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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1732—Vol., XXXIV.

FRIDAY, JANUARY 21, 1921

PRICE TWOPENCE

## Original Poetry.

### Holy Orders.

OBEDIENT to heaven's high behest,  
Love's shining ones descend  
To cheer the stricken souls of earth—  
Their voices softly blend,  
In pure, unerring harmony,  
As mighty aid they lend.

With glad obedience swift they come,  
In the fair dawn of day,  
To ease the pilgrim of his load,  
And guide him on life's way;  
And when the sun goes home to rest,  
They teach him how to pray.

And bear the earnest prayer aloft,  
Where golden censers swing  
The incense that the angels bear  
Is a right royal thing,  
While echoing in world-weary hearts,  
Rings the sweet song they sing.

—B. P. PRENTICE.

## The Lambeth Conference and Spiritualism.

Horace Leaf.

THE Resolutions and Reports of the Lambeth Conference, 1920, clearly show that the five weeks it devoted to the consideration of subjects connected with religion were well spent. Unanimous agreement with all its conclusions is not to be expected; no one body can hope to meet with universal approval on subjects naturally complex and controversial. All can, however, agree with the spirit of sincerity which appears to have pervaded all its deliberations. Nothing is more calculated to make outside bodies like Spiritualists, Christian Scientists, and Theosophists feel they have something in common with the Church, than when they perceive it bravely and anxiously endeavouring to deal with the problems these very movements have given rise to. It is not to be expected that the Church will see these problems in exactly the same light as the adherents of them do; but a little sympathy and an earnest effort to grapple honestly with them will go far towards winning the appreciation of these new and unconventional movements. It is no easy thing to be on the weaker and unpopular side at any time. The difficulty is intensified when it is related to what has been called the chief thing about a man or a nation of men—religion. We may be quite sure then that the devotee is in real earnest, and feels his position acutely, especially when a powerful and venerable institution like the Catholic Church treats his beliefs with scant courtesy. This has too long been regarded by these young religious organisations as the official attitude of the Church, and they have been hurt and embittered by it. Now, however, they will be able to see the Church in another light, and will no doubt rejoice at it.

Perhaps none of the deliberations of the Conference aroused, from a purely religious standpoint, more interest than the subject of Spiritualism. The position of Spiritualism has been rendered unique during the last few years owing to the tremendous impetus it has received through the Great War. To this must be added the unhesitating support which has been given it by prominent personalities, leading members of science and the professions; whilst we have witnessed one of our foremost literary men publicly state that he regards the promulgation of Spiritualism as the crowning feature of his life's work.

Whatever else may be said of this movement, it is the only one among religious bodies which has spoken with complete confidence on the subject of the survival of death. Its message may often have seemed crude and unscriptural, but none of these defects can counterbalance the clear and homely manner in which, in the main, it has presented it. It has brought consolation to many who seemed inconsolable; even the Conference appeared to admit this. Perhaps theology and philosophy can never hope to appeal to the layman as strongly as the plain assurance that the dead do not depart from us, and that the grave is not an insuperable difficulty against communicating with them once more.

Spiritualism is singular in several respects. It seems to appeal to something latent in humanity. This something may be either a primitive instinct which has been lying dormant since the time when our ancestors worshipped the dead; or it may spring from an intuitive response to the discovery of a truth, and is therefore the expression of a definite step in spiritual progress.

Spiritualists claim that science is in its favour. Not all science, it is true; but then science, in common with other branches of knowledge, has always been divided into two parts, the orthodox and the heterodox. If orthodoxy laughs at psychical research, it is doing no more than has been done a thousand times before. Columbus was laughed at before he crossed the unknown seas and found a new world. It may be that psychical research and Spiritualism are in the main stream of evolution after all. Many famous scientists are on its side, and each year sees their number augmented. Nor have these important individuals hastened to their conclusion; they have in every instance exhausted every other probable explanation before they committed themselves to the Spiritualistic.

Sir William Crookes was for fifty years acquainted with psychic phenomena, and as late as two years before his decease publicly affirmed his belief in the words, "It is quite true that a connection has been set up between this world and the next." Sir William Barrett, after more than forty years investigation, was at last compelled to admit that the Spiritualistic interpretation of the facts he had witnessed was the only one justified. Professor Cesare Lombroso, after a quarter of a century, ventured to stake his reputation on "a theory which the whole world not only repudiates, but, worse still, thinks to be ridiculous."

Professor James Hyslop, with something like contempt for Spiritualism, and who devoted much of his time in disproving the value of much so-called evidence for survival, nevertheless uncompromisingly affirmed his conviction that "the evidence for survival of personal consciousness is satisfactory for all intelligent people." Even Morselli, who seems never to have accepted the Spiritualistic view, was obliged to admit that his experiments with Eusapia Palladino revealed that at least 90 per cent. of the phenomena he witnessed in her presence were genuinely supernormal. It is unnecessary to add to this imposing list of testimonies; almost every well-informed person must be aware of the enormous amount of testimony there is to the existence of supernormal phenomena of a Spiritualistic character.

Nor are these claims limited to modern times and a few countries only. They are among the most ancient and wide-spread beliefs. There is probably no race entirely without a knowledge of them, while in most, perhaps all, are to be found those who still practise them. Furthermore, all great religions claim to have commenced with signs and wonders of a similar kind. Even the Lambeth Conference must have realised that to deny the possibility of Spiritualistic phenomena would be, in a sense, striking



at the foundations of the Christian Church. Indeed, in the one phrase in which the conference definitely commits itself to an admission that psychic gifts are possible, it strengthens its attitude by an appeal to the Bible.

"Secondly, all three movements, Spiritualism, Christian Science and Theosophy, draw much of their strength from a new knowledge of the extent of psychic powers with which human nature is endowed. It seems as if these powers are as real as, though less general than, our physical powers, and further, that the use and abuse of them depends in the same way upon spiritual control and direction. This is plainly shown by the use and abuse of psychic gifts in the Bible story."

This is no advance on what Spiritualists have themselves long maintained. They have always declared that in the exercise of psychic gifts they have the approval and guidance of the Bible, and through their recognition of this claim, to be more in conformity with the beliefs and practices of the early Church than is the Church of to-day. This difference of opinion between Spiritualism and the Church is much more profound than at first sight appears, and to a large extent seems to contend against the standard of judgment laid down by the conference for the purpose of testing the spiritual merits of Spiritualism and kindred movements, namely: "Above all, it is only by keeping a firm hold of the cardinal truths upon which Christian faith and practice are established that new knowledge can be given its right setting."

Spiritualists claim that one of the cardinal truths of Christianity has been lost since the Church ignored the use of psychic gifts as an essential part of its ministry. To them, therefore, the right setting cannot be given by the Church at present, to the knowledge which they believe they have. After all, the proper way in which to approach all new claims that have proved themselves worthy of serious consideration is to test them on their merits, and not to try to fit them into any pre-existing standard. They are then much more likely to get their proper setting. If Christian faith and practice are founded on unshakeable truth, there is no need to fear. All new truths will then fall automatically into their proper places in connection with them.

The conference acted wisely in giving "a serious warning against unregulated and undue exercise of an element of consciousness which acts independently of the reason and the will, and against allowing the reason and the will to abdicate in its favour."

This conclusion is based upon the realisation that the subconsciousness may be a very active factor in all so-called spirit-communications. It would be unwise, however, to press the argument too far. Spiritualists are fully aware of the activities of the subliminal self, and seem to make allowance for it. The spirit hypothesis is said to be reliable after full allowance has been made for telepathy and the subconscious. Our ignorance of subliminal states is likely to act as a two-edged sword. There is already a large body of opponents of Spiritualism who claim that all the strange happenings of the seance room are the result of subconscious action. This is tantamount to saying that they know all about this aspect of mind, and goes a long way towards confirming materialists in their belief that consciousness is merely a function of the brain.

If consciousness does survive death, the subconsciousness may actually be one of the channels through which spiritual communications come. It should not be forgotten that at the bottom the normal mind is as much a mystery as any other phase of mind; and present existence is as inexplicable as any future existence may be. Our ignorance of the subliminal makes it a powerful rival to any theory we may care to oppose.

An enormous amount of assumption has to be adopted to give any serious meaning to the subconscious theory as a rival of Spiritualism. If the subconsciousness is really at work, telepathy must be the principal agent through which it acts, otherwise it would be much easier to trace the information purporting to come from the spirit world to its proper source. How shall we account on this hypothesis for the following typical case. A goes to a medium desirous of getting a communication from B, instead of which the medium refers to D, who, though known to A, does not interest him. The medium makes reference to

D in such a way as to convey no meaning to A, but A, on enquiry, finds out from others, totally unacquainted with the medium, that the references were appropriate.

Of one thing we may be sure, subconscious action through telepathic means is not a scientific explanation. It may be the correct explanation, but, if so, we have no conclusive evidence to support it. It is merely a tremendous assumption. The scientific definition of telepathy is, according to Professor Hyslop, that which "denotes coincidence between two living persons' thoughts which are not due to chance coincidence or to normal sense-perception."

Too much insistence on the unknown possibilities of the subconsciousness leads to an awkward dilemma. To adopt this as an explanation of cases such as that above, compels us to assume that the subconsciousness of the medium has access to the minds of all living people; that among the numerous inhabitants of the earth it can select the right one from whose mind to pick, all unconscious to him, the correct information relating to the deceased person who is being so cunningly impersonated. The alternative theory is that the medium is a centre towards which converge the subconscious minds of all living persons, and on any given occasion the medium is able to select from among the enormous amount of thoughts, pictures and impressions thus impinging upon his subconscious mind, exactly the information suitable for duping the unfortunate individual seeking to communicate with the departed.

So gifted a consciousness as that of the medium's must know from whence it derives its information, and therefore deliberately and callously deceives the enquirer by impersonating the dead. If this be true, our estimation of humanity is ridiculously high, for hidden in every human being must be a potential devil, which, as soon as opportunity is afforded, pursues the most odious of tasks. There is no reason for supposing that in this respect other people are different from mediums. The only dissimilarity seems to be that mediums have succeeded in supplying the condition suitable for the performance of this nefarious task.

