



THE TWO WORLDS

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G.P.O. as a Newspaper

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

No. 1784 - Vol. XXXV.

FRIDAY, JANUARY 20, 1922.

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An Exponent of the Spiritual Philosophy of the Present Century.

No. 1784—Vol. XXXV.

FRIDAY, JANUARY 20, 1922

PRICE TWOPENCE.

Original Poetry.

Flashes from the Soul.

A SPIRIT art thou from the land of the mystics,
A spirit of light and of aerial bliss ;
A thought from Divinity's holy of holies,
A star that the Star Kings of ages doth miss.

A germ of the highest, the holiest, divinest,
A flash from the fire-flames of ages untold ;
A spark of divinity thrust into earth-life,
A stray thought of God and the spirits of old.

A gem from the casket of He who is Father,
A pearl from the ocean of love that's divine ;
A sweet dream of heav'n awry for the moment,
A bright angel spirit all ready to shine.

Sweet Spirit ! Reveal to the children of shadow
A flash of God's fire amid darkness and sin ;
A gleam from the holiest, and truest, divinest,
A warm ray of light from the heaven within.

—W.G.W.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

THE PRIMARY OR PALÆOZOIC ERA (AGE OF FISHES).

IN the oldest (Cambrian) beds there are molluscs already developed into four great classes. In the Silurian are found fishes of a low type, without jaws, which died out in the later deposits of the same era, and are replaced by true fishes having a moveable lower jaw, an osseous skeleton, and paired fins foreshadowing the four limbs of reptiles and mammals. In the succeeding Devonian and Carboniferous strata we find an exceedingly abundant vegetation of a low type. There are also insects allied to Mayflies and cockroaches and many Crustacea. Here, too, we come upon strange amphibia—the Labyrinthodonts, forming a step towards the higher land animals. "It is an extraordinary fact that in all the great continents, including even South America and Australia, coal-fields are more or less abundant at this period of the earth's history. This is proved by the identity or close similarity of the plant and animal life, as well as by the position of the coal-beds in regard to the strata above and beneath them."

This vegetation which formed the coal-beds all over the earth necessarily indicates a larger proportion of carbon dioxide in the atmosphere than at present. "A dense and moisture-laden atmosphere, obscuring the direct rays of the sun, together with a super-abundance of carbonic acid gas and a corresponding scarcity of free oxygen, would probably have prevented the full development of terrestrial life. . . . In this first and most wide-spread of the coal-making epochs we see the results of a world-wide and even cosmical adaptation which influenced the whole future course of life-development; while later and more limited periods of coal-formation have been due apparently to highly favourable LOCAL conditions of which the production of our deeper peat beds are the latest example."

Only the lowest cold-blooded reptiles could develop in such an atmosphere, and Wallace sees reason for considering this epoch "as essentially PREPARATORY for that

wonderful and apparently sudden burst of higher life-development" that succeeded it.

THE MESOZOIC, OR SECONDARY FORMATIONS (AGE OF REPTILES).

The fixation of the vast amounts of carbon in the coal-fields of the world prepared the way for an entire change in the forms of life. "It is true that coal is found in some Secondary and Tertiary strata, but these beds are much less extensive and the coal is rarely of such purity and thickness; while the later coal-fields are never of such world-wide distribution." There would, therefore, still have been more carbon dioxide in the atmosphere than at present, and this is further shown by the locking up of much of it in the limestone strata which geologists remark as progressively increasing in the later formations. This limestone being chiefly carbonate of lime (CaCO_3), the amount of carbon dioxide would thereby have been still further reduced. Till this took place the atmosphere would still be more suited to reptilian than to mammalian life.

Accordingly in this age we see a transition from the lower amphibian reptiles to a higher type. The archaic forms disappear and are replaced by true reptiles often of huge dimensions, soon differentiated into herbivorous and carnivorous forms, terrestrial, aquatic, and aerial, of which the Iguanodon (30 feet long), the Dinosaurs, Plesiosaurs, Ichthyosaurs, and Pterodactyles are types.

