"Ah, the thin end of the wedge, eh! Well, what of your letter? You said pretty well for a busy M.P. to read. Did you want to send a book?"

"But my points were all political and economic ones."

"Certainly, what do you expect? An M.P. is concerned with the affairs of Parliament, as—as a doctor is with the affairs of the Profession of Medicine."

"The Profession of Medicine—but—who is concerned with the cure of disease?"

"Oh, God and Nature, I suppose."

The Rev. Walter Wynn Debates with Mr. Coulson Kernahan.

A LIVELY debate took place between the Rev. Walter Wynn and Mr. Coulson Kernahan at the Town Hall, Bexhill-on-Sea, on December 2nd. The Mayor and Mayoress and the principal residents formed part of a crowded audience. Both speakers gave their services, a collection being taken for charitable objects. Practically all the clergymen and ministers of the town and district were present, and the tone of the debate from start to finish was of a high order. Mr. Kernahan is a delightful personality, but he found himself up against facts and arguments when he met Mr. Wynn, who literally tore to pieces his flimsy contentions advanced to prove that Spiritualism was antagonistic to Christianity. It was evident at the start that the great bulk of the meeting was sympathetic towards their neighbour, Mr. Kernahan, but Mr. Wynn boldly faced the opposition for an hour, remorselessly tracking down Mr. Kernahan's contentions, to whom he offered £100 if Mr. Kernahan could prove that the Gladstone spirit photograph, taken by Mr. Wynn, was a fake. By the end of the debate Mr. Wynn received a great cheer from the whole of the audience, and was requested to visit Bexhill again. It did Mr. Kernahan great credit in paying to Sir A. Conan Doyle and the reverend gentleman a high tribute as to their motives and aims in a great movement, and in acknowledging that Mr. Wynn's books on prophecy and Spiritualism had arrested the attention of the world.

Exeter Spiritualists and Capital Punishment.

At the service of the Exeter Spiritualist Society at the Market Hall recently before a large audience, Mr. H. A. Grainger, the President, called the attention of the audience to the attempted reprieve for the young lad, Cyril Saunders. He said the Spiritualist body had always been opposed to capital punishment, considering it barbaric and useless. It was proposed to send the following resolution to the Prime Minister, the Home Secretary and the Member for the city: "This meeting condemns the continuance of capital punishment as part of the system of justice of this country, considering it a relic of barbaric times. It stands condemned by its results, as it destroys rather than reforms the criminal, and has proved ineffective as a deterrent to crime. It is, therefore, demanded that steps be immediately taken to purge this country of this iniquitous survival of savagery."

Mr. H. Lockyear, in moving the resolution, said that punishment should tend towards reformation of the criminal and seek to prevent the repetition of crime, a system which did not do this was a failure. Where these two principles were not recognised the punishment sank to revenge. The community which sought to wreak revenge on its criminals sank to the level of the criminal himself. To follow murder with murder, outrage with outrage, and crime with crime was not to make for the progress of civilisation nor the upliftment of humanity.

Mr. R. H. Mundy, in seconding, said it was to be deplored that in this age such a resolution was needed.

The resolution was received with enthusiasm, and carried unanimously. Telegrams embodying the resolution were sent to the Prime Minister, the Home Secretary, and Sir Robert Newman, M.P.—"EXETER ECHO & EXPRESS."

SLEEP sufficient for full recuperation each twenty-four hours.

WE have received and perused with much pleasure the Annual Statement of Accounts and Balance Sheet of the Church of the Spirit, Croydon, which shows the Society to be in a healthy state. Some £70 has been transferred from the general fund to the building fund during the year. The general fund still shows a healthy balance. We congratulate the Society and its officers on the year's work, and are glad to see a balance sheet published duly audited and vouched for. Others Societies might copy so excellent an example.

Mr. Horace Leaf at Sutton Coldfield.

SUTTON TOWN HALL was comfortably filled to hear a lantern lecture by Mr. Horace Leaf, of London, on the subject of "Materialisation," elements in solid form.

Mrs. Purdom, briefly introducing the lecturer, said that everyone possessed psychic force, and could touch proof. What was called supernatural was often really the natural.

Mr. Leaf said he was not there to make converts to Spiritualism, but to present psychic phenomena. He wished to combat any prejudice that they were antagonistic to the Christian religion. Spiritualism was still young, for although leading scientists in this and other countries had been paying attention to its manifestations for the past seventy years, they were still on the borderland.

His first set of slides dealt with the exhaustive experiments of a group of Continental scientists, in which he introduced his hearers to the substance called "ectoplasm," which apparently is the material by which the spirits make themselves visible through the agency of the mediums.

The latter part of the lecture dealt with the late Sir William Crookes, the eminent scientist. Mr. Leaf said that in 1870 Sir William was deputed by a group of leading scientists to expose Spiritualism, which he expressed himself confident of doing in six months. Instead, after four years' exhaustive research he issued a report favourable to Spiritualism, and, in fact, joined the Movement.

A solo from Miss Beatrice Purdom concluded the proceedings.—"SUTTON COLDFIELD NEWS."

Difficulties in the South

Who Can Help?

THE Bournemouth Society, after enjoying the full use of the Wilberforce Hall for some years, has been forced to give up possession owing to the property of which it is a part being sold. Every effort has been made to rent or purchase suitable premises without result. Through the kindly action of the Committee of the local Theosophical Lodge, who have allowed the Society use of their rooms on given dates, some of the meetings will be continued as heretofore, and a series of large meetings organised in the available halls in the town and district.

The Committee under these circumstances has urged Mr. Frank T. Blake to cancel all engagements up to and including Sunday, June 26th, 1921, so that he may give his undivided attention to the local Society, and help them during their time of need and difficulty. It is therefore hoped that all Societies holding dates within the period named will kindly grant Mr. Blake release to respond to the urgent appeal of his Society, and by so doing earn the grateful thanks of the Bournemouth friends.

The British Union of Phrenologists.

THE British Union of Phrenologists held their annual social on Saturday, Nov. 20th. Ald. D. J. Davis, J.P., Mayor of West Ham, and Vice-President of the B.U.P., gave an address to the students and friends in the afternoon, and was entertained to tea and conversational till the social at 7-30, following the conference of the Union. His Worship, Ald. Davis, gave invaluable advice to members and a fine address in the evening on "Man, the Master of his environments," which was an inspiration for body, soul, and spirit, in personal responsibility and individual endeavour for character building by the aid of phrenology and psychology established thereon. The deputy Mayor, Ald. Jabez Chaplin, J.P., also another of the pioneers, and vice-president of the B.U.P., was in the chair, and in his usual unique humour inspired the meeting with the spirit of mirth. A most successful conference.

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FRIDAY, DECEMBER 10, 1920.

Society Work.