Underlying the warning of the conference is the suggestion that the unregulated and undue exercise of subconscious powers leads to insanity. Whether this will have any influence on those already interested in Spiritualism, from a practical standpoint, is doubtful. Rightly or wrongly Spiritualists do not believe that the subliminal self and telepathy play any serious part in psychic phenomena. Nor do they appear to place much importance in the notion that Spiritualistic practices incline to insanity. The Rev. Father Vaughan was publicly challenged by one of the leading Spiritualist journals recently to produce evidence in support of a public statement which he made to the effect that Spiritualism is a prolific cause of insanity. He was either unable or unwilling to do so; and in response to the challenge that his reply would be made public, he could do no more than say he was not interested enough in the matter, and that the journal could do what it liked with his correspondence.

In a pamphlet recently published by the Rev. Chas. Tweedale, entitled "Present-day Spirit Phenomena and the Churches," quotations are made from authoritative sources showing that Spiritualism has been by no means a rife cause of insanity, whilst Prof. Enrico Morselli, Director of the Clinic Mental Diseases at the University of Genoa, says on this subject, "Cases of madness among those devoted to modern psychic phenomena are very rare. In my long experience among many thousands of patients I do not remember more than four or five."

The conference touched on a crucial point when it stated that the success of Spiritualism, whilst sometimes influencing regular Church-goers, "mainly laid hold of that large class amongst us who have been casual in religious observance, and have never grasped or made their own the Christian teaching which rests upon the revelation gradually unfolded in the Bible, summed up in the creed, and realised for us here in the Sacraments. This shows that we have failed to teach clearly enough or fully enough the great simple Christian truths about the supernatural and the grounds upon which those truths are based."

A passing acquaintance with Spiritualism will be sufficient to make plain what it is it supplies, and thus indicate to the Church, whereon to concentrate in her desire

to supply the particular needs referred to. Spiritualism seems to be particularly clear on subjects on which the Church is obscure. Its teaching of direct communication with the dead stands, for the average individual, in striking contrast when compared with the doctrine of the Communion of Saints. The idea that we can commune directly with our loved ones by natural and scientific means, must appeal strongly to an age sceptical on matters of a purely speculative nature, especially in matters of religion.

Spiritualism also ventures to offer a more or less clear idea of the nature of the next world. Both claims are open to dispute, but the fact remains that here is where the Church is outdone. Can the Church speak with more clearness in the future than she has done in the past on these matters? Unless she can there seems every reason to expect that Spiritualism will remain much as at present. There seems to be a great attraction for many people in the promise that on departing for the next world we shall meet with circumstances made familiar to us by our earthly experiences. It comes as a relief to minds perplexed with the vague metaphysical explanations they have hitherto received, to be assured that the next life is run on lines not unlike this one; that in a very real sense they will take up the threads of life there at the point they left them here.

This view was excellently expressed by a bereaved father who had lost his only son in the war. This man had been a life-long Presbyterian, without any leaning toward Spiritualism until his bereavement. "If," said he, "Spiritualism is not true, it ought to be." He spoke fervently of the great relief he had felt at the very thought of the possibility to again commune with his boy, and of the joy it had been to him to think that his boy's studies were not wasted, but that in the next life he could pursue with increasing power his life's work, and perhaps be of even greater use to the race than he could have been had he been spared. No wonder the conference sees grave danger "in the tendency to make a religion of Spiritualism." It is impossible not to see the religious appeal in a case such as this. It is useless to limit the appeal of Spiritualism merely to a "protest against materialism." If the religious influence of Spiritualism is to be overcome, the Church must state clearly and definitely "what Christianity holds and hands on about the life of the world beyond, and our relation to it during our life here."

One can but hope that the conference's somewhat uncompromising attitude towards the practice of psychic phenomena, on the ground that it arrests the development of faith, will not be seriously maintained. Whether after all "the eye of holiness" and nothing less than holiness is required for the vision of the unseen world is doubtful. There is also something like a severe accusation against Spiritualists, which they are certain to object to, in the assertion that "Many practices by which such communication is sought lead to a loss of true communion through the love of God in Christ Jesus, because in them the subconscious self is released from the control of our wills, and no moral struggle for purity is made." There seems to be no evidence to prove that Spiritualists are less moral than other people. Allegations of this character are strongly tainted with ancient error, common to most religions when opposing new movements. This is precisely the kind of thing said by the Pagans of the early Christians, and it is doubtless as mistaken.

It cannot be too strongly emphasised that Spiritualism is to many of its adherents a religion in a high spiritual sense. There are said to be more than four hundred Spiritualist churches in Great Britain alone. Thousands of worshippers gather in them every Sunday to take part in services of a deeply religious nature. Many of these people were once avowed unbelievers in any form of religion; many never lost their faith in God; all claim to have been spiritually improved by their new belief. In view of this, is it sufficient for any one to say that Spiritualism may indicate that "we may be on the threshold of a new science" only?

The final sentence of the report on Spiritualism leaves much to be desired: "But there is nothing in this cult erected on this science which enhances, there is, indeed, much which obscures the meaning of that world and our relation to it as unfolded in the Gospel of Christ and the teaching of the Church, and which depreciates the means

given to us of attaining and abiding in fellowship with that world."

This is, nevertheless, outweighed by the fact that the conference was prepared to acknowledge the existence of this movement as a force to be counted with; and, tacitly, at least, recognised that it has something important to subscribe to science, and perhaps even to religion. The greatest importance deserves to be attached to the statement contained in the report to the effect that whilst psychic phenomena do "not necessarily imply communication with beings no longer limited by the conditions of bodily existence as we know it here, there are phenomena which appear to support that hypothesis."

This is the main point at issue. Will the Church do anything to elucidate it? Judging from present signs, it appears that sooner or later the Church will have to attempt the task. The necessity of a close investigation of this nature is most urgent. Spiritualists profess to be anxious for it. They would no doubt respond as readily to the request of the Church as they did to that of Sir William Crookes in 1870. He was a confessed unbeliever, and did not disguise the fact that he was undertaking the investigation, confident that in a short time he would expose the hollowness of the claims of the Spiritualists, and prove the phenomena to be due to fraud, conscious or unconscious. This in no way retarded the heartiest co-operation on the part of Spiritualists. Crookes acknowledged this in a footnote in his "Researches in Spiritualism" as follows, "In justice to my subject I must state that on repeating these views to some of the leading Spiritualists, and most trustworthy mediums in England, they expressed complete confidence in the success of the enquiry, if honestly carried out in the spirit here exemplified; and they have offered to assist me to the utmost of their ability by placing their peculiar powers at my disposal." He concluded his report four years later thanking Spiritualists for the faithful manner in which they fulfilled their promises.

Should such an investigation take place, we shall have a better opportunity of discovering exactly what the relationship of Spiritualism to Christianity is than we have at present. Modern Spiritualism is little more than seventy years old, hardly sufficiently time in which to discover all its possibilities, phenomenally and philosophically. There is reason to suppose the differences between it and the Church are not so great as the Lambeth Conference thought them to be. There are many Spiritualists who can say with Christians, "Our duty and relation with one another rests upon the dependence of all of us upon God. The whole faith, strength, hope, activity of a Christian (and a Spiritualist) centres in the love of God which is in Christ Jesus shed abroad in our hearts by the Holy Spirit to comfort and support us; and God's love holds together in constant fellowship those who share that love here and those who have passed beyond."

### Another Blasphemy Prosecution !

MR. J. W. GOTT, whom old readers of THE TWO WORLDS will remember was some years ago imprisoned under the blasphemy laws, is again to be prosecuted for the same offence. The case comes on in Birmingham on the 21st of January. We think it unwise to indulge in cheap wit at the expense of the treasured opinions of those who differ from us, but we are satisfied that Mr. Gott has said nothing worse about Christian beliefs than bigoted Christians have said about us, and it is time that these silly and fettering prosecutions, taken under laws which should long ago have become obsolete, ceased. Exaggerated statements always defeat themselves, and blind belief in foolish dogmas and doctrines is quite as pernicious as so-called blasphemy. We shall watch the case carefully.

THE First Annual Report and Balance Sheet of the Hounslow Society has reached us. The Society has only been formed some nine months, and has had a turnover of about £84, and shows a balance on the right side of £15 10s. Membership is growing and we extend our congratulations to the secretary and other officers and members.



## Our Knight in Australia.

DURING his stay in Melbourne Sir Arthur Conan Doyle was the guest of Federal Ministers at luncheon at Parliament House. The Prime Minister, Mr. W. M. Hughes, presided, and subsequently the visitor autographed copies of "The Adventures of Sherlock Holmes" and his work on "The British Campaign in Flanders," which are in the Parliamentary library.

The Victorian branch of the British Empire League entertained Sir Arthur and Lady Doyle at luncheon at Menzies' Hotel. There were over 100 ladies and gentlemen present. Mr. Ryan, M.L.A., President of the branch, presided, and among the company were the Federal Treasurer (Sir Joseph Cook), the Assistant Minister for Defence (Sir Granville Ryrie), the Assistant Minister for Lands (Mr. Mackinnon), the Chancellor of the University (Sir John MacFarland), Sir Henry Weedon, Mr. H. D. McIntosh, M.L.C., of New South Wales, the Lady Mayoress (Mrs. J. L. Stein), and Mrs. I. H. Moss (representing the Women's National League).

The chairman welcomed Sir Arthur as one of the great Britishers who had given them courage and hope in their hour of trial, and said he had come to them with a new message, or rather, the re-statement of an old message, and had the right to proclaim to the world the results of his investigations.