"It is interesting to note further that the early insect-eating pterodactyles arose just when highly organised insects began to appear, and that at the very time when we find this great increase in insect life, there appeared the first true flowering plants allied to the Cycads, with which they were till quite recently confounded." There were also, however, a few very small mammals, not exceeding the size of a rat "contemporaneously with the highly diversified and abundant reptile life throughout the period of their greatest development" from the Trias to the Chalk. "Then, during the blank in the record separating the Secondary from the Tertiary era, the whole of this teeming mass of reptilian life totally disappeared, with the two exceptions of the crocodiles and the tortoises, which have continued to maintain themselves till our own day, while true lizards and snakes, which are not known in earlier times, became the predominant forms of reptile life."

"To complete the great series of life-changes (perhaps as a necessary preparation for them), plants underwent a similar transformation; the prominent Cryptogams, Conifers, and Cycads of the Secondary Era gave way towards its close to higher flowering plants, which thenceforth took the first place, and now form probably fully 99 per cent. of the whole mass of vegetation, with a variety of nourishing products in foliage, fruit, and flowers never before available."

THE TERTIARY PERIOD (EOCENE, MIOCENE, PLIOCENE AND PLEISTOCENE).

The most remarkable characteristic of the great reptiles next to their gigantic size, is the minuteness of their brains. The huge Dinosaurs, some much larger than elephants, have smaller brains than a terrier. It is as though the whole vigour of types not destined to survive were concentrated on physical growth, the gate to higher development of consciousness being shut off.

The Eocene shows another new world of life; the huge Dinosaurs, the swimming and flying reptiles, are gone and are replaced by mammals. These are no longer small and obscure, but are developed into huge beasts with powerful horns, and these are followed by the ancestral forms of many of our existing mammals. The progressive development of such forms continues through the Miocene and

Pliocene epochs. The huge extinct ground-sloths, one of which, the Megatherium, was 18ft. long, were coeval with man. In 1897 human bones and implements were found in a cave in Patagonia together with broken bones of a species of this animal and portions of its skin showing tool marks (page 237).

During the Pliocene and Pleistocene epoch both in America and Europe, large mammals ranged over the continents. In the latter period "the great Irish elk, the cave-lion and the sabre-toothed tiger, cave-bears, and hyenas, rhinoceroses, hippopotami and elephants, extinct species of deer, antelopes, sheep, and cattle were abundant over a large part of Europe and rapidly became extinct. And what renders this more difficult to explain is that all these and many others, with numerous ancestral forms, had inhabited Europe throughout the Pliocene and many in Miocene times." Parallel phenomena are to be observed in Australia also. The great climatic catastrophe known as the Ice-age "did undoubtedly produce extensive migration of Mammalia, but owing to the fact that the ice-sheet had very definite limits, and that numbers of large animals were merely driven southward, it is not held to be sufficient cause for so general destruction of the larger forms of life. Another circumstance that puts the glacial epoch out of court as a sufficient explanation, is that in two very remote parts of the earth, both enjoying a warm or even a sub-tropical climate—Australia and South America—exactly the same phenomena occurred."

Even allowing for the ability of man to kill any of these forms, Wallace considers that there must be some general, deep-seated cause affecting the life of a species with which we are at present unacquainted, involving a complete change in the preponderating forms of organic life at certain epochs.

MIND AND PURPOSE IN NATURE.

The operation of this deep-seated cause is seen in the excessive developments of bulk, weapons, ornaments or colours far beyond any utilitarian requirements. "It was one of the fundamental maxims of Darwin that natural selection could not produce absolute, but only relative perfection, and again, that no species could acquire any organ, sensation or faculty beyond its needs" (page 374). But the progressive development of many groups of animals shows continuous increase in general bulk, or in the size of particular organs till they actually overpassed the line of permanent safety, and the first adverse conditions must have led to extinction.

Another aspect of "old age" in a species is the superfluity of spines, horns and teeth. This appeared in the spiny trilobites, the horned Pariasaurians, the armoured Dinosaurs, the unwieldy antlers of the Irish elk, and the huge teeth of the sabre-toothed tiger. All these extreme forms appeared just prior to the extinction of the species.