AMONGST the essential activities of an up-to-date Spiritualist Society, referred to last week, we mentioned the provision of circles and seances for evidential purposes, and we further indicated that "the seance room should not be abused." Many Societies appear to have the idea that the giving of clairvoyant descriptions of doubtful quality from the public platform is all that is essential to meet the needs of the investigator, yet it must be conceded, we think, that a large proportion of such descriptions are given in such general terms that they would fit anyone, and possess not the slightest evidential value.

A large proportion of our clairvoyants have good psychic vision, but are totally unable to describe in words the object which they see. For many years we have personally had a standard by which we judge all descriptions. We take note of how many points are given. For instance, there are particulars of height, age, complexion, hair (bald or otherwise), whether thin or stout, which might be awarded two points each. Next, we might take features, and mark the forehead, eyes (shape and colour), nose, mouth, beard or moustache, ears, neck, hands, feet and dress, each of which might be awarded one point. Characteristic attitudes, temperament, the nature of illness causing decease, and the Christian name, might also be awarded one point. Then there are special distinguishing marks from a wooden leg to a mole on the cheek, which might be awarded from three to six points, according to their importance, whilst for a full Christian and surname we could allow eight points. By the adoption of such method the accuracy of a description may be determined, and WHETHER RECOGNISED OR NOT the description is badly given unless at least 16-20 points are given. When a clairvoyant says, "There is a tall dark man standing there who loves you very much, do you know him?" we can only come to the conclusion that the description does not deserve recognition. In our experience the medium who strives for accuracy of details is most likely to develop the ability to get them.

When all is said and done, however, the fact remains that public exhibitions of phenomena are less satisfactory than those given in the select and carefully organised circle. As Spiritualists we claim that harmonious psychic and spiritual conditions are essential for the best spirit demonstrations; yet we habitually ask our sensitives to face a mixed audience, consisting often of a gaping crowd of curiosity mongers in search of sensation rather than truth; and under these conditions we expect them to produce their best. If they happen to fail it is, of course, the medium who is to blame.

Let us be sane and orderly. If it is true that spiritual manifestations depend for their success upon the harmony of the gathering, then the mixed and uncertain conditions

of a public meeting are possibly the worst surroundings in which a sensitive can be asked to labour. The fact that a certain few of our mediums have, by constant practice, learned to do well even under these conditions does not invalidate the argument. We do not necessarily advocate the cessation of public demonstration, but we do seriously suggest that Societies might take steps to hold special circles with carefully selected sitters to afford facilities for our mediums to produce their best. One cannot read such books as "Psychical Investigations" by J. Arthur Hill, or "Rupert Lives" without realising that such convincing phenomena are seldom or never given in public meetings or public circles, and one of the functions of a Spiritualist Society should be to help and assist our mediums by all reasonable and legitimate means, to produce the best evidences possible. Bad phenomena, badly given, disgusts intelligent people just as surely as good phenomena intelligently given brings conviction to the investigator.

Again, we receive many complaints from strangers who visit Societies in search of knowledge concerning the undignified, ungrammatical and illiterate piffle which is often characterised by the name of an "address." Some of this stuff contains neither argument nor appeal, but is a disgusting abuse of our wonderful language. This is due in many cases to the fact that some person is engaged who is a capable clairvoyant and because he or she is there, an "address" is expected from them. We suggest that it would be far better to secure someone who can INTELLIGENTLY READ, to read a passage from a standard work on Spiritualism, and let the medium do with credit the thing he can do. Better no address at all than one which disgusts folk and drives them away—perhaps never to return.

One other activity should claim the attention of a well directed Society, i.e., the tabulation of evidence. Many times, when engaged in debate, we have felt humiliated at having to secure records of phenomena from writers who at the best are only on the fringe of our Movement, when we know that FAR BETTER evidences have been produced in the very town in which we stood. They, however, have never been recorded, and have after a few months become mere hearsay. How strong would be the position of the debater who could collect the records of the local Society and boldly say, "These things happened here in your midst—the witnesses are present, and are prepared to corroborate the facts." Cannot Societies establish a "records department" for faithfully recording the evidences given in their own Societies, vouched for by the signatures of the witnesses? Week by week tests are given of wonderful evidential value; they create an hour's enthusiasm, and are then forgotten. They should be recorded at once. Every day's delay gives scope for loss of memory and for imagination and exaggeration to do their work. A testimony meeting monthly or a scribe at the select circles above mentioned, would provide every Society in a year or two with a solid mass of evidence, which, for local purposes, would be overwhelming.

A few months ago one of our Society secretaries recorded in THE TWO WORLDS a remarkable piece of evidence given by Mr. Sowden. A member of the Society for Psychical Research took the matter up, sifted the facts to the bottom, obtained the necessary signed statements, and possesses one of the strongest bits of evidence of spirit action and identity which has been compiled. It was given at one of our Societies, but for lack of systematic following up, has not been recorded in the Movement but outside. For all practical purposes we have lost it, and but for the perseverance of a gentleman on the fringe of the organised Movement the world would have lost it too. There are thousands of such cases every year. Which Society will be the first to compile records, not necessarily of everything which happens, but of the remarkable events which from time to time create local sensation?

Study Groups for the discussion of the higher problems of Spiritualism should exist within each Society. These would produce the exponents who were not only convinced of Spiritualism, but who understood its principles scientifically and philosophically. One Society we know has a critical Bible Class for the study of the psychic element in the Ancient Scriptures. The class has grown to large dimensions, and has retained the interest of its members for several years. The young men composing it are a

valuable body when Spiritualism is attacked by the theologian. They can make hay of the arguments of the clergy, and are a tower of strength to the Society.

The chief object of Spiritualist Societies, we again repeat, is to shed the light of spirit presence and teaching into a materialistic world, and the result should be the growth of those who receive it mentally, psychically, and spiritually. That is the object to which all activity should be directed, for that is the point and purpose for which the spirit people opened the gates of communication.

CURRENT TOPICS.

Capital Punishment!

WE direct attention to a resolution, published in another column, which was unanimously carried by the congregation of the Exeter Spiritualist Church, in condemnation of the crime of capital punishment. We wish every Society would record its protest against this brutal and barbaric relic of materialism, and we think the Annual Conference of the S.N.U. might place on public record its detestation of such methods. The law is based upon the Mosaic injunction of "an eye for an eye," which a reputed Christian country should have long outgrown, but it obtains its chief sanction from the belief that by hanging a man you prevent his criminal nature from doing further harm to the citizens of his country.

Life too Cheap.