Sir Joseph Cook, in proposing the toast of the visitors, said he knew Sir Arthur a little, as he had spent a week with him on the Somme, and found him a real good "cobber." Shells were hurtling over their heads, and if he described Sir Arthur as a "dare-devil" he did not think he would be exaggerating. He (Sir Joseph) did not know much about Spiritualism, but he was perfectly certain that Sir Arthur knew what he was talking about. The sincerity of the man was beyond all doubt, and his sheer self-sacrifice must always command the respect of those who might happen to differ from his opinions. He had sacrificed everything for his beliefs, and what better test was there of a man than that? (Applause.) They, therefore, welcomed him and Lady Doyle to their shores with all the heartiness and loyalty they could command.

Mr. Mackinnon, M.L.A., and Sir John MacFarland supported the toast, while Mrs. Moss, on behalf of the women, welcomed Lady Doyle.

Sir Arthur, who was received with great cordiality, delivered an excellent speech in reply, taking a world-wide view of the war and its aftermath. Having humorously referred to the fact that he had shared the luxuries of the Australian battle-front, he said the Empire had emerged from its terrible struggle, and had shown once more that it was an Empire that declined to fall. (Applause.) Germany had everything in her favour, and yet she was defeated, and the reason was that Germany had lost her soul, whilst the Empire which had to some extent saved its soul, had been victorious. They had Bolshevism and such things now, but they could not have a great cyclone without a ground swell afterwards, and in summing up his "simple economics" he said "he would like to see no man have luxuries till every man had necessities." (Applause.) He apologised for touching on such weighty subjects at such a pleasant luncheon, but they had to remember that he was the real ruler of the British Empire and the moulder of its destiny—he was "the man in the street." (Laughter and applause.)

**REMOVAL.**—Coventry Spiritualist Society have removed from the I.L.P. Rooms, Broadgate, to Lockhurst Lane Co-op. Rooms, where all friends will be welcome on Sundays at 3 and 6-30.

MR. ROBERT YATES, Secretary of the S.N.U., has been laid aside with broncho-pneumonia, and his condition still gives occasion for anxiety, although the worst is over. Miss Haigh, his assistant, is carrying on his work as best she can, but correspondence on important subjects must be delayed a week or two. Society secretaries, however, may continue to send their returns and fees, which will be acknowledged.

## Sir A. Conan Doyle's Reply to Canon Hughes

AT St. Paul's Cathedral, Melbourne, on Sunday, Oct. 10th, Canon Hughes spoke upon Spiritualism, and adversely criticised the position taken up by Sir Arthur Conan Doyle.

Replying to the comments of the Canon from the platform at the Playhouse on the following day, Sir Arthur said he did not generally take notice of controversy, either as affecting his subject or himself, but he happened to read that day the remarks made by Canon Hughes at St. Paul's Cathedral, and could not help saying a few words to point out the difficulty of the position which the good Canon had taken up. The Canon, among other things said: "There was one service which Spiritualism could render, and was rendering to mankind, and nowhere was its usefulness more needed than in Australia. To certain men Spiritualism had brought a solid conviction, and certainly anything that delivered men from the paralysis of agnosticism concerning a future life, and freed their thought from the deadening weight of materialism, must have good in it." That being the Canon's pronouncement, the audience would be very surprised to hear that everything before and after it mocked Spiritualists and belittled them. It was an impossible position to take up. Spiritualists were doing what the clergy had utterly failed to do, that was, fighting materialism, fighting God's battle, therefore why should the Canon run them down and endeavour to defeat their mission? It was not a logical position. He praised Spiritualists in the highest words as regards the great work they were doing in undermining materialism, and yet, in respect to a number of little details, he endeavoured to belittle their views. He spoke, among other things, of Sir Oliver Lodge's want of the sense of humour because Sir Oliver talked about certain movements he had seen in the table expressive of affection. "I, too, have seen those movements," continued Sir Arthur, "and can confirm every word Lodge has said. Lodge may not have a sense of humour, but I will tell you what he has got—and I wish all the clergy had it—he has an enormous sense of truth. (Applause.) If he sees a thing he reports it, and having seen these movements of the table he reports them. The table will sometimes quiver with emotion, just as the Canon's own hand or pen may express emotion. There is no getting away from it. I have seen it, and so has Lodge, many a time. People can just please themselves whether they believe it or not."

Canon Hughes further said he did not know of any leading psychologists in the world who were prepared to accept the theory of spirit-communication. Well, William James was the greatest psychologist America had produced, and he fully endorsed Mrs. Piper's mediumship. "You cannot do that," continued the speaker, "without being, in a broad sense, a Spiritualist." There were also Morselli, the great Italian authority, and Rochas, one of the greatest brains in Europe, and a whole-hearted Spiritualist. Then the Canon proceeded to make the remarkable assertion: "Beyond the fact of their existence, the spirits had nothing to reveal." Was it such a very little thing for Spiritualism to have demonstrated the truth of survival? Ask the mother who had lost a child and who did not know what had become of it, if it was such a very little thing to her to discover beyond doubt that the child was still alive. This was knowledge which the Church could impart, and if Canon Hughes required the proofs he could get them by attending his (the speaker's) lectures.

LOVE guided by wisdom, wisdom tempered by love—they are the same. To love all, to serve all, this is the message of the One who is the Light of the World and the great consummation.—Through C. L.

THE Annual Report and Balance Sheet of the Portsmouth Temple of Spiritualism is a record of real activity, showing a turnover of £1,256 3s. 6d. £700 has been devoted to wiping out the mortgage of the church, which accounts for an overdraft of £198 odd. Some £37 has been devoted to charitable purposes. £46 has been expended on a new organ, whilst speakers' fees and expenses have approximated to over £190. Collections have amounted to £487 odd, whilst the Balance in hand on the bookstall shows a £45 4s. The Society and its officers deserve every congratulation.

## Home and Research Circles.

Thomas Blyton.

It is generally admitted that the "home circle" has been throughout the history of Modern Spiritualism the true basis for gaining experience and knowledge of spirit communion and its attendant manifestations, as at Hydesville in 1848 and Orford Vicarage in more recent times. Such circles if but conducted in a reverent orderly spirit, under supervision and guidance of careful observant directors of proceedings, have brought conviction of the genuineness of psychic phenomena to a vast number of earnest investigators, besides a host of our most famous established mediums into public service, thus affording the necessary training and cultivation of their psychic faculties. Records of these circles in the Spiritualist press, and discussion in assemblies, have provided a source of infinite instruction to students of psychic happenings; while their continuance at the present time is warranted by the greatly increased attention now being devoted to the Spiritualist movement on all hands, and the need for confirmation by personal experience of the testimonies of previous investigators is felt as urgently as before.

The International Home Circle Federation in making a special feature in the promotion and encouragement of approved home and other Spiritualist circles calls for the support and goodwill of not only individual workers, but also of the whole organised forces of the Spiritualist movement, in an orderly and systematised effort to facilitate inquiry into the scientific and philosophical bearings of both the phenomena as well as the teachings involved in spirit communion. Supplementing as it does most needfully the ordinary platform and service work of the societies and churches, the Federation helps and advises in experimental investigations in the privacy of the family home circle. Brief concise abstracts of special interest from the records of proceedings of these circles will constitute a mine of valuable material for study and discussion at special meetings convened for the purpose, so aiding measurably in arriving at a solution of many perplexing problems arising in the working and experiences of the home circles, and thus serving a very useful educational object.

"Research circles," intended for advanced students, could with advantage adopt the more approved methods of research with assistance of established, or professional, mediums of repute for study of specialised features of manifestations, similar in character to the methods adopted by other successful scientific workers in the past. Research work, whether conducted by organised bodies or individuals, must of necessity involve considerable time and expense; but there are, doubtlessly, many with means ready to contribute towards research funds for provision of necessary services, both of workers and materials and apparatus, requisite for research purposes. It is probably mainly by contributions from the labours of researchers that an understanding of the methods employed in the evolution of psychic phenomena may be realised, and, therefore, it is to be hoped increased support will be forthcoming in the near future, science, as systematised knowledge, being correspondingly benefited.

THE persecutor can never be certain that he is not persecuting the truth rather than error, but he may be quite certain that he is suppressing the spirit of truth. And indeed it is no exaggeration to say that the religious doctrines I have reviewed represented the most skilful and at the same time most successful conspiracy against that spirit that has ever existed among mankind. Until the seventeenth century every mental disposition which philosophy pronounces to be essential to a legitimate research was almost uniformly branded as a sin, and a large proportion of the most deadly intellectual vices were deliberately inculcated as virtues. . . . In a word, there is scarcely a disposition that marks the love of abstract truth and scarcely a rule which reason teaches as essential for its attainment that theologians did not for ages stigmatise as offensive to the Almighty. — W. H. LECKY.

## The Radiology of Life.

MR. STAVELEY BULFORD, the well-known authority upon all matters of health, gave a large audience at the Central London Spiritualist Society his new lecture upon "The Radiology of Life." Mr. Arthur Lamsley, the President, introduced Mr. Bulford, and said that the new discoveries of the lecturer of the relations of planetary influences to health were destined, in the near future, to cause a revolution in all matters relating to the art of healing.

Mr. Bulford, on rising, said:—

What is life? Scientific spiritual research affirms that life is the manifestation of the Great Spirit, that spirit which is the permanent reality behind all things—infinite and eternal. The spirit is the principle of being, the divine spark or fire, a part of the Great Architect of the universe. Personality is the body of the spirit, that which distinguishes the individual, that which denotes the result of thought and action, the index of spiritual progression. Thus we see that personality, in this sense, is the soul, and its development controls the thoughts, feelings, and desires of man.

The summary of the facts we have now considered show us that the physical body is that part of man which is of the same nature as the animal kingdom, but that which distinguishes man from minerals is not part of the physical body, but the creation of personality or soul produced by life or spirit, and manifesting through the physical body. We have the parallel in the formation of matter. At the birth of man certain planetary rays are being drawn or attracted to earth. These rays are absorbed by the body, and always, so long as life exists here, flow into it. These particular rays influence the individual exactly the same as rays of heat or cold will do. Now the important fact to remember concerning these planetary rays is that the colour of them in their primary state of radio-activity is midway between the extremes of black and white.