Wallace was led by all the factors just sketched above, and many others described in his works, to the inference that "beyond all the phenomena of nature and their immediate causes and laws there is mind and purpose: and that ultimate purpose is (so far as we can discern) the development of mankind for an enduring spiritual existence. With this object in view, it would be important to supply all possible aids that a material world can give for the training and education of man's higher intellectual, moral, and æsthetic nature." "Yet, during the past century which has seen those great advances in the KNOWLEDGE of Nature of which we are so proud, there has been no corresponding development of a love and reverence for her works."

He ends in these remarkable words:—

"If, as John Hunter, T. H. Huxley, and other eminent thinkers have declared, 'life is the cause, and not the consequence of organisation,' so we may believe that MIND is the cause, not the consequence, of brain development. The first implies that there is a cause of life independent of the organism through which it is manifested, and this cause must itself be persistent—eternal—life, any other supposition being essentially unthinkable. And if we must posit an eternal life as the cause of life, we must equally posit an eternal mind as the cause of mind. And once accept this as the irreducible minimum of a rational belief on these two great questions, then the whole of the argument

in this volume falls into logical sequence" ("World of page 284).

Wallace had for many years to endure the deprivation of his scientific work, and the scornful pity of those who accused him of importing "Spiritualist superstitions into pure science: in other words, of taking cognizance of a group of facts that he had carefully verified—that are now admitted to be of supreme importance to the theory of life. It is quite true, he did import Spiritualism into these matters, and he was one of the first to perceive its vital bearing on evolution.* Those who are never weary of dwelling on the war in Nature, asserting that God can be at once just and omnipotent, ignoring the patent fact that in a truly civilised community living according to moral principles that we certainly know, at least 99 per cent of the ills we suffer from would be abolished, seem to derive a perverse pleasure in the theory that the universe has no designer or creator, but has always existed: and that life-pageant, with all its pain and horror, has been repeated cycle after cycle from eternity in the past, and will be repeated in similar cycles for ever. They characterize as superstition the facts which prove that man (as developed by the cosmic process) is actually a spiritual being before whom lies an endless vista of progress and happiness, provided that he will conform himself to the true law of his existence.

It should be a satisfaction to Spiritualists that a truly just, disinterested, and far-sighted man should be the leader of an evolutionary school which sees mind as the primary cause of higher forms of consciousness through the instrumentality of adaptation and selection, instead of referring all the wonder and beauty of Nature to blind forces—"the rush of atoms and the clash of worlds."

* His "Miracles and Modern Spiritualism" contains abundant proof how carefully he verified facts, and what cogent reasoning he drew his inferences.

[TO BE CONTINUED.]

Arise—Mrs. Skelton (Belfast).

WE regret to hear that Mr. Jas. P. Skelton, Secretary of the Belfast Society, has suffered the physical loss of his mother, who passed peacefully to the Higher Life on the 4th. Mrs. Skelton was well known to many of the workers who visited Belfast, as for many years she had entertained speakers for the Society. Her quiet, mystical nature, and motherly presence enabled her to understand the temperament of her guests, and generated a feeling of homeliness within them. Mrs. Skelton had a distinctly psychic temperament, and we remember her telling us of on two occasions on which she had heard the "banshee" as an indication of the passing of members of the family. A close bond has linked together the members of the family, and we trust that the communion of souls thus established will enable them to realise the inner meaning of the parting. We are sure that the sweetest thoughts of many friends will go out to Mr. Skelton and his two sisters in their hour of storm.

A PSYCHIC TELEPHONE.—Mr. F. R. Melton has forwarded us a little pamphlet and a series of photographs showing how to set up a telephonic instrument for psychic communications. It is designed to simplify voice phenomena by the use of a supersensitive telephone transmitter and apparatus enabling the slightest sound to be audible. Mr. Melton does not pretend that this energy can be produced without a human medium, but clearly tells us that it will not enable us to hear our friends speak, for the simple reason that they cannot or speak as we do. He rather claims that in the presence of a medium they set up waves of motion which the instrument transmits as sound, and he claims to have had results at home. The pamphlet is cr. 8vo., 12pp., 1s. the author, 2, Devon-street, Carlton-road Nottingham and gives instructions for the construction of the apparatus at a cost of £8 8s. if all the parts are bought. We should be glad to hear of any investigators who secure results in this means.

The Investigations of Mr. James Douglas.