THIS is the greatest of fallacies, and experienced Spiritualists know that to jerk a spirit from the body by a means somewhat brutal because it follows months of suspense, is not to restrict its effect upon humanity, but often to increase it. How can we expect men to have a solemn and dignified respect for human life when by the vaunted glory of warfare, and the panoplied display of criminal courts, we as a nation toy with life and make a gladiatorial display of the sordid details of repulsive crime, and pay huge sums to clever barristers to exaggerate every insignificant detail. Can we wonder at the cheapness of human life in Ireland?

Public Sympathies Vary.

THERE is another aspect. The Holt and Greenwood cases are but pointers which go to show that every prisoner becomes in some sense a hero. Public opinion forms itself, and there is always a proportion of opinion which believes the verdict was wrong. We have met men who were satisfied that Holt should never have suffered the penalty laid down by law. That the evidence of his guilt was insufficient in view of his mental state. To these people he is a martyr. In the Greenwood case there are those who are expressing the opinion that he escaped only because the full facts were not available. We are personally confident that in each case the verdict of the courts was right, yet it is unwise to ignore the residuum of public opinion, for by it the law is brought into contempt. When men cease to RESPECT the law they are not likely to obey it in the spirit, even if they keep it in the letter.

Restraint Better Than the Scaffold.

SPIRITUALISTS are in an unique position; they can follow the individual beyond the scaffold, and experience shows that death very often enlarges the range of a criminal's power for ill, and the stage setting of a court of law and vindictiveness of forensic and relentless legal probing generally excites in him the vindictive desperation of the hunted beast. These men could do far less harm under lock and key. That is placing the matter on the lowest scale of the protection of the public.

The Remedy—Reformation!

THE better method, however, is to recognise the "criminal taint" as a form of mental derangement, and in these days of psycho-analysis and hypnotic suggestion which has proved so useful in shell-shock, some steps should be taken of a remedial type. We believe the mental derangement of the criminal of all types could be rectified by scientific mental treatment, and that the won-

derful and ingenious organising power of a Charles Peace could be turned to human advantage to the benefit both of the criminal and the public. At any rate there is no excuse in these days of boasted scientific attainment to resort to what is little better than the cannibalistic orgies of the primitive savage.

Parson Magee Again!

THE Rev. A. V. Magee is still on the warpath, and doing us further good by advertising us. A long report in the "Northampton Chronicle" recounts his address in that town. He makes some useful admissions, too. "It is because Spiritualism is not nonsense, but is true and real, that it is dangerous, and must be fought." Good! But he actually asks us to believe there is a devil! Oh, Mr. Magee! Of course there are evil spirits? Yes! We know it. Some of them walk the earth in clerical garb. There are plenty in this world, but we are not likely to become Robinson Crusoes in consequence.

Those Evil (?) Spirits.

LET us ask Mr. Magee what has his Church been doing to allow them to pass to the other side of life in a state of evil. Perhaps they had a double portion of the "original sin" which Mr. Magee's Church is dependent on—for without it there would be no need of a church at all. We will hazard the opinion that most of these evil spirits were once Sunday School scholars. The rev. gentleman argues that because there are evil spirits in the spirit world we should have nothing to do with that world. A splendid argument for schoolboys, but what is he doing in Northampton? We expect there are evil spirits there! And we wonder if his black cloth is coloured with German dyes, or whether he has refused to eat Irish bacon—possibly cured by men whose present thoughts and desires may not be angelic. Why not throw over the ten commandments, since Moses committed murder, or the proverbs of Solomon, because he was a polygamist.

Birds of a Feather—

MR. MAGEE says, "If one opens the door one gives an outlet to these evil spirits to come into this world." Excuse us! that is only part of the truth, and Mr. Magee knows it. The evil spirit of a drunkard does not come to a decent living Spiritualist, though he may sometimes be brought for his own good. The Spiritualist knows what to expect, and is properly protected. Such drunkard, however, seeks congenial company. He may find it in the tap-room of a saloon in a slum, or in the palace of the peer, and though invisible and unrecognised, is a potent power for evil which the ignorance of the Church does not allow it to combat. Their power over the non-Spiritualist is greater than over the Spiritualist, because of the former's ignorance. But why exaggerate the power of the evil ones, and refuse to recognise that of the exalted.

Which is the Stronger, Good or Evil?

MR. MAGEE seems to have a far higher opinion of the malevolence of the devil than of the love of God (except, of course, his own proprietary brand). What about the protective powers of the angels? Mr. Magee is something of a humorist, we think. He expects an apple without a core; sanitation without paying rates; joys without sorrows; sunshine without storm. But not so is the order of nature, and it might be as well to hint to Mr. Magee that the Architect who well and truly laid the foundations of human life, and established laws for the inter-blending of human society, is wise enough to know His business. The strong must help the weak, the righteous the unrighteous, and he who in the seclusion of a monastery seeks peace from the world's turmoil, and does nothing towards calming it, is possibly the greatest of sinners.

Finally, Brethren.

MR. MAGEE tells us amongst the spirits there are lying spirits! Awful! The more awful because it's true. There are also lying parsons, but we still go to church. There are lying railway-porters (if you do not recognise it, ask on a busy station for information re the train service), but we still travel. There are liars in trade

(with the possible exception of the newspaper trade), but we still come to business. The dear old Stratford Bard told us that "all men are liars," but we still make friends in the world.

**Dreamer,
Awake!**

DEAR Mr. Magee, do wake up. The next world is not a place of plaster saints in everlasting solemn pose, else we should demand a return ticket; but a place where men and women pass for further development. With all its faults we love this old world, and we are glad to know that the next is very similar, ONLY BETTER. We hope and believe that the sieve of death will some day strain the shade of Jeremiah from the pleasing personality of Mr. Magee. So mote it be!

Education, Environment, Heredity and Self Help.

An address delivered at the Attercliffe Spiritualists' Church, Sheffield, by MRS. ALICE HARPER, of Australia.
Chairman, MR. WEBSTER.

Reported by MR. G. T. ROEBUCK, of Sheffield.

THE question is often asked, "Are we responsible for our own character?" I will try first to reply to a question that I feel even now is occupying the minds of some of you, viz., "What has this subject to do with Spiritualism, and why select such a subject as 'character' for such an occasion as this?" I hope to make clear to you the close connection between Spiritualism and character.

When you come to pass through the physical experience called death, and find yourselves on the other side of the veil, there are many things that you now possess on this material plane that you shall not take with you over there. You will not have your material or worldly possessions. Some people do feel important because they possess a bank account or property. We shall not find that curious something called "social position" with entrée into "high society," that induces those people who happen to possess it to feel so superior to others who have not. It will be of no avail on the other side of the veil. Some people here through social status or by accident happen to have got upon the political platform, and thereby have acquired a worldly reputation; whilst some of you have no particular reputation, though you deserve it. Many lead lonely, humble, obscure lives, making sacrifices daily. No reputation! but how good they are. There is one thing that they will possess in common with you all when arriving over there, and that will be

CHARACTER.