Our personality is the result of the transmutation of the primary etheric forces. It produces, as a direct outcome of thought direction, the personal atmosphere, the aura. The aura is absorbed through the primary health rays into the atoms of the body. This, if of a slow or discordant radiation, will injure the body at some time or other; on the other hand, bright and harmonious radiation will produce radiant health. The unspoken influence on others depends upon the energy and harmony, colour and quality of the etheric movements in the aura or personal atmosphere.

For psychic investigation and development of psychic powers, the rays emanating from the body are the most important factor. If you want phenomena of a high order, or help and influence from spirit folk from highly developed planes, YOU MUST radiate the etheric rays in harmony with the etheric homes of those whose help you want. To bring your spirit guides down means bringing them into lower or darker conditions of etheric light. To do this they are compelled to wrap themselves in similar dark ether. Their ability to work under these conditions resembles the efforts of a watchmaker trying to work in two suits of diving apparatus.

Spirituality of mind, purity of thought, direct and honest actions, selflessness and sacrificial service, unity of thought and action, raise the radio-activity, the colour and the music of the primary rays of ether, creating that spiritual power of emitting rays of love, helpfulness, happiness and harmony to all around us, giving health and happiness of mind to the sick, comfort and joy to the bereaved. Spiritual thought and unselfish service is the key to the creation of the vehicle of the spirit, the character and personality, the body which survives death and determines the immediate environment in the next sphere.

True spiritual progress in man creates what we might call spiritual human radium, perpetually giving light, understanding, wisdom, and love in unselfish service, forever giving in material service, and forever receiving from the great source of spirit that which we transmute and give.

The study of the radiology of life helps us more readily to understand the great fundamental truth of the words of the Master, Jesus, who said, "Let your light so shine before men that they may see your good works, and glorify your Father which is within you."



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FRIDAY, JANUARY 21, 1921.

**Dreams.**

Most people dream! All adown the line of human history, sacred and profane, there has been a belief that revelation concerning future events has been received in the dream-state. The scriptural statement oft repeated, "And God appeared to him in a dream," or "He was warned in a dream," is but a continuance of a phase of belief which existed in Egypt, India, Persia and the whole of the ancient East.

To-day, however, the scientific mind is busy in the endeavour to analyse our dream states, and the theories of Freud and others are attracting general attention. An effort is being made to explain dreams as having a purely earthly and materialistic foundation. That they are the revival of latent memories—the more or less automatic expression of suppressed desires—the castles in the air of an unchecked imagination stimulated by hope and ambition. These and other theories are postulated with a conclusive wave of the hand as though there were nothing further to be said, but when analysed in the light of wide experience one can but conclude that whilst they may be true in themselves they nonetheless cover but a fragment of the subject.

Psychical phenomena and especially that of the mental type open up a wide field in relation to the subject of dreams. R. W. H. Myers, in his great work, "Human Personality," espouses the concept that consciousness never ceases its activities. That during our hours of sleep the body and brain may rest quiescent, but that mental processes (consciousness) are continuously active. The whole field of Spiritualistic enquiry had placed beyond question, we think, the fact that consciousness itself is something distinct and apart from the brain, which latter is merely the instrument through which it manifests itself within the limited plane of physical being. We have in mind the case of a man who suffered from paralysis, and who lay for two years unable to speak or to recognise anyone. The prick of a pin produced no response, neither did shouting in his ear. Yet after his decease, in certain communications we received from him, we were asked to thank certain named persons who visited him during the period of his incapacity. Some of these visitors were the last we had ever thought of—one in particular had not been seen nor written to any of the family for years—yet the day of his visit was named and even the little gift of fruit correctly stated. Needless to say, neither ourselves or anyone present knew any of the circumstances, we being many miles away during the man's illness. This spirit insisted that at the very time of these visits he was aware of them, and made ineffectual attempts to give some sign of recognition. Paralysis, which had overtaken the brain, prevented this, yet we were

forced to the opinion that his consciousness hovered over the body and took in all that occurred.

Thus it would appear that consciousness is not dependent on the body and its senses, but may exist discrete from it. Somewhere, we presume, all sensation is registered, for this spirit recalled it some four or five years after his death (?) Some folk tell us they never dream whilst Myers claims that the consciousness is ever active. May it not be that dream sensations in some folk do not record themselves in the physical brain, but on that other tablet from whence they were called up by the spirit afterwards.

It may well be that brain and consciousness react one another, and in some cases are loosely united, whilst in others they are so closely knit that any activity of one awakens sensation within the other, and if this be so we may well understand that some folk dream and others do not, i.e., that the sleep sensations of the latter do not record themselves physically. With the former class we may have numerous sub-divisions. A large proportion of the dreams are the result of bodily disturbance, heavy supper or over-indulgence in intoxicants cause excited actions of the stomach or brain, which exercise a "pull" or reaction on the consciousness. Yes! many dreams have a gross physical basis.

There are other dreams, however, which are prompted by mental excitement. Many a man reading of a railway smash before going to bed finds that sleep merely ushered him into a "chamber of horrors," or the lover dreams of his last walk in the woods with the object of his adoration. Here again the brain "pulls" on the consciousness.

The reverse process, however, undoubtedly takes place in other cases. The desires, wishes, ambitions and daydreams of the hopeful man tend to be fulfilled or baffled in his dreams. His religious aspirations, too, may find expression in very bizarre forms during his sleep, and it is probably the case here that the consciousness itself causes reaction in the brain cells resulting in half-remembered dreams.

Many dreams, however, take symbolical form, and have given rise to the use of the "dream book," which once in a thousand times (or with one person in a thousand) may interpret a dream so accurately that all failures are forgotten. Undoubtedly there is a mental realm where symbology supplants language, and becomes far more accurate, but few people contact it in dream state.

Apart altogether from the credulity which consults the printed oracle, the symbolic dreams of some specially constituted dreamers often have relationship to the events of the immediate or distant past, and occasionally contain references to certain unknown events of the future. They would appear to be a number of people whose dreams do relate them to actual supernormal facts. Many of these are capable of telepathic explanation. A person dreamt of a friend who resides in a foreign country, and finds later on that at the very time of the dream such friend died or met with an accident.

Such dreams are veridical (truth telling) and open up the question of why the dreamer is more liable to telepathic impacts when asleep than when awake. Again, we have the dreamer who solves problems in the dream state which have proved insoluble whilst awake. We have heard of chess problems being thus solved, and business difficulties which smothered themselves out in this manner, lost articles located, etc., etc. It is, of course, easy to talk about the subconsciousness performing supernormal feats, but this after all is only throwing the problem back a point, since the subconsciousness in the last resort is a part of the consciousness itself, rather than something different from it.

There are, however, veridical dreams which come to some people, which are only understandable on the proposition that the consciousness does get access to facts normally unknowable in the waking state. We knew one case where a lady whom we know well was able to announce at the breakfast table that in her dream she had seen her mother—many years deceased—who had told her that another of her friends was "coming over" soon. The company laughed. "Oh, well! that's easy to explain, old Mrs. P. is nearly eighty and falling fast." "Yes," said the dreamer, "but it isn't Mrs. P. it's Mrs. B." It so happened that we had

seen Mrs. B. marketing a few days before, she was the picture of health, and we laughed. The dreamer, however, went on to state in what part of what particular cemetery she would be buried; what parson would officiate, and how many persons would be present at the grave-side, naming six or seven of them. The whole event transpired within a month. Dreams of this kind cause one to think!

Another lady of our acquaintance, whenever a removal is pending, sees the new house, and can describe it in detail, long before the house has been found, and in several cases where no one in the family has ever been within miles of it. She has never yet been wrong.

One can only conclude that some few people have a consciousness whose connection with the body is more or less independent of the brain and its physical surroundings during sleep, or has an elastic connection with the brain, enabling it to extend its range beyond the limits of the normal, and we think that in many such cases the consciousness has access to some of those planes of life where dwell those of our loved friends who have finally escaped from the prison house of fleshly limitations.

## CURRENT TOPICS.

### Sir A. Conan Doyle.

OUR Australian contemporary, "The Harbinger of Light," is just to hand, and is quite a "Doyle" number. Excellent portraits of Sir Arthur and Lady Doyle adorn its pages, whilst summaries of several addresses in Melbourne and other places are given. We gather that our advocate has received an enthusiastic welcome. No hall has been large enough to house the crowds, and the voice of opposition has become a faint murmur before Sir Arthur's manly statement of our case. Sir Arthur intends leaving the Antipodes during February, and should be at home again sometime during the month of April.

### Spiritualism in the Isle of Wight.

WE are pleased to hear that an effort is being made to voice the claims of Spiritualism in the southern isle. The Unitarian body have kindly allowed the use of their schoolroom, and Mr. A. G. Newton has given the first address. We wonder whether this is the first public Spiritualist meeting held on the island. Many excellent seances were held in days gone by. As a result of public denunciation by the I.B.S.A., a few stalwarts have been found who are prepared to defend our claims. Spiritualism thrives on opposition, and Spiritualists should welcome it with open arms.

### Wit or Wisdom.

AT their present rate of development the law courts will soon rival the music halls as centres of comedy. It is part of the duty (it would seem) of a judge or a magistrate to dispense cheap jokes and witty sallies for the amusement of the assembled company, and we can imagine the state of mind of the cadi or more exalted person who, having made a funny remark, shrugs his shoulders as if to say, "See! what a gay dog I am." Quite recently an applicant at a London court complained that a "ghost" haunted her house who swore terribly. She was referred to Sir Oliver Lodge and Sir A. Conan Doyle, and doubtless there was the usual incredulous smile and look of relief as the applicant said "Thank you, sir!" The press seemed to give great prominence to the remarks of the magistrate.