F. R. Melton, B.Sc.

The series of articles that have appeared in the "Sunday Express" giving an account of Mr. James Douglas' investigations into the phenomena of Spiritualism have been widely read both by the general public and Spiritualists, with great interest, and to those of us who have made a close and scientific study of this phenomena for thirty years, it is not surprising to find Mr. Douglas coming to the drastic conclusions as expressed in his final article of Sunday, January 1st. It would, indeed, be a tragic denouement if it were not for the comedy of errors that accompanies his findings, and it is both astonishing and amusing how Mr. Douglas has been able to come to such a definite conclusion after a three months' dabbling in the subject, whereas others who have given the matter a life study are unable to dismiss the cause of the phenomena so easily.

It was apparent from the outset of Mr. Douglas' so-called investigations that no other conclusion could be reached than that which is expressed by the worthy investigator.

I have no means of knowing what Mr. Douglas may have done in the nature of scientific investigation other than by the records of his experiences as published in the "Sunday Express," and if these records are an account of all that has been done, then anything of the character of true research is sadly conspicuous by its absence, and it would be amusing if not instructive to know in what other branches of research it has been found necessary to fall in the services of a tricky conjuror to demonstrate the accuracy or inaccuracy of a scientific experiment. Further, it would be interesting to know the branch of research that imposes the condition of going into a dark room and being compelled to sit in one position, as any undue movement may be met with dire possibilities, and then, whatever occurred, you are to accept without question, and are informed that you have had an opportunity of both witnessing and examining certain spirit phenomena.

Poor Mr. Douglas! A fellow-feeling makes us wonder much. For about two years I went through this farcical procedure, to come out of it more disgusted than is expressed in Mr. Douglas' article, but also more convinced that there was the reality if I could only find the right path that led to it. That path was found in my own home, and to-day I would not cross its threshold to attend any seance where I could not bring all the faculties of my mind and the accumulated knowledge culled from the experience of the past thirty years to be put into operation in trying to discover the cause that was producing the phenomenon. But I do not take anything for granted, neither do I expect "little black girls or circus clowns" to help me solve mathematical or chemistry problems.

Mr. Douglas complains of the absence of the sense of humour from the Spirit World. Some of the seances I have attended have been screamingly funny both from the spirits that have come through, and the manner of their reception by the sitters, and judging by some of the sittings Mr. Douglas has been present at, they have been a "laughable farce."

This side of nature cannot be studied and understood in three months, it cannot be dismissed as one of the "idiosyncrasies of mankind." I venture to predict Mr. Douglas will come back to the study of this subject, and let us hope next time he will dispense with the entertaining conjuror and be content to listen to the prosaic scientist.

Mr. Douglas is quite wrong when he says nothing of a lofty nature, either in poetry, literature, science, invention or art has ever come through spirit control. I am visited almost daily by a spirit friend who was mathematical master at a well-known Oxford College, and he has on many occasions not only brought with him colleagues of high scientific standing when on this earth, but he is ever ready to assist and instruct in some of the most difficult problems in chemistry and physics. And I know a gentleman (an ex-Lord Mayor) who has and does still receive literary matter of the highest form, and poetry that will rank with the productions of our greatest writers, but how can one expect these gentlemen to come forward and be

made the laughing-stock of a set of incompetent investigators? It would have been far better had Mr. Douglas first got in touch with the higher forms of Spiritualistic phenomena and demonstration, and when having satisfied himself upon the matter, to have written both his experiences and conclusions come to, instead of rushing in and trying to gather sufficient knowledge in a few hours in order to explain a life-long problem.

A New Year and a New Spiritualism.

William Allan Snaith.

A few weeks ago a good few of my ideas got a very severe shock—I found myself thinking rather strange thoughts. I had been reading some of those old, musty history books, and en passant had come across a good few stories of the various beliefs people in olden times had. Then I came across some stories of the Spanish Inquisition, and as I read about the ghastly and ungodlike things that were done in the name of religion, I found myself mentally analysing my own faith, that of Spiritualism. A few days later I read an article in a paper concerning some of the changes that are taking place in the orthodox religions.