Nobody will ask how much wealth you have or what position you hold. What you are and what you have developed is your character. Thus you will discern the close connection between character and Spiritualism. We all have character of some kind, good or bad. Some may have unclean lips; another an ascetic character; others have puritanical rectitude; another class may be confirmed criminals; but between these two extremes there are infinite varieties not altogether good or bad. Some psychologists think that character has only to do with our mental powers. They say, "It is the possession and exercise of those universally recognised virtues—chastity, purity, etc., etc." Others say, "Character is inseparably connected with your morals and intellect, and that you cannot separate the two." A man may be a very intelligent man, but need not, therefore, be a more moral or better man. The advancement of intelligence has been used as an aid to great criminality where the inclinations pointed that way.

I want to send you out with a clear-cut picture as to the real definition of the word "character." Your possession of, and exercise of those mental and moral qualities and your character, is good or bad in the exact degree with which those qualities form your conduct, right or wrong. This I want to emphasize: Your character is your conduct, your conduct is your character, for your character is certainly determined by your conduct. It is not what a man says, writes or preaches that informs us about the real

man, it is what he thinks and what he does that denotes the real man; for action is the natural consequence of all that.

Character and conduct, then, being practically synonymous terms, we are now faced with a momentous question that is occupying the minds of many of your greatest thinkers of the present day. How much of the character are we responsible for? How much of it is of our own making? Some people tell you that "you are wholly responsible for your conduct and character, and knowing the difference between right and wrong, it rests with you to accept the right and reject the wrong." They say that "a man, knowing himself to be possessed of a serious fault or weakness, has only to bring the requisite amount of strong will to eradicate it from his nature." It sounds easy enough. They sometimes forget to tell us where we shall get the requisite amount of strong will and determination needed for the task. I do not believe them. I believe that that is one of those indiscriminate statements that may contain a grain of truth hidden in a bushel of exaggeration and mis-statement. A man with a special weakness towards many of the serious faults, such as cursing, drinking, gambling, unclean living, etc., knows perfectly well that he possesses those faults, and he is often heartily ashamed of them, and he may have tried again and again to overcome his weaknesses, and yet each time he may have seemed to have miserably failed. Another man with the same failing and realisation, succeeds by making one supreme effort of will in stamping it out. Which of you is prepared to say that the man who tried and failed, tried less hard according to his capacity than the other man who succeeded quite easily? We do not know all those hidden unseen forces outside of him for which he was not responsible, and we do not know any more of the other equally hidden unseen forces that went to the assistance of the man who succeeded. We dare not judge.

On the other hand, it would be an evil doctrine to have to teach that we have nothing to do with our own conduct or character, which would unfortunately do away with all attempts at self-improvement. The factors that go to form our characters are legion. Heredity, environment, education, self-help—these four factors in my opinion are most important in their effect in the building up of character.

HEREDITY.

Do you believe in heredity, the doctrine that teaches that every defect of the parent—physical, moral and mental—is handed down in a greater or lesser degree to the children of the following generations? A few years ago there was a society who held that it did away with the doctrine of free-will; that society existed a year and died away. Believers in the doctrine of heredity hold that if there is any peculiar physical abnormality or defect in any part of the body, it will certainly be reproduced in the children of the possessor. If, perchance, it misses the first generation, it appears in the third or fourth generations. I am going to speak plainly. Have you ever considered from what a speck of protoplasm we each owe our existence, and that in those tiny specks there are hidden potential physical beings with wonderful possibilities of development? This seems to be more marvellous than any marvel of modern times.

Some doctors deny the law of heredity. They say, "Children born of consumptive parents are not born with consumption, but with a predisposition to the disease." That is a distinction without a difference; it is near enough to suit our purpose. We do profess to know something about this matter, for in the great majority of cases those children born of consumptive parents develop this fearful scourge, and not infrequently die of it, or it reappears in the children of the later generations. If we are forced by evidence to accept the fact of physical heredity, is there any reason in rejecting the law of mental heredity? From the child of the man of genius we at least look for more than average intelligence. It has been recorded, "I will visit the sins of the fathers upon the children unto the third and fourth generations." Now, we Spiritualists do not believe that the Lord said anything so unfair and absurd. We believe in heredity, but we believe it is the ordinary fulfilment of the law of cause and effect. Find out the cause and you will do away with the effect. But suppose

we let it stand. Do you hear anything of heredity in that, "I will visit the sins . . ." of his indulgences, his wilful iniquities, oh, but this is most foul and unfair; the sins of unavoidable ignorance—all are visited upon the poor helpless children.

That reminds me of an incident I once heard in the life of Colonel Ingersoll. Oh, what a fine type of man he was. He was not an atheist, he was a great humanitarian, and practised the brotherhood of man; he believed in God, but he did not profess to know all about the working of the universe, or all about the Infinite Godhead. So he was hated by the clergy, and they used to call him an atheist and a free-thinker, infidel, and many other similar complimentary names.

On one occasion he happened to attend a social gathering where many clergy were present. One of them, with a little mind, thinking to shame the great Colonel with regard to his heresy or disbelief, said, sneeringly, "So you are the great Colonel Ingersoll. I understand that you are not content with the order of creation as you find it, it would be interesting to know how you would alter it if you had had a hand in making the world?" The dear Colonel looking at his questioner with a kindly eye, said, "Well, sir, since you ask me I will tell you two things I would have altered if I had had the power. I would have made good health catching instead of disease; and secondly, I think I would have visited the virtues of the mothers upon the children and not the sins of the fathers." History does not tell us what the little man replied.

I am always so delighted when I recall to my mind the Colonel and his life and works. His principles, however, were not always equally right. We know more to-day about certain matters than he did in his days. It would do you good to see the marvellous cures that are being performed by mental therapeutics and by spiritual healing. I admit it is a little too early to say that "Good health is as catching as disease," but I do say fearlessly that the virtues of mothers and fathers are handed down to the children as surely as their faults and defects. There is one trait within us that can only make for good, and that is love of our children. Then there is the power that will help us to check and control that within ourselves which we know to be undesirable. It will be the knowledge that by so doing we are preparing for our coming children by the cultivation of will power and self-control on their behalf even before they are born.

Therefore, women—oh, let me call you women, for I love to be called a woman better than a lady—you are favoured with the great exclusive prerogative of bearing children, peopling the world, making posterity. Do let your belief in heredity help you by thinking pure thoughts, doing kindly actions, seeking desirable friendships, reading good literature. Eat wholesome food and fit yourselves for that coming period, and then you will do for the coming generations what statesmen have never been able to do. You will bring into the world a race of men and women with healthy bodies. Men, when you have arrived at man's estate, and nature's laws assert themselves and compel you to function and propagate your kind, let your belief in and understanding of heredity cause you to check and control your passions—not in one direction only but in all ways—thereby giving your coming children a fair and unhandicapped start in the battle of life, with inclinations towards right rather than wrong. Entertain pure thoughts rather than those that are unclean. We are not responsible for our predecessors' short-comings, but we can endeavour to counteract those hereditary predispositions. We are responsible for those we hand down to our children.