### Can We Lay Ghosts?

WE have no evidence as to whether we are here dealing with the imagination of a credulous person or with the peculiar phenomena accompanying hauntings, but we should be glad to hear of some of our many London readers interesting themselves in the enquiry. The investigation of hauntings needs a cool head and a fair knowledge of psychic laws and forces, but, given these, it is not a difficult thing to "lay ghosts." A ghost that "swears" is rather an exception, and yet bad language is so common amongst men on earth that we have been many times surprised to find how exceptional it is from those who have passed over.

Men seem to drop these habits very quickly after their decease, and it would be a happy thing if we could learn from the teachers there something of their methods. We have taken part in the quieting of one or two "haunting ghosts," and find that this class of phenomena opens up questions which are never met with in the seance room. When sifted to the bottom, the cause of the haunting is often very simple, and the unquiet spirit is, strange to say, generally ignorant of the fact that he is an awkward and noisy nuisance.

### Lovers of Fair Play.

THE Rev. C. H. Rouse is doing us good in quite a number of places by his violent denunciation. People are curious to-day to see a man who believes in a personal devil! The exaggerated statements made concerning us, too, excite people's curiosity, and with the love of fair play characteristic of our nation they come to us to see if we live down to the standard stated by our opponents. That's our opportunity. Those who come to scoff remain to pray. Whenever we are attacked, opportunity is offered to present our claims, and they are so sweetly reasonable, when fairly stated, as to disarm suspicion and win the approval of the fairminded.

### British College of Psychic Science.

THE syllabus of the B.C.P.S. is before us, and reflects credit on the organisers. An excellent list of lectures and lecturers include many well-known names and a series of interesting subjects. Classes have been formed for the study of "Spiritual Laws," "Concentration," "Discussion," "Healing," "Psychic Development," etc. A long list of public meetings for clairvoyance is included, whilst special arrangements have been made for experimental seances for psychic photography and physical manifestations. Truly a good programme.

### Any Fancy Religions.

KING's Regulations are to be so amended that a man joining the army can belong to any religious denomination he chooses. In previous times the only recognised religions were Roman Catholic, Church of England, Wesleyan and Presbyterian. All others were known to the sergeant-major as "fancy religions," and men professing these went either to the Church of England or on fatigue. We are getting along, and some day we may have religious freedom in this country. Spiritualists well know that at present they are penalised for their opinions.

### Which Reminds Us!

THE census is to be taken this year. We are not certain that the papers will provide for a statement as to one's religion. If so, we shall have no hesitation in signing ourselves "Spiritualist." It's the broadest, most complete, and satisfying that we know, signifying as it does a direct and conscious touch with the spiritual worlds. It's up to every true Spiritualist to be bold enough to stand by the truths which have satisfied him.

### S.N.U. New Constitution.

UNDER the new Articles of Association of the S.N.U., Societies should hold their annual meeting for the election of officers and their representatives to their District Councils in order that the District Councils may meet in March to elect officers and elect their representative on the National Council. There may be some little difficulty in fully carrying out the requirements of the new scheme in this—the first—year of its operation, but every effort should be made to act as nearly as possible in accordance with the spirit of the new system of organisation.

### That Bookstall.

THE reading season is still on us, and most Societies are doing well on the bookstall. Our line of cheap pamphlets should appeal to all tastes, and the prices are moderate for the times. Send for our list of cheap pamphlets.

Timidity is a sneaking coward that has robbed the world of wealth untold. —U. S. BETWEEN.



## What Is the True Law of Salvation?

J. Rutherford, Roker-by-the-Sea.

"This soul of ours is perfect in its beauty, being the flower of the entire cosmic life; and yet in the mirror of mind this beauty is not seen in full. God's perfect vision realises its beauty completely. The soul gathers experience through the ages; and only after it realises its nature fully can its first glimpse of God in the heart become a steady realisation of Him everywhere."—K. S. RAMASWAMI SASTRI, B.A., in "Rabindranath Tagore: His Life," etc.

### PSYCHOLOGICAL DUST.

THE thought crop of modern psychologists is dead chaff. Their "systems" are of the dry-as-dust order, unrelieved by any spiritual radiance. They proceed as if there was no soul in existence. Modern Psychology is made up pretty much after the manner we might reconstruct the play of "Hamlet" with the roll of Hamlet left out. The Mills, Bains and Spencers and their disciples build up mind out of isolated sensations, and hold that beyond these sensations it is unnecessary to look. Thus, they have no conception of an interior spirit within man, no divine unifying element; and the sensations and mentality ultimately vanish into vapour. The late Professor James, and our own Myers, both deep thinkers, valiantly opposed the materialistic school of mental philosophy. Professor James taught that no material agent can twine round and grasp itself. "If the brain could grasp itself, be self-conscious, it would be conscious of itself as a brain, and not something of an altogether different kind."

### THE LACK OF SPIRITUAL PERCEPTION

is evident when the so-called positive philosophers come to deal with the innate faculties of the mind. Bain teaches that the joy of a mother in her child, her tender care and self-sacrificing efforts in its behalf, are due to the pleasure she derives from bodily contact with it in the maternal embrace. Other writers have attributed this child-love to the "expectation by the parent of care in his or her old age." This is one form of the absurd attempts to explain altruism as arising essentially out of a more or less regard for one's own welfare or pleasure.

### DIVERSITY OF POWERS, BUT ONE SPIRIT.

Knowledge comes only as the mind is prepared to receive it. The minds of psychologists are closed to the truth of phrenology because, as they say, it has as many separate or distinct souls as organs, or brain centres. Anatomists, I may observe, have advanced somewhat towards "localisation" in recent years. They have found that the centres which control the impulses to the muscles are grouped together in the middle portion of the external surface of each hemisphere.

Dr. Gall, who discovered the functions of the brain, located the "speech-centre" in the base of the third frontal convolution of the left hemisphere, and this has been confirmed by modern research. Dr. Gall demonstrated that the development of a certain part of the brain is associated with the tendency to act in a certain manner, or with the capacity of doing a certain thing.

While thus certain convolutions or parts represent particular qualities or powers, it does not follow that this destroys, as asserted, the unity of the mind. Each faculty, I believe, receives its spiritual energy from the spirit, the inner fountain of causation and self-centred consciousness, and its radiations constitute the various "faculties."

"Spirit," remarks A. J. Davis, "is the invisible presence of the Divine in the visible human. It is the only and all sufficient Incarnation. Degradations and depravities never reach that which lives within the "spiritual body." Disorders and great evils are arrested at the surface, and they cling and adhere; they unhappily besmear, cover up, disfigure and sometimes almost break down the citadel; but they never get inward enough to kill the proprietor."

### THE LOVES OF THE SOUL.

The ablest exposition of the "Loves" has been given by our seer, A. J. Davis, in his "Great Harmonie" and other

volumes. These loves are: (1) Self Love; (2) Conjugal Love; (3) Parental Love; (4) Fraternal Love; (5) Filial Love; (6) Universal Love. These six loves are, Dr. Davis shows, founded on musical laws, and their operations are, or should be, and ultimately will be, in accordance with music or harmony. There are three major and three minor principles. The three minor loves are Self-love, Parental Love, and Filial Love, the "central" love being Parental Love. In the major loves the Fraternal Love is the central principle. "Action and re-action, or attractions and repulsions of these involuntary forces result in a constant disturbance of rest or equilibrium, and the result of such constant disturbance is expressed in all the diversities of human sensation, emotion, thought and action."

Self Love is the primary love, from which flow all the others, and is not selfishness unless it be supreme, making self the centre to which all other things are referred. If, however, Universal Love becomes supreme, then the individual loves himself only for the sake of others. Self Love should be normal in all individuals; when it becomes sovereign it produces distortion, and consequently suffering. This suffering, however, appears remedial, as the following

### MEMORABLE RELATION

illustrates: "I was very selfish as a mortal, but silently so. I was always conscious of this inward selfishness, and frequently resisted it with all the soul force I could muster. And I often wondered whether humanity is endowed with a double consciousness—one divine and the other earthly—for while one consciousness within me was actively envying a fellow-being, the other was either suffering or admonishing me to desist. Unfortunately or fortunately, I died before thirty years of age, and found myself in spirit a counterpart of my mortal self, so far as this double consciousness was concerned, and without the lower element being allayed. It followed me in exactly the same degree, and I found myself not an inhabitant of any high sphere of heaven, but wandering continually among mortals who were troubled with identically the same selfish vice. But the changed life presented the evil all the more glaringly to my intelligence; I had the same struggle with it as before, and it apparently was retained in my mind to the extent of one half, with not enough natural force in the other half to subdue it.

"Nor could I find any one capable of rendering me aid to cast out the morbid feeling. Nothing in the way of help came, but that inner or spirit-consciousness manifested itself; it was always the same battle, battle, battle. The object lessons obtained from selfish mortals to whom I was drawn by, I presume, natural affinity, made me so disgusted with the sight of the ugly passion that I often despaired. But the despair had to be endured until I wore off again, when a calm set in. This was momentary consolation, and, to some extent, relief.

"Frequent repetitions of these object lessons and the results finally ended in a calm that was lasting. I felt no pangs of envy after that, and it gradually dawned upon me that I had outgrown the evil; that the inner divine power—the spirit—had become stronger than its outward etheric organism with its imperfectly balanced faculties, and that thus, through suffering and constant battling, I had achieved victory. The spirit inmost had become the superior entity in this individualised duality, and had gained the mastery of its lower appendage or life companion. Thus it is the manifest duty of all to cultivate the expression of the inner divine spirit nature, and thereby enable to control the etheric spiritual body which it is indissolubly wedded.

"This is my deduction gained through self-study chiefly since I came to this sphere—the intermediate state—which accorded me a home shortly after release from my dreadful torments. And, although somewhat emancipated, I must confess I am still lacking in many minor points of my make-up; but, thank God, I am climbing the upward path, and qualifying to become a missionary or messenger of light."