I read that Dean Inge said, "That the story of 'Robinson Crusoe' was just as much entitled to be believed as the stories told in some parts of the Bible." The outcome of it all is that I have conjured up in my mind the following ideas. It would appear according to history that there has been more bloodshed caused through religion than by anything else. It would appear that the religions of the past, instead of creating peace and harmony, have done just the opposite. I can almost imagine God, the great Father up above, laughing at the puny attempts man has made to create love and concord in the world which He had given them. Then followed the thought that if we have tried for so many years to get a condition of equality and brotherly love, and have failed miserably, that there can be very, very few of our forefathers who have ascended to any great height in the realms above.

I then imagined that the world had come to an end at the end of 1921, and that we all went to heaven. I conceived the idea that in a very short time myself and a good few more of us who had gone to heaven were slowly but surely creating, not a better heaven, but almost a hell!

You see, I found out that I had not served my apprenticeship on earth as I ought to have done. There were those whom I had wronged on earth in heaven beside me, and they did not appear to forget the wrong I had done them. Little sects were trying to choke out other little sects, and so on. I found myself unconsciously going over again in heaven the stories I had gleaned from the history books. Then I discovered that I had merely been day-dreaming, but the day-dream left me at this stage.

I believe that God has given this world to man to try his hand upon. Those who succeed in becoming traders in it, as it were, as good as the one that was sent to show us what God wanted (the lowly Nazarene, Christ) will have a good chance of promotion in heaven. They will be able by experience to create a certain amount of peace and concord in heaven when they get there.

Those whose only god is themselves will find that they are a little deficient, and will have to go on learning in spheres which their standard of merit would entitle them to remain in. Then I took the following idea of Spiritualism.

It would appear that there is no religion at the present time that takes an interest in the social as well as the ethical side of life in this world. No clergyman of any denomination dare say any more than he is allowed to by his bishop. In fact, if a clergyman was to go to one of the influential members of his congregation and tell him that as he owned so-and-so, which was more than his fair share of this world's peace and comfort, if he did not try and rectify it here that he would go to hell when he died, in all probability he would be dismissed from his church. So that he dare not preach the truth. All the orthodox religions are bound up in this way, so that there is really only one religion which can preach the truth as it is.

and its apostles are not forced to think in a certain avenue. That religion, thank God, is Spiritualism.

Therefore, to my brother and sister Spiritualistic workers, I would suggest the following for the New Year campaign:—

Ask for help from the other side; ask for strength from the other side to preach the doctrine of humanitarianism, brotherly love, etc. Strive with all your might to make this world a little better than it was when you came into it. By doing this you will be showing that you are not content with forms or rituals, but that your desire is to show enthusiasm by thoughts, words and actions.

Actions will be the best of the three. Do that little bit you have been thinking of for such a long time; imagine that you are serving your apprenticeship to make you a man or woman fit to live in heaven. Think that if you do not learn here you will be the same as the boy who fails to pay attention to a trade, and has to be taught by experience, and you will find that the Spiritualist of the future will cease to be laughed and scoffed at, and will be the most respected theist this world has yet produced.

The Fall of Satan.

Rev. G. Henslow, D.D.

WHAT is the true meaning of the Fall of Satan? Our Lord spoke to the seventy who returned and said, "Even the devils are subject unto us in Thy name?" And he said unto them, "I beheld Satan fallen as lightning from heaven" (Luke x. 18). What is the true meaning of the flash of lightning? Inasmuch as it vanished in a second. Similarly, as soon as the truth is realised that Satan, i.e., the Devil, was only the Persian personification, or, perhaps, deification of evil, any idea of reality attached to these titles, in English "accuses," will vanish as quickly. Satan was unknown to the Jews until after the captivity. Comparing II. Samuel xxiv. 1-25 with I. Chronicles xxii. 1, it will be seen that in the former, i.e., before the captivity, the Lord "moved" David to number the people, whereas, in the post exilic account it is "Satan" in the same passage.

The fact was that it was inconceivable in the earlier stages of human history to entertain "abstract" ideas, emotions, temptations, etc., as having arisen spontaneously from within a man; so they were attributed to Jehovah. He being the only possible source of any suggestion to any wrong as well as right-doing. It was thought that He sent down an evil or a good spirit to rest upon or enter a man, to do an evil or a good thing, which really originated in his own mind, as we now know, and recognise the responsibility (Matthew xv. 10-20 and James i. 13 ff.).