[TO BE CONCLUDED.]

ELSIE WRIGHT's great song, "THERE ARE NO DEAD." In keys to suit all voices.

MAY we again point out that we can take no notice of scurrilous anonymous letters attacking the characters of people who differ from the writer. Anonymity is too often the refuge of the coward!

We hear with regret that Mrs. Ruth Hey, wife of Mr. Hanson G. Hey, has been seriously indisposed. The strain upon her of late has been very heavy. She, however, is gradually overcoming her disability.

The Hanson G. Hey Testimonial.

SIR.—I have again pleasure in submitting list to date: Brought forward, £757 10s. 7d.; First Calgary Spiritualist Church, £5; Cheetham Hill Progressive Lyceum, £1; Doncaster Spiritualist Society, £1 6s.; Mr. J. Hopwood, £1; Belfast Association of Spiritualists, £3 2s.; Part Proceeds of Lecture, Mr. Roberts at Macclesfield, £1 1s.; Southend Society of Spiritualists, £2 18s. 5d.; Leeds National Spiritualist Church, £7 4s. 1d.; Halifax, St. Paul's Spiritualist Church, (2nd Don.), £1 6s. 6d.; Heaton and Byker Spiritualist Church, £5; Per B.S.L.U., £2 3s. 10d.; Padiham Spiritualist Church, £1 10s.; Per Mrs. M. Gordon, London, £10 10s.; Per Mrs. M. A. Stafford, Oldham, £4; New Shildon Spiritualist Church, £2; Armley Spiritualist Church (2nd Don.), £1 10s.; Mr. and Mrs. Ward, Castleford, 5s. Total, £808 7s. 5d.

THOS. H. WRIGHT, Hon. Treas.
10, Victoria Avenue, Sowerby Bridge.

Incarnation.

WHEN we are told that this is the Christian Church's foundation, and that Spiritualism is attacking it, let us endeavour to agree with our adversary quickly, lest he deliver us to science. All religions contain this belief in some form. The Hindu, for instance, in ten incarnations of Vishnu, and our own and forefathers' Bible (a spiritual, not a scientific book) contains these following records of supernatural and foreknown births.

Isaac, the son of the aged barren Sarah; Samson, whose barren mother was not only given instructions for his upbringing, but her own temperance was necessary, and the Judges of Israel record this seriously. There are lessons for many in this chapter xiii. of Judges. Jeremiah was known before he was formed, and sanctified and ordained before he was born. John the Baptist's birth and mission was also foretold to parents advanced in years and childless. And above all the greatest event in the history of the world, the birth of Jesus, needs no recapitulation.

These are the facts of the Bible, and those who study it see prophecy now being fulfilled.—H.D.

Instruct the Children.

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

G. F. KNOTT, Secretary,
British Spiritualists' Lyceum Union
39, Regent Street, Rochdale.

WE regret to hear that Mr. Peter Galloway, the respected President of the Glasgow Association, has had a serious breakdown, compelling him to keep his bed. Latest reports, however, show a steady improvement, and we trust the kindly thoughts of our many readers may assist him to a rapid recovery.

IN the neighbourhood of Birmingham great activity is apparent. New efforts at Atherstone and Northfield have been well reported in the local press. At the former place Mr. John G. Wood has awakened interest. The Rev. Mr. Rouse is due there shortly, and our National President, Mr. Geo. F. Berry, is down for a reply lecture. At Sutton Coldfield, Mr. Leaf's lantern lecture aroused attention. At other centres the work is promising. The flowing tide is with us.

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.

FIVE District Committees and forty Societies were represented at a specially convened meeting of the whole of the Societies in our area, held at Cookridge-street, Leeds, on Saturday, Dec. 4th, for the consideration of new bye-laws, placing us in line with the spirit of the Articles of Association adopted by the S.N.U. A resolution to make application to the S.N.U. for recognition as the Yorkshire District Council was put, and unanimously adopted. The fundamental differences that were adopted were 1st, Alteration of name; 2nd, Alteration of names of subsidiary groups; 3rd, Objects. Adoption of the seven principles (and the formation of Study Groups and Lyceums part of our old constitution) and such duties as may be delegated by S.N.U.; 4th, Government addition of S.N.U. Councilors to our present officers and associate representatives. Pooling of expenses of executive officers, subsidiary groups, one representative. 5th, Annual meeting in March, held in the centre of each subsidiary group in rotation. Quarterly meetings to be held in the area of each subsidiary group in rotation. 6th, Associate fees, 4s. per annum. 7th, Duties of secretary and treasurer more clearly defined on sounder business principles. 8th, Associates must be members of recognised churches.

The thoroughness of the sub-committee's work was evidenced in the fact that only five alterations were made to the draft copy with which all Societies had been supplied. The sub-committee were re-elected to draft bye-laws for the governance of subsidiary groups. A hearty vote of thanks was accorded to the sub-committee, and to the local friends for the splendid manner in which they had risen to the occasion, and so ably catered for our requirements.

HALIFAX & HUDDERSFIELD DISTRICT COMMITTEE.

THE monthly conference was held on Sunday, Nov. 27th, in the National Spiritualist Church, Sowerby Bridge. Owing to the inclemency of the weather we had not the usual number of associates present, although the Societies were well represented. Mr. Rastall presided.

A lengthy agenda was successfully gone through, the fifteen minutes

spirit communion again proving the foundation to another real spiritual festival. Mr. T. H. Wright, in the absence of the local President, extended a hearty welcome to the District Committee. It was resolved that we invite the annual general meeting of the S.N.U. to Halifax in July, 1921. Also that an entertainment committee be formed of one delegate from each church. Mr. Stabler, vice-president, occupied the chair in the afternoon, when Mr. A. Bramall, of Slaithwaite, one of our promising young members, gave a paper on "The search for truth." The questions at the close were answered satisfactorily. Mr. Stabler thanked the essayist for his admirable paper.

In the evening we had a fine array of speakers, the time being too short, although they found time to express some fine thoughts, again proving the efficacy of the speakers' guild. The meetings were brought to a close by a very hearty vote of thanks to our Sowerby Bridge friends for the cordial reception extended and the excellent manner in which they had catered for us. May they at their centenary have accomplished greater things than in their jubilee just completed.

NORTHERN COUNTIES' UNION.