This case can I deem of

### GREAT PSYCHOLOGICAL IMPORT.

It shows that when one comes to die, the habits of a lifetime are not changed. Salvation is clearly not a mechanical scheme of pardon, but comes through practical obedience



to life-laws that render existence more complete, more enduring, as well as more beautiful. "Unless your righteousness exceed the righteousness of the self-righteous, you shall in no wise enter the Divine Kingdom."

As the light grows stronger within us, as we become more and more at one with the higher, truer Self, and enter deeper into that rich, strong life of the inmost soul, whose essence is God Himself, we shall find a growing necessity, a commanding impulse to substitute harmony and love for strife and hate. We shall find that our own well-being imperatively demands the well-being of our neighbour also; and this imperative demand we shall fulfil, not to secure our own well-being, not unwillingly and grudgingly at all, but with a certain gracious readiness that bears the name of Love. There is only one richer assertion of self, the assertion by a man of the divine self within himself against lower self, the self of sensuality and selfishness.

#### FREE TO NURSE OUR DELUSIONS.

Swedenborg, who was a profound psychologist as well as seer, teaches that as everyone is permitted in the spiritual world to dwell in his fantasy, there are federations of such patients in the so-called lower regions of spirit life. "I saw them," he says, "sitting at tables where there was a great abundance of gold coin. They said that this was the wealth of the whole Kingdom; but it was only an imaginary sight or fantasy by which they produced that appearance. But when it was told them that they were insane, they turned away from their tables and confessed it was so. Yet, inasmuch as that appearance delights them above all things, they cannot help going to gratify the enticement of the senses."

Thus, the possession of wisdom is the only power that safeguards the mind from degrading hypnotisations or obsessions.

#### ESSENTIAL OR TRUE FAITH.

"The only faith that endures," remarks Swedenborg, "is that which springs from heavenly love, and any other faith than this is only knowledge. Mere belief in truth or in the 'Word' is not faith. Faith consists in living the truth and in willing and acting according to its dictates from inward affection. True faith is spiritual light, and love is spiritual heat." Essential or True Faith is intuition or wisdom. Cleverness may learn all the forms and methods, but it cannot simulate the unconscious vital side. Voltaire, for instance, was a giant in knowledge, and possessed a marvellous literary gift, but when he attempted to deal with such a medium like Joan of Arc, his spiritual limitations became apparent; of cleverness there was no lack, but of interior illumination, the affinity of the great imagination for the great nature or deed, there is no sign. The conscious skill of Voltaire was delicate, subtle, full of vitality; but the spiritual side of his nature was essentially undeveloped; and it is the predominance of the so-called unconscious or sub-conscious over the conscious in a man's life which makes him great in himself, and equips him for work of the highest quality.

#### THE AURA OF GOD.

When the mind reaches a spiritual principle it can deduce from it the facts that will follow as results; by and by laws are reached, then divine power is inferred as operating through these laws, and finally knowledge becomes so complete that basic principles are visible, and in these we recognise glorious upbuilding divine energies. "If principles," observes A. J. Davis, "were not in nature inherently intelligent and representative of the most perfect Central Wisdom, it would then be impossible for the least atom to move without a miracle of the Divine Volition."

Thus, this earthly sphere is charged with the fairest truths. There is showered on it an infinite luminous wisdom, the actual aura of God, and this may be the gift of receptive pure minds. Truth ante-dated the human race; it lived before there was a human being to perceive it; it is the unchangeable, the constant. Law is the eternal truth of Nature, the unity that always produces identical results under identical conditions. When a man discovers a great truth in Nature he has the key to the understanding of a million phenomena.

It will, therefore, be understood that the spiritual or harmonical philosophy traces back principles to one supreme

principle, and from this Infinite Unity we behold the causes that operate in this sublimary sphere of ours.

## The Existence of Fairies.

Arthur Lamsley

MOST people, when asked if they believe in fairies, give a gentle shake of the head, and smilingly answer that they have never given the matter serious thought; in fact, they would not care to think for fear of shattering the fairest dream of childhood.

Although the belief in fairies is not considered seriously in scientific circles, yet there are a growing number of students in psychic research who have become convinced that there is some ground for the belief in the existence of these little sprites, who have figured in the folklore of every country from earliest history. Fairies, apart from being the playmates of children, have also been the inspiration of some very fine poems and general literature. The charm of Shakespeare's "Mid-summer Night's Dream" is dependent upon this beautiful belief in fairy-lore. A belief, nevertheless, that we always claim as being childish; yet thousands of men and women have more than a sneaking desire for the zealous attention of these sprites—for luck.

It is very strange to note in after years when it becomes necessary to lose some of the cherished beliefs of childhood that we hesitate to part with fairies. We call them by slightly superior names, as Gnomes, Sylphs, or even Brownies, which really only shows our possession of a little more knowledge about these little folk, and even betrays a sustained interest in after years. The belief refuses to die. We insist upon telling the children fairy stories, both at home and during school hours, and consequently we have turned the belief into a tradition.

Instinctively, we do not like to abandon our beliefs in fairies for two reasons. First, because as children we were taught they existed, becoming our playmates and taking part in our games. Secondly, in after years, even the strongest and most material of minds is superstitious and harbours a belief that, perhaps, these little beggars, after all, can bring a "little luck." And even if they do not exist, the belief is a beautiful one, so why shatter it. There is as much proof for the belief in the existence of fairies as there is in some of the greater supernatural beliefs held by presumably strong-minded people. It is much cleaner, nobler, and certainly a more healthy belief than to pollute a child's mind with the idea of a devil or goblins.

Those who have made an occult study of fairy-lore are attempting to establish the existence of fairies along the Spiritualistic lines, claiming that they are really the spirits of Nature. This theory is worthy of greater study, for it is well-known that in every country in the world the peasantry, and even educated people, speak of the spirits of rocks, trees, and the woods.

Naturally the question arises, if fairies exist, how is it that they cannot be seen. This question has been answered by the clairvoyant vision of those who witness a very similar form of manifestation, the continued existence of the spirits of the departed. In exactly the same way fairies can be seen. They are the spirits of Nature and can be perfectly visualised by those who have this remarkable gift of "second sight."

Maeterlinck and Barrie have done much to stimulate our thoughts in this direction, and there seems to be little doubt that as we delve deeper and deeper into the occult side of nature we shall find some glimpse of truth for the existence of those little people that made the charm of "Blue Bird" and "Peter Pan." One thing, however, is certain, that as long as human nature insists upon frolic and fun, and likewise demands romance and love-making, we shall never be able to dispense with the services of those notorious Nature Spirits, Puck and Cupid.

WE are pleased to report that Mr. R. H. Yates is now out of immediate danger, but has been very near the border. The thoughts and sympathies of his many friends are much appreciated.



## Spiritualism Explained.\*

### A Popular Handbook for Enquirers.

Irene Toye Warner-Staples, F.R.A.S.

As "explained" by Mr. Elliott O'Donnell, Spiritualism is indeed a strange mixture of fantastic ideas! This latest effort of the author to stem the tide of psychic enquiry will amuse all Spiritualists who have never taken Mr. O'Donnell too seriously; but the book is cheap, and the title is one likely to delude the unwary, and on this account alone is worthy of notice. Doubtless, since joining the Roman Catholic Church, the author feels it his duty to warn the ignorant off Spiritualism, but that does not exonerate him from keeping to facts and not merely indulging in suppression of the most important evidence on which our science is founded, wilfully misleading, and surrounding his statements with slander and libellous suggestions.

I will only briefly mention a few of his errors: He constantly uses the word "supernatural" when it should be "supernormal," and says (page 10), "Phenomena which adherents of the cult declare can not be accounted for by NATURAL causes." We claim that it is because the phenomena are "natural" that they are credible and take place. He uses such words as "communicate AT WILL with those who have died," and "evoke" at seances. On page 14 he says, "Some Spiritualists assert 'there is an eighth plane' where spirits of the very wicked 'pass into the forms of werewolves, vampires and hideous terrifying phantoms, half animal and half human, or wholly animal, that are known by the name of elementals.'" Is it honest to say that such an idea has anything to do with Spiritualism?

On page 22 he classes Modern Spiritualism with ancient "sorcery and various other forms of mediumship such as many of the present-day Spiritualists claim to possess." On page 24 he classes Spiritualism with the "necromancy" of middle ages, etc. On pages 24 and 25 he says Wesley attempted to "establish some definite code with the unknown," but failed. I always read that Wesley did not think to give such a code, but the Fox sisters did so. On page 28 D. D. Home's name is spelt wrongly, i.e., Douglas instead of Dunglas.

On page 34 spirit lights at seances are said to be "seldom, if ever, visible to a number of persons," but the medium is often "the only person in the room who professes to see them." On page 35, he says, "Indeed in ALL cases of alleged materialisation there is room for severe criticism." How about Crookes' and Geley's experiments? On page 38 Gladstone, according to the author, "seems to have a perfect mania for materialising." Strange, I have never come across any description of these. Has anyone else?

On pages 39 and 40 even the integrity of the great Sir W. Crookes is questioned in regard to Katie King materialisations. "No less than five cameras are alleged to have been employed simultaneously . . . but it is somewhat disappointing to learn that Sir W. Crookes accidentally destroyed a packet containing all the negatives and prints."

The author's ignorance of psychic photography is so profound that he mistakes the filmy cloud surrounding some of the faces for "presumably spirit clothing." I was not aware that these photos are "also taken at meetings when addresses on Spiritualism are delivered. The camera on these occasions is often in evidence, and photographs are afterwards shown in which figures purporting to be those of spirits are to be seen in all parts of the room or hall." Didn't know it was so easy as all that!

He writes on page 47 as if he had never heard of Crookes' and Crawford's levitation experiments, for he says it is "hardly conceivable" that magnetism from sitters could "lift a table off the ground to a height of several inches." On page 54 he uses the term "ego" or "self" wrongly; no one can have two "egos." He evidently has no idea of direct voice seances. On page 72 he shows off meanings of auric colours, i.e., "light blue" is not "affection," etc.