Thus, for example, it is said the Lord sent an evil spirit upon Saul, the result being that he flung his javelin at David.

Ezekiel says that if an idolator comes to consult a prophet to enquire of God, if the prophet is deceived, "I, the Lord, hath deceived that prophet, and will destroy him" (Ez. xiv. 7, f.).

When the nation was in captivity in Babylon they learnt that the Persians entertained the idea of an evil spirit or God in opposition to the Supreme (i.e., the Sun) God. The Jews appropriated this idea, and gave it the Hebrew name of "Satan," in Greek, "Diabolos," i.e., "Accuser," hence the word "Devil." He was regarded as the immediate source of the conception of some crime or sin within a man. But the man himself was, nevertheless, considered to be responsible as in the case of Judas and of Ananias and Sapphirra, who received their respective punishments.

With regard to John xvi. 8-11, the R.V. has, "He will convict the world [in the matter of peril], sin, i.e., the erroneous conceptions of what sin against God really is, for under the Old Covenant the laws were "Scholastic" (Gal. iii. 24). So any wrong-doing was comparable to a school-boy's disobedience to rules. Similarly, the righteousness of the law was simply obedience to rules; never involving spontaneous self-sacrifice for others. Lastly, judgment is of the same character: "Now is the judgment of this world; now shall the prince of this world be cast out" (John xii. 31).

If it became a meaningless phrase, "Why hast Sa filled thy heart to lie to the Holy Ghost? etc. . . ." "It is it that thou hast conceived this thing in thy heart" (Acts v. 3f). Would it not be advisable to "cast out Satan from our vocabulary? To do this will be fulfilling symbol of a flash of lightning.

What Is God Like?

Thomas Mark May.

IN reading the various interpretations and meanings of words in connection with the study of comparative religions, with the endless arguments as to their identity, sequence, or relationship, viz., as to whether Buddhism, Christianity, Judaism or Mohammedanism are all variations of one and the same root—religion—I am reminded of my schooldays. The master, an old army tutor, teaching us boys the origin and meaning of words, the right use and signification, and so forth, used to say, "Now, boys, when you grow up and go out into the world you will find that all the wars, quarrels and misunderstandings have arisen, in religion or politics, from a wrong use of words," and he insisted that words, as concepts or emanations of the mind, have a real true and intrinsic value, and are often spurious and bad coinage and misapplied, and have many meanings.

The truth is best illustrated by a story or tradition which the learned Rabbis tell us. That, originally, men were speechless like animals, but had a system of signs, symbols by which they could communicate their ideas, and at length grew so wise they thought to scale heaven by a mighty tower of thought. The Deity, foreseeing trouble, called in his advisers, and Satan, ever resourceful in ideas, suggested that men should be given speech and words, but to keep them in subjection, to each other, distribute the speech by letters among them. The Greeks were given 24; the Jews, 22; the English, 26; the Chinese and Egyptians, varying numbers; and so forth. Thus for many centuries men have been busily engaged in an incessant war of words and phrases.

The story goes that a Frenchman thought the English a nation of mad people, as he found the word "box" had over fifty different meanings. He rode on the "box" seat of the coach; he put his belongings in a "box"; to go to the theatre he had a "box"; a quarrelsome nation offered to "box" him; the captain of the boat said he could "box" the compass; and he was further mystified by a man threatening to "box" his ears—the meanings of the word "box" quite puzzled him.

So the word "God," with only three letters, has thousands of differing meanings. An Eastern story relates that seven pundits of Benares had argued for long what God was, and what he was like. Grown old and blind, disturbing the city by their endless contentions, they were expelled from the city, and, still arguing on the highway together, a great royal ten-foot high elephant noisefully on his velvety feet came and stood by them. One pundit leaning up against the elephant's side, exclaimed, "What I said so. God is like a rock or wall, firm and hard." Another pundit, laying hold of the elephant's swinging tail, said, "No, God is like a rope, flexible, pliant and tender!" Whilst a third, feeling the wind made by the elephant's great fan-like ear, said, "Ah! God is like a summer breath, and air without a form." So the seven pundits found God was like some part of the elephant that happened to feel. Still arguing, the elephant silently moved off, and to this day, so the story goes, the wise men of Benares and other world-places, are still contented about the old riddle, "What is God like?" Varied as what He is like, endless and interminable is the argument about the real meaning of the three letters, "G O D."