MRS. GLADYS DAVIES, of South Africa, has just concluded a three weeks' propaganda mission in this district, and from reports to hand her services have attracted good audiences, and her messages have been well received. Generally speaking the tour has been successful from every point of view. It is agreed that Mrs. Davies fills a much needed "want" as a propagandist in so far as her lectures are really instructive, and not cut down in any way to give time to satisfy the inordinate desire so many people have for clairvoyance. Mrs. Davies evidently believes (and she found many supporters in our area) that clairvoyance is only a means to an end, not the end itself, and that folk once convinced should pass on to find out what is in, around, and behind it all, and thus finally become convinced and converted to our Movement by intelligent acceptance of it. Most of the Societies are looking forward to a return visit.

MANCHESTER & DISTRICT UNION.

A SUCCESSFUL tour has just been concluded with Mr. and Mrs. Taylor, Philadelphia, U.S.A. At many of the centres visited crowded audiences greeted them. From the reports to hand the addresses and spiritual delineations given were satisfactory in every way, and many were the recipients of helpful spirit messages. Much good should result from their visit. The limited space will not permit giving a more detailed report of the tour, but it is regretted that at one or two of the centres visited the attendances were disappointing, due, no doubt, to the visit not being sufficiently advertised locally. It is hoped that in future the defaulting churches will fully support the efforts of the Union. We take the opportunity of thanking the local churches for their help in making the mission a success.

NUNEATON.

WE had very good congregations on Sunday, Dec. 5th, over 400 persons being present. Mrs. Taylor Woodhall gave addresses, and was listened to with interest. She gave convincing clairvoyance at each service. Mr. Mason, President of the Society, took the chair in the afternoon, and Mrs. Pears, of Coventry, in the evening.

SPIRITUALIST'S FUNERAL AT NEWCASTLE.

ON Monday, Nov. 20th, the Rathford St. Lyceum interred at Elswick Cemetery the remains of their late kind, enthusiastic guardian of Lyceum, Miss Tempest. She was the neice of the respected President, and was 18 years of age. After the service at the house about 50 Lyceumists walked in front of the hearse. Members of the Society and friends followed at the rear. At the entrance to the cemetery the Lyceum formed a Guard of Honour through which the coffin, borne by Lyceumists, passed. The Lyceum closed in, followed by a large number of friends at the Grove. The hymns, "Oh, for Angels," and "Like the Leaves that Fade and Wither" were sung. Mr. McBain took his remarks from "What is death," and after the invocation "Abide With Me" and "God Be With You" were sang. The service created a deep impression.

SOUTH WALES PUBLIC PLATFORM WORKERS' UNION.

UNDER the auspices of the above Union at River-st. Society, Pontypridd, on December 4th, another of a series of lectures on "The harmonious philosophy," by Dr. A. J. Davis, was delivered by Mr. W. H. Evans, of Merthyr, entitled "Harmonious conceptions of health." Many earnest students were present who followed the lecturer with keen interest. Upon the power of conceptions and beliefs, therefore, the need of true beliefs, that health is maintained by the free flow of the spiritual substance through the body. That there was one disease, i.e., the disturbance of the equilibrium and the interference of the spiritual power through the body. It is desired that more would avail themselves of this opportunity to raise the standard of workers and Societies. Mr. A. Essery in the chair. Next meeting, Saturday, Dec. 11th, "Sleep and death." Dec. 18th, "Self culture."

LONDON: MANOR PARK.

THE Little Ilford Society held a most successful bazaar and sale of work in aid of their new church fund, on Thursday and Friday, Dec. 2nd and 3rd. Mrs. F. Barnes, of Brighton, opened it on the Thursday, and Mrs. E. Fugeman, of Bishop's Stortford, on the Friday. Each lady was presented with an autograph album. During the bazaar we had an exhibition of psychic paintings, drawings, and spirit photos kindly lent by Mr. Goodwin, Miss Rider, and Mrs. Hewat McKenzie, to whom we are deeply grateful. The stallholders were Mesdames Jamrach, Watson, Marriott, Dixon, Tutt, Bolton, Gibson, Washington, and Miss George. We would convey to all who contributed toward our effort our heartiest thanks and appreciation. We concluded with a social and enjoyable whist drive on Saturday. The three days have added a goodly sum to our new church fund.

DONCASTER: WOOD ST.

OUR services were conducted by two of our own young members, Master E. Batty and Miss Violet Batty, of Doncaster. In the afternoon a short address was given by the former, followed with clairvoyance, which was all recognised, given by the latter. At the evening meeting our young brother took for his subject "Plenty of grace with thee is found," there being a large audience. After meeting conducted by our young sister, who gave clairvoyant descriptions, all recognised.

LOCHGELLY.

Our meetings on Sunday, Dec. 5th, were conducted by Mr. Hendry, of Kirkcaldy. Morning and evening inspiring addresses and clairvoyance were given. At the evening service the hall was filled, extra seats having to be brought in. It being less than three months since the meetings were inaugurated, the success attained speaks for the movement in this, one of the busy centres of the Fife coal field, and everything indicates the philosophy is creating intense interest. Mr. Dalman presided at both meetings.

PETERBOROUGH.

On Sunday last we had the privilege of hearing two fine addresses and remarkable clairvoyance by Mr. T. J. Littlejohn, of Exeter, to crowded audiences. He held the people spellbound for two hours, and even then they seemed to be unwilling to leave the hall. We certainly shall have him again. If all speakers and mediums could deliver the message like him, it would stop the slanderers of Spiritualism whom Mr. Lawrence writes about in *THE TWO WORLDS*.

MEETINGS HELD ON SUNDAY,
DECEMBER 5, 1920.

ABERTILLERY. — A great crowd of people assembled to welcome Mr. A. Clayton, the blind boy medium. Two inspiring addresses and wonderful clairvoyance.

BARRY, Atlantic Hall. — We had a visit from Mr. G. Harris, of Cardiff, who gave an interesting and uplifting address on "The value of the spiritual," followed by several clairvoyant descriptions.

BEDWORTH. — Miss Coleman gave addresses on "Spiritual progression" and "Spiritualism and the Bible," and also gave clairvoyance. Mr. Rowe presided over a good congregation.

BIRKENHEAD, Hamilton. — Meetings conducted by Mrs. Stafford. Evening subject, "As ye sow, so shall ye reap."

BIRMINGHAM, Aston. — Miss M. Kenna gave a very good address and interesting clairvoyance to appreciative audience.

BIRSTALL. — Another visit from Miss Fitzpatrick, of Hemsworth, who gave an excellent address on "Spiritualism" and also gave clairvoyance to a very large audience.

BRISTOL, Dighton Hall. — Mr. J. Woodland, of Cardiff, gave splendid powerful addresses at each service, which were highly appreciated. Miss Yates presided.

United: Morning, open circle. Evening, Mrs. Miles Ord, of Bristol, gave an address and clairvoyance which was greatly appreciated by all. Mrs. Pritchard presided.