On page 75 much is made of masked mediums, of whose seances he says "nearly all the so-called great authorities on occultism came away convinced she was a

real medium." This was not the impression we got from "Light." On page 78 we learn of a "dancing control" which seizes on the medium and causes her to dance until exhausted. It would be interesting to learn where the exhibition takes place. He speaks on page 83 of Mr. Piper's "presumed mediumship." On page 84 we are informed that "there are men quite as distinguished (as Sir O. Lodge and Sir W. Crookes, etc., etc.) in the ranks of the sceptics, amongst such being Mr. Edward Clodd, Dr. Mercier and Mr. Nevil Maskelyne. Truly our opponents seek support from strange quarters—agnostics and conjurors. We will not compare scientific standing.

In a list of recommended books AGAINST Spiritualism the author omits to mention that "The Menace of Spiritualism" is his own. The "insanity" charge is brought up again with embellishments, the legendary "10,000 cases in England alone" being quoted without the subsequent exposure of that fallacy. Various other libellous charges are made against mediums and others, particularly on page 98. The "whiskey and cigar" of Raymond have, on page 107, grown into "restaurants where one can get cigarettes and whiskies and sodas"!!! Finally, he says (page 90) that the next world is "a world which we have always been led to suppose is populated with nothing more substantial than shadows, and in which neither science nor book learning can play any part." If THIS is what the author has been taught, we greatly prefer the future life depicted by Spiritualists.

## CORRESPONDENCE.

### SPIRITUAL ORGANISATIONS.

SIR,—Some of our people have strange ideas of their duty to our National and District Unions. They seem to imagine they can be loyal members and yet follow their own sweet will. It is impossible. As individuals we are weak. We join together, and by sacrificing a little personal liberty we gain a greater liberty by the very power we are able to wield as an organisation, a power we could not possibly attain as an individual. We, therefore, urge more loyalty to organised effort, and less talk of our individual liberty.

An organisation to be effective must have rules. Every business concern gives, or ought to offer, a copy of the rules to every member on his admission. I am a member of the National Union, Associate of the Northern Union, and a member of the local church, and have never seen a copy of the rules. I have requested to be supplied from all the above sources, but without success. I hold the National Union diploma by examination. There appears to be certain places or meetings where I ought not to demonstrate, but I have no particulars or specific instructions. On gaining the diploma I only accepted dates from Societies that were in the Union. Suppose a Union church breaks away, should I cancel or fulfil the engagement, and never mind personal feelings? What is the loyal thing to do for our Union and our cause? Because I persist that somebody is neglecting their duty in not giving rules and making these things clear. I am dubbed a baby or lacking in good manners. That is cheap and easy way of evading a direct issue, but it is neither business nor sense. Please don't tell me we are in a state of transition. I have been asking for rules and regulations for years. Will some of our Manchester and Southern friends help a poor benighted Northerner by sending him on a copy? There are other urgent matters, but enough for the present.

WILLIAM ATKINSON, D.N.U.  
41, Albany-street, South Shields.

WE recently saw Mr. H. G. Hey, whose last stroke quite prostrated him. He is undoubtedly in a critical condition, and unable to recognise anyone. Mrs. Hey tendered her thanks for the many sympathetic messages she had received.

A CORRECTION.—In Mr. Lewis Coleman's article of last week on "Philosophy or Phenomena—Which?" on page 14, line 4, he was made to say "we must supply proof and fact without teaching." This should read, "we must supply proof and facts with our teaching." Since the error alters the sense of the sentence we gladly call readers' attention to the misprint.—EDITOR.

## 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.

#### RIPLEY.

Mrs. BRIGGS, of Radcliffe, conducted a series of services which did a large amount of good. On Sunday a good address and some remarkable clairvoyance held a large audience interested. On the Wednesday night and the following Sunday Mrs. Briggs was assisted by Mrs. Birks (they being old friends). Crowded halls much appreciated the sound addresses, whilst the clairvoyant descriptions were well recognised. The local papers gave good reports.

#### LIVERPOOL.

THE Liverpool Spiritual Institute held their opening lecture of the second half of the session at the Clarion Cafe, Lord-st. A large number of friends and members listened to Dr. W. J. Anstone, the lecturer. The subject "Spiritual initiations in the Great Egyptian Pyramid" was of great interest to occult students. He treated the subject first from the hard concrete facts, followed by the speculative and occult. Many felt instructed, and a great admiration for the knowledge displayed of spiritual and occult truths of prehistoric men. The lecturer finished by declaring he believed we had our pyramid and all were going through the various initiations. It was a matter of degree of God's consciousness.

#### EARBY.

On Jan. 4th, in the Weavers' Institute, Earby, we had Mr. A. Clayton, blind boy medium, of Nottingham, gave his life's experiences. He then followed with a few clairvoyant delineations to a large audience. He is a living force of angel guidance.

On Thursday, Jan. 6th, we laid to rest the mortal remains of the wife of our vice-president, Mrs. Bradley. At her request Mr. A. Waddington presided at the impressive choral service. Many strangers were greatly impressed by the ceremony.

The memorial service was conducted by Mr. Waddington on Sunday, Jan. 9th, in the Weavers' Institute. A large congregation listened to an impressive address dealing with "The physical and spiritual bodies." The

speaker paid a striking tribute to the useful life and work of our arisen sister. He spoke of her confidence in facing the "change," and of indications already received of her continued presence. The service has done much good in Earby, and we pray that Sister Bradley may be another link in the chain binding us to a closer walk with God.

#### LONDON: E.L.S.A.

It would not be difficult to fill our meeting rooms to overcrowding if we could depend upon being able to offer for the edification of those present addresses to equal or even approach the high level reached by that given by Mr. G. Tayler Gwinn to the members of the E.L.S.A. at Earham Hall, on Sunday, Jan. 9th. He called it "A gospel of hope," but the title should rather have been "A gospel of confidence justified." The soloist for the evening was Miss Peterson, who sang "Nearer, My God, to Thee."

The chairman, Mr. Bryceson, made an appeal which found an immediate response, for new members and financial support, as our new room in which the meetings are held, although much more comfortable and artistic, is also more expensive, but the committee have no fear that the members will fail them in the time of need.

#### LONDON: BATTERSEA.

ON Sunday, Jan. 9th, we held our annual members' meeting in accordance with the new rules, and had a good attendance of members. The balance sheet showed a deficit, and it was resolved that we make a strong effort to obtain premises in a more central position.

The officers elected were: President, Mr. H. Bloodworth; vice-president, H. J. Adams, Esq., B.A.; treasurer, Mr. Crump; secretary, Mrs. Bloodworth; committee, Mrs. Marder, Mrs. Crump, Miss Ashley, Miss Garrett; delegates to District Council, S.N.U., conference and Parliamentary Subcommittee, H. J. Adams, B.A. Some of the officers re-elected expressed a wish to be relieved of further office, but no one came forward to take their places, and the meeting unanimously desiring their re-election, they consented to again take office.

Our activities during the past year were expressed in the public meeting held in the Town Hall last March, and in the engagement of well-known speakers and clairvoyants, amongst whom were Mr. Sutton, of Sheffield, and Mrs. Hoskins, of Bristol.

We are hoping to build up in the near future a strong and influential body of people to represent Spiritualism in Battersea, and are working together with one accord to that end.

#### MEETINGS HELD ON SUNDAY, JANUARY 16, 1921.

BARROW-IN-FURNESS, Dalkeith-st.—Miss Milby discoursed on "The light of the world," followed by clairvoyance. A good attendance and very interesting. Mr. Fowler presided.

BEDWORTH.—Mr. Hutton conducted our services. Evening subject, "Where are the dead?" also clairvoyance. Good audience. Mr. Rowe presided.

BURKENHEAD, Hamilton.—Mrs. Leighton related a number of personal experiences.

BIRMINGHAM.—Meeting at Bristol-st. Council Schools. Address and clairvoyance by Mr. Punter, of Sutton. At

1, Loveday-st., address and clairvoyance by Mr. Crowshaw.

Small Heath: The boy medium, J. H. Sharpe, was the speaker, and his address was very inspiring. A duet was rendered, and he gave some remarkable clairvoyance.

BRISTOL, United.—Morning, open circle led by Mr. Pring. Evening, Mr. Pare, of Dighton Hall, gave a very instructive address. Our President, Mr. Pritchard, presided.

Dighton Hall: Mr. H. Orr gave thoughtful and uplifting addresses. Mr. H. E. Oaten presided and gave most convincing clairvoyant tests.

Clifton: Mr. E. Atkinson gave an inspiring address upon "The enduring Christ." Solo rendered by Miss Cuzner. Well-recognised clairvoyance.

COVENTRY, Broadgate.—Mrs. Bullock, of Birmingham, gave a most inspiring address on "Spiritual appreciation," together with messages and clairvoyance, all being recognised, to a crowded and sympathetic audience. Mr. Leeder presided.

Lockhurst Lane Co-op. Rooms: Mr. Wiggan, of Walsall, in the afternoon, took for his subject, "The ministry of angels," which was very much appreciated. Mr. Twigger, our vice-president occupied the chair. Evening subject, "Is Spiritualism a religion?" Good congregation.

DONCASTER, Spring Gardens.—Mr. Knowles, of York, discoursed well to good audiences. Our attendance last two weeks has been good after the debate at the Y.M.C.A.

DUNFERMLINE.—Services conducted by Mr. Taylor and Miss Mitchell, Edinburgh. Subject, "Christ, the great comrade" and "The three great questions: whence I came? why am I? whence go I?" which was ably dealt with by Mr. Taylor. Clairvoyance was given by Miss Mitchell. Appreciative audiences.

EARLESTOWN.—Mrs. Cocker, of Leigh, gave many proofs of life beyond the tomb. Mr. Davies presided.

EASINGTON LANE.—Mrs. Crake gave the experience of a spirit friend, which was highly instructive, and followed with convincing clairvoyance. Mr. Jones presided.