Mortals rush in where oft-times angels fear to tread. I modestly assert that the word has a definite absolute meaning for us on this mundane sphere, and that the only possible definition is that of the writer in John's Epistle that God is light, and in Him is no darkness at all. I can conceive of no other meaning which answers to the questions, "What is God?" that God is light, one and indivisible, Unbegotten, Immortal and Eternal, Transcendental.

The words "Jesus" Joshua, mean Saviour, and the best symbol in the world of the Solar-disc, ☉, is said to be the origin of all letters and figures, A to Z, Alpha-Omega, Aleph-Tau—English, Greek and Hebrew. From this sign is compounded all the names of God, to express Deity in the Supreme Great First Cause in all languages past and present. From this sign the Jews form the name, JeHoVaH, or Jah, Jove, Jeve, IAO, and taking the vowels out of the words, create a new name for God, as Adonai, or Adoni. The name in Greek, IHS. The Greek "H" is the English "E," and is the root of the word for God called IES-US, meaning the fire or sun, the Right One, the Sun of Righteousness, the day-star, day-spring, or sun—being mentioned by Malachi, the prophet, the new birth of which is celebrated yearly at Christ Mass, the new Sun—being risen with healing in his wings, the same as Isaiah terms Jehovah as the Rock of Ages, Redeemer and Saviour of Mundi.

Sir A. Conan Doyle at the People's Palace.

SIR ARTHUR CONAN DOYLE made a most important step in his propaganda work when he carried the glorious message of Spiritualism into the heart of the East End of London. This he did in an address on "The New Revelation," delivered at The People's Palace, Mile End Road, on Tuesday, January 10th, when he spoke under the auspices of the Jewish Spiritualists' Society.

The honorary organiser of the Society, Mr. Maurice Arbanel, had worked well, and there was a large gathering. Mr. Derman D. J. Davis presided, and amongst those occupying the seats on the platform were Lady Conan Doyle, Miss Felicia R. Scatcherd, Mrs. Jamrach, Mrs. Neville, Mr. and Mrs. Horace Leaf, Mr. Leslie Curnow, Mr. and Mrs. Robert Peters, Rev. C. Drayton Thomas and Mrs. Thomas, Mr. Fred Brittain, Mr. Richard Boddington, Mr. Tayler Gwinn, Mr. A. T. Connor, Mr. Brooks, Mr. Ernest Hunt, Mr. H. W. Engholm, and Mr. Marriott.

Sir Arthur, who had a splendid reception, gave a masterly outline of the subject, and his remarks were frequently interrupted by applause. After speaking in a vigorous and convincing way for an hour, he exhibited a number of remarkable photographs of psychic phenomena. It was clearly to be seen that his address and the pictures shown created a deep impression among the members of the audience. His efforts will no doubt bear fruit in largely extending the membership of the local society, and in causing others to inquire into the subject.

On the motion of Mr. Tayler Gwinn, seconded by Mr. Boddington, a vote of thanks to Sir Arthur was carried by hearty applause. During the evening a beautiful bouquet was presented to Lady Conan Doyle by the little daughter of a member of the Jewish Spiritualist Society.

Interesting Lantern Lecture at Southport.

A GOOD audience assembled at the Temperance Hall, Southport, on the 10th inst., when Mr. W. Hope, of Crewe, gave an interesting lantern lecture exhibited a large number of spirit photographs obtained at the Crewe Circle. The slides depicted the results obtained by Sir Wm. Crookes, Lady Lodge, Lady and the late Lord Glenconner, and many other well-known people. The evidence for the identity of the "psychic extras" was admirably brought out by comparison with photographs taken during the lifetime of many of the spirits depicted. Mr. Hope's collection of slides is very extensive, and a great impression was made by several members of the audience rising to verify the results exhibited on the screen. Much applause punctuated the lecture, and Mr. Hope was accorded a hearty vote of thanks.

Interest was heightened by the presence of Mr. Edward Bush, who handed to the chairman