CARDIFF, Central. — Mrs. Copp, of Barry, conducted the services. There was an overflow audience, and some were turned away. An open session was held at the Lyceum in the afternoon. Good attendance.

CHESTERFIELD. — Mr. E. W. Oaten conducted the afternoon and evening services, which were greatly appreciated by attentive audiences.

EASINGTON LANE. — Mr. Mason gave instructive discourse on "Christ's mission," Soloist, Mrs. Stewart. Mr. Jones presided.

EASTBOURNE. — Mr. C. Sanders gave excellent addresses at both services. Appreciative congregations. Mrs. M. A. Mansell presided.

EXETER, Market Hall. — Afternoon, Mr. J. Hoskins. Evening, Mrs. M. A. Grainger. Good audiences. Clairvoyance by Mrs. Perkins and Mrs. Grainger.

GORSEINON. — Mr. A. Clayton, the blind boy medium, has been here this week, and has rendered excellent service. One of the most successful missions we have had.

HIRST. — Mr. J. Netherton gave a splendid address on automatic writing, taking as his subject, "W. T. Stead's letter to Julia." Good clairvoyance.

KIRKCALDY. — Mrs. McConnell, of Glasgow, gave an address and clairvoyance. Evening, hall full. Mr. Seath presided.

LIVERPOOL. — Daulby Hall: Mr. Wolstenholme, of Blackburn, presented to a large audience some of his 48 years' experiences of Spiritualism, accompanied with spirit photographs and spirit slate writings, which were handed round to the congregation for inspection after the address. Mr. E. A. Keeling presided.

LONDON. — Battersea: Mrs. Bloodworth gave an address and clairvoyance in the absence of Mr. Leaf.

Brixton: Mr. G. R. Symons gave an address on "Condemnation" to an interested and large audience. Mrs. Clements gave a solo entitled "Beyond the Dawn."

Clapham: Mrs. Cannock gave an excellent address and clairvoyance to a full church.

Fulham: Morning, circle. Evening, Mr. Ella gave an address. — PROS.: Sunday next, at 11-15 and 7, Mr. Punter. Thursday, Dec. 9th, at 8, Mrs. Bloodworth.

Hounslow: Address by Mrs. Golden on "The power of thought," also spirit messages.

Lewisham: Mrs. Harvey spoke on "Progress" to an interested audience, and afterwards gave successful clairvoyance.

Little Ilford: Mrs. Mary Gordon delivered a fine address on "What is Spiritualism?" to a good audience. Convincing clairvoyance followed.

London Spiritual Mission: Mr. W. Ford conducted both services, giving addresses on "The way of the servant" and "The coming of the light."

Manor Park: Morning, healing service at which the infant son of Mr. and Mrs. Clarke was named. Afternoon, our Lyceum visited Ilford. Evening, Mrs. G. Prior gave an address on "The invisible helpers" and clairvoyance.

N.L.S.A.: Morning, large audience listened with marked attention to Dr. Vanstone's address, which was most spiritually helpful. Evening, Mrs. Crowder's address was full of sympathy and appealed to her hearers in a spiritual and homely manner. The hall was full to the door. Splendid spirit delineations and messages.

S.L.S.M.: Morning, circle conducted by Mr. C. J. Williams. Evening, Mrs. Imison gave an address, followed by clairvoyance.

LOUGHBOROUGH. — Mr. T. Humphries, of Leicester, conducted our services.

MOSSLEY. — Mr. Lewis Morgan, the healing medium of Birkenhead (son of Mr. Dan Morgan, secretary of the Manchester District Union), held two private seances. He is gifted with fine healing powers, and those who were present, including several sceptics, were highly pleased.

NEWPORT. — Mrs. Hillman gave an inspiring address on "Seek ye the light," and also gave clairvoyance.

NORTHAMPTON. — Addresses and clairvoyance by Miss Bellamy, of Kettering.

PLYMOUTH, Morley-st. — Mr. Waterfield gave splendid trance address on "The kingdoms in heaven." Mr. Brock, the blind baritone, sang "Beyond the dawn." Mr. S. Pearce gave a fine clairvoyance.

Stonehouse: Meeting conducted by Mr. H. Pearce, of Saltash. Soloists, Miss Withecombe, "The Better Land," and Mr. Prout, "Sons of God." Chorus

by the choir. Clairvoyance by Mrs. Pollard. Address by Mr. Loomie.

PORTSMOUTH, Temple. — Our planned speaker, Mrs. Edith Marriott, was prevented at the last moment from coming, and at a few hours notice her place was filled by the Rev. Wm. Garwood, M.A., of Woolston, who gave addresses at both services.

RUGBY. — Mr. Marshall, of Leicester, gave a very instructive address and Mrs. Evans, of Coventry, gave clairvoyance.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, DEC. 12TH, at 2-30, LYCEUM.

At 6-30 and 8-15, Mr. J. J. MASSEY.

MONDAY, Members' Developing Circle,

Mrs. EASTWOOD.

TUESDAY, Public Developing Circle,

Mrs. FORREST.

THURSDAY, at 3 and 8-15, Mrs. S. HOPE,

Medium.

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

DEC. 12—Miss A. A. BARTON.

„ 19—CIRCLE.

„ 26—Mrs. OATEN.

Manchester Society of Spiritualists,

38, MASKELL STREET, ARDWICK.

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, DEC. 12TH, at 10-30, LYCEUM.

At 3, Open Circle. 6-30 & 8, LOCALS.

MONDAY, at 3 and 8, Mrs. ROBERTS.

WEDNESDAY, at 8, Mrs. NUTTALL.

SUNDAY, DEC. 19TH, OPEN SESSION.

Longsight Spiritualist Society,

SHEPLEY ST., OPPOSITE PIT ENTRANCE
KING'S THEATRE.

SUNDAY, DEC. 12TH, at 6-45 and 8-15,

Miss COTTERILL.

TUESDAY, at 8-15, Mrs. ROBERTS.

THURSDAY, at 8-15, Mrs. FORREST.

Moss Side Progressive Lyceum

Church,

66, RABY STREET.

BRIGHT AND INSTRUCTIVE SERVICES

EVERY SUNDAY, at 2-30.

All are welcome.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, DEC. 12TH, at 2-30, LYCEUM.

At 6-30, Mr. J. KAY.

At 8, Mrs. ANDERSON.

WEDNESDAY, at 3, Ladies' Meeting,

Mrs. CHARNLEY.

THURSDAY, DEC. 16TH, at 8.

SUNDAY, DEC. 19TH, Mr. W. ROOKE.

Milton Spiritualist Church,

BOOTH STREET, ECCLES CROSS.

SATURDAY, DEC. 11TH, at 7-30,

OPEN CIRCLE.

In aid of Building Fund.