EASTBOURNE, W.T.S., Spiritual Unity Centre.—Mr. C. G. Sander, of London, gave instructive and interesting addresses to fairly large and appreciative audiences.

EXETER, Market Hall.—Afternoon, Mr. C. Tarr discoursed on "Spiritualism, a natural religion." Evening, Mr. E. R. S. Mundy gave an address on "Watchman, what of the night?" Crowded congregation.

HIBST.—Mrs. Leasdale (Blyth) gave an address on "Nature," followed with very convincing symbolic clairvoyance. Very good attendance.

LIVERPOOL, Daulby Hall.—Mr. E. W. Oaten conducted both services. Afternoon, an address on "Spirit photography." Evening, "The plan of salvation." There were good congregations at both services. Mr. Val Thompson rendered a beautiful solo, "My Hope Is in the Everlasting." Mr. E. A. Keeling presided.

LONDON.—Brixton: Mr. T. W. Ella gave a trance address on "Mediumship" to a most attentive audience.

Clapham: Excellent trance address by Mrs. Clempson on "The philosophy of Spiritualism," followed by well recognised clairvoyance.

Ealing: Mrs. Jamrach gave an address on "The meaning of Christmas" and clairvoyant descriptions and messages.

E.L.S.A.: Mr. Mead gave a very fine address on that chapter in his epistle to the Corinthians where Paul instructs the Church on the relative values of the "Three that abide," faith, hope and charity. Miss Reardon gave a solo entitled, "I Lift My Heart to Thee."



Fulham: Morning, circle. Evening, Mr. E. Pugh, of Wales, gave an address and clairvoyance. — PROS.: Sunday next, at 7, Mrs. CLEMPSON.

Hounslow: Mrs. M. Crowder gave a most interesting address on "Love, justice and mercy," followed by clairvoyance.

Little Ilford: Mrs. Maunders gave a good address on "Change," followed by clairvoyance to an appreciative audience.

London Spiritual Mission: Morning, Mr. G. E. Beard gave a trance address. Evening, Mrs. Worthington gave an address on "Leadership."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum. Evening, Mr. G. R. Symons gave an address followed by clairvoyance by Mrs. Symons.

S.L.S.M., Lausanne Hall: Morning, circle conducted by Mr. Woodrow. Evening, Mrs. C. O. Hadley gave an address, followed by clairvoyance.

LOUGHBOROUGH. — Mrs. Ord, of Leicester, conducted the services.

NORTHAMPTON. — Excellent addresses and clairvoyance by Mr. Flavell of Kettering. Good attendances.

PLYMOUTH, Morley-st. — Mr. Mason gave a very fine discourse on "God's purpose in the universe." Mrs. Pearce sang "Fast Falls the Eventide." Mr. S. Pearce gave clairvoyant descriptions.

Stonehouse: Meeting conducted by Mr. H. Pearce. Soloist, Miss Harris. Address by Mr. T. Looe on "The vacant chair." Clairvoyance by Mrs. Pollard. Hall full.

PORTSMOUTH, Temple. — Mrs. L. Chapman Knight, authoress and psychic artist, of Cardiff, gave addresses on "The eternal hope" and "Comfort ye my people," to good audiences. Her clairvoyance and symbolic messages were fully recognised and very helpful.

RUGBY. — Mr. Frost, of Coventry, gave an excellent address on "The chart of the universe," and also good clairvoyance.

ST. LEONARDS, W.S. — Sister A. Marks gave excellent controlled addresses, followed by clairvoyance, to appreciative congregation. Leader, Mr. M. A. Mansell.

SUTTON-IN-ASHFIELD. — Mrs. J. Carr gave an address on "Love one another," to a good audience.

TREDEGAR. — Morning, Mr. A. Brown gave address, followed by discussion. Evening, Mr. E. Jones gave address on "The elder brother." Mrs. Halestrap gave clairvoyance.

TREFOREST. — Mr. J. W. Crago, of Cardiff, delivered an address on "The advantages of Spiritualism," followed by spirit demonstrations. Good attendance.

WEST MELTON. — Mrs. Chapman, of Barnsley, gave an address on "Life after death." Mrs. Staley gave a recitation. Mrs. Chapman also gave clairvoyance and delineations.

YORK, National. — Addresses by Mr. Aaron Wilkinson, whose evening subject was "Spiritual revelation." At each service discarnate friends were described and messages conveyed.

#### NEW SECRETARIES.

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

BRISTOL, BISHOP ST. SPIRITUALIST CHURCH. — Miss R. GAMBLE, 35, Manor-road, Bishopston, Bristol.

EASINGTON LANE. — Mrs. T. RICHARDSON, c/o No. 1, Brick Garth, Easington, near Durham.

PRESTON, CENTRAL SPIRITUALISTS' CHURCH, CLARK'S YARD. — Correspondence Secretary, Mr. R. CARTMELL, 1, Rigby-st., South Preston.

SUTTON-IN-ASHFIELD. — Mr. C. DOVE, "Homelea," Oak Tree-rd., Sutton-in-Ashfield.

#### Society Advertisements.

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

SUNDAY, JAN. 23RD, at 2-30, LYCEUM. At 6-30 and 8-15, Mr. RIDGEWAY. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, at 8, Public Developing Circle, Mrs. FORREST. THURSDAY, at 3 and 8-15, Miss BARTON

##### Manchester Central Spiritualist Church ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.  
JAN. 23.—MR. F. CHANDLEY.  
" 30.—CIRCLE.

##### 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, JAN. 23RD, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30 and 8, Miss SANDIFORD. MONDAY, at 3 and 8, Miss WALLWORK. WEDNESDAY, at 8, Mrs. INGLE. SUNDAY, JAN. 30TH, Mrs. A. JONES.

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

SUNDAY, JAN. 23RD, at 6-45 and 8-15, MR. LAPPIN. TUESDAY, at 8-15, Mrs. REESE. THURSDAY, at 8-15, Mrs. SHAKESHAFT. Open Circle on Saturdays at 7-30.

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

SATURDAY, JAN. 22ND, at 7, MEMBERS' ANNUAL MEETING. SUNDAY, JAN. 23RD, at 3 and 6-30, Mrs. HALL. MONDAY, at 3 and 7-45, Miss COTTERILL. WEDNESDAY, at 7-45, OPEN CIRCLE.

##### Moss Side Progressive Lyceum Church, 66, BABY STREET.

Every Sunday at 2-30.  
SUNDAY, JAN. 23RD, USUAL SESSION. SUNDAY, JANUARY 30TH, Special Service in accordance with plan to celebrate the opening of the first Lyceum by A. J. DAVIS. A hearty invitation to all.

##### Pendleton Spiritualist Church, FORD LANE.

SUNDAY, JAN. 23RD, at 2-30, LYCEUM. At 6-30 and 8, Miss COTTERILL. WEDNESDAY, at 3. THURSDAY, at 8, Mrs. NOBBS. SUNDAY, JAN. 30TH, at 6-30 and 8, Mr. F. HEPWORTH.

##### Armley National Spiritualist Church, THEAKER LANE.

LYCEUM ANNIVERSARY, JAN. 29 & 30. SATURDAY, JAN. 29TH, TEA AND ENTERTAINMENT. Tea, 4-30. Concert, 7-30. Tea: Adults, 1s. Children, 6d. Entertainment, Silver Collection. SUNDAY, JAN. 30TH, at 2, PRIZE DISTRIBUTION, MR. A. KITSON. Tea provided for visitors at a moderate charge.

SUPPORT OUR ADVERTISERS.

#### Society Advertisements.

##### British Mediums' Union.

THE QUARTERLY MEETING  
of the above Union will be held, SATURDAY, JANUARY 22ND, 1921, at the NATIONAL SPIRITUALIST CHURCH, RAILWAY ST., RADCLIFFE. Meeting to commence 4 o'clock prompt. To discuss our position with Spiritualists' National Union, Elects of S.N.U. Delegates, Branch schemes and propaganda, and other business. Tea at 5-30.

Propaganda Meeting at 7-30, to be addressed by members of the Union.

##### Bristol Spiritualist Temple, 16, BERKELBY SQUARE, CLIFTON.

SUNDAY, JAN. 23RD, at 6-30, Miss MARY MILLS, B.T.Sc., Speaker and Clairvoyant.

##### W.T.S. Spiritual Unity Centre, 66, TERMINUS RD., NEXT TO ROYAL HOTEL, EASTBOURNE.

SUNDAY, JAN. 23RD, at 11-15 and 6-30, Mrs. L. HARVEY, London, Address and Clairvoyance. MONDAY, at 5 and 7-30, Public Circle. WEDNESDAY, at 7-45, Public Circle. Mrs. MANSELL.

##### W.T.S. Spiritual Unity Church, NEXT PARK MANSIONS, CHAPEL PARK RD., ST. LEONARDS, W.S.

SUNDAY, JAN. 23RD, at 11-15 and 6-30, Mrs. M. A. MANSELL. SATURDAY, JAN. 22ND, at 7-30, Mrs. HARVEY. TUESDAY, at 3 and 7, Mrs. HARVEY.

##### Brighton Spiritualist Church, ATHENAEUM HALL, NORTH ST. (Affiliated to the S.N.U.)

SUNDAY, JAN. 23RD, at 11-15 and 6-30, Mrs. CROWDER, Addresses and Clairvoyance. LYCEUM at 3. WEDNESDAY, at 8, Mr. A. J. CRAWFORD.

##### 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 every month at 3.

SUNDAY, MONDAY AND TUESDAY, JAN. 23RD, 24TH, and 25TH, Mrs. ALICE JAMRACH, S.N.U. Speaker and Demonstrator.

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

SUNDAY, JAN. 23RD, at 3, LYCEUM. At 7, Mr. R. BODDINGTON, President, L.D.C., S.N.U. Address on "Spiritualism: Past, Present and Future." THURSDAY, Mrs. NEVILLE. SUNDAY, JAN. 30TH, at 11-15 and 6-30, Mrs. HARVEY. All circles as usual.

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