SUNDAY, DEC. 12TH, at 3 and 6-30,

Mrs. IRONS.

MONDAY, at 3 and 7-45, Miss COTTERILL

WEDNESDAY, at 7-45, OPEN CIRCLE.

CROYDON, CHURCH OF THE SPIRIT,

HAREWOOD HALL, 96, HIGH ST. —

Sunday next, at 11, Mr. Percy O.

Scholey. At 6-30, Mr. Ernest Meads,

Society Advertisements.

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

SUNDAY, DEC. 12TH, at 11-15 and 7,
MR. H. BODDINGTON,
Addresses.

Lyceum at 3.
WEDNESDAY, at 8, Healing Circle,
Messrs. J. W. HOSKINS & A. COCHER.

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 meetings, First Wednesday in
every month at 3.

SUNDAY, DEC. 12TH, at 11-30,
DR. W. J. VANSTONE.
At 6-30, Special Service at
THE ART GALLERY, CHURCH STREET,
Speaker: DR. VANSTONE.
Clairvoyant: MRS. GLADYS DAVIES.
MONDAY and TUESDAY, DEC. 13TH
and 14TH, Mrs. DAVIES.

W.T.S. Spiritual Unity Centre,
66, TERMINUS ROAD, NEXT TO ROYAL
HOTEL.

SUNDAY, DEC. 12TH, at 11-15 and 6-30,
MRS. HEATH, of Brighton.
MONDAY, at 5 and 7-30, CIRCLE.
WEDNESDAY, PUBLIC CIRCLE.

W.T.S. Spiritual Unity Centre,
PRINCE'S CAFE (FIRST FLOOR), 11,
NORMAN RD., ST. LEONARDS-ON-SEA.

TUESDAY, DEC. 14TH, at 3 and 7,
MRS. HEATH, CIRCLE.
Address and Clairvoyance.

Battersea Spiritualist Church,
TEMPERANCE HALL, 640, WANDSWORTH
ROAD, LAVENDER HILL.

SUNDAY, DEC. 12TH, at 11-15, CIRCLE.
At 6-30, MR. A. J. MASKELL.
THURSDAY, at 8-15, Mrs. EDEY.
Silver Collection taken at door at all
Services.

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

SUNDAY, DEC. 12TH, at 3, LYCEUM.
At 7, Mrs. PODMORE,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. NEVILLE.
SATURDAY, DEC. 18TH, SOCIAL.
All are Welcome.
SUNDAY, DEC. 19TH, Mr. J. W. HUMPHRIES
Other Circles as usual.

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

SUNDAY, DEC. 12TH, at 11,
MRS. E. M. BALL.
At 6-30, Mrs. BEAUREPAIRE.
WEDNESDAY, at 7-30, PUBLIC MEETING.

Ealing Spiritualist Society,
5A, UXBRIDGE ROAD,

SUNDAY, DEC. 12TH, at 7,
MR. HORACE NUTHALL.
WEDNESDAY, at 7-30, Mr. BUTLER.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, DEC. 12TH, at 11,
HEALING SERVICE.
At 3, LYCEUM.
At 6-30, MR. & MRS. SMITH.
Address and Clairvoyance.
THURSDAY, at 8, Mr. THIERAUF,
Address and Clairvoyance.

Society Advertisements.

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

SUNDAY, DEC. 12TH, at 11,
PUBLIC CIRCLE.
At 3, LYCEUM.
At 7, DR. H. M. LEON, M.A., F.S.P.,
F.P.C.

FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, DECEMBER 19TH,
Mrs. A. DE BEAUREPAIRE.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, DEC. 12TH, at 7,
MR. R. BODDINGTON

SUNDAY, DEC. 19TH, at 7,
Mrs. PODMORE

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.,

SUNDAY, DEC. 12TH, at 6-30,
MR. & MRS. PULHAM.
TUESDAY, at 7-45, Miss L. GEORGE.

Kingston Spiritualist Church,
BISHOP'S HALL, THAMES STREET.

SUNDAY, DEC. 12TH, at 11,
MR. FREWIN.
At 3, LYCEUM.
At 6-30, MR. H. LEAF.
WEDNESDAY, at 7-30, Mrs. EDEY.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE,
LEWISHAM (Opposite Electric Theatre).

SUNDAY, DECEMBER 19TH,
MR. T. ELLA.

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

SUNDAY, DEC. 12TH, at 6-30,
MR. GEORGE PRIOR.
MONDAY, at 3, Mrs. A. BODDINGTON.
WEDNESDAY, at 8, Mr. T. W. ELLA.
SUNDAY, DEC. 19TH, at 6-30,
Mr. P. SMYTH.
Lyceum every Sunday at 3.

Putney Spiritualist Society,
55, LACEY ROAD, off HIGH STREET.

SUNDAY, DEC. 12TH, at 7 and 8,
MR. TRUTH.
THURSDAY, at 3 and 8, CLAIRVOYANTS.
Look out for SOCIAL, DEC. 23RD.

Richmond Spiritualist Society,
GYMNASIUM HALL, PRINCESS RD., off
BROOMFIELD RD., KEW GARDENS.

SUNDAY, DEC. 12TH, at 11.
At 3, LYCEUM
At 7, Mrs. NEVILLE, Address and
Clairvoyance
MONDAY, at 7-30, Mrs. NEVILLE,
Clairvoyance
THURSDAY, at 7-30, Address and
Clairvoyance.

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

SUNDAY DEC. 12TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. JAMRACH.
THURSDAY, at 8, Miss V. BURTON.

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Society Advertisements

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SIR ARTHUR CONAN DOYLE, M.D.

SUNDAY, DEC. 12TH, at 7,
MR. T. ELLA.

THURSDAY, DEC. 16TH, at 3,
SALE.

FRIDAY, DEC. 17TH, at 8,
Mrs. E. MARRIOTT.

SUNDAY, DECEMBER 19TH,
MADAM C. IRWIN.

Lyceum every Sunday at 3.

London Central Spiritualist Soc

FOOD REFORM RESTAURANT,
3, FURNIVAL STREET, HOLBORN

FRIDAY, DEC. 10TH, at 7-30,
MRS. NEVILLE.

FRIDAY, DEC. 17TH, at 7-30,
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SUNDAY, DEC. 12TH, at 6-30,
MRS. E. MARRIOTT.
MONDAY, DEC. 13TH, at 8,
COMMITTEE MEETING.

WEDNESDAY, DEC. 15TH, at 8,
Ladies' Meeting, Mrs. MAUNDER.

THURSDAY, DEC. 16TH, at 8,
Mrs. RICHARDS
SUNDAY, DEC. 19TH, at 6-30,
Mr. AND Mrs. PULHAM.
Forward Movement at 11.
Lyceum every Sunday at 3.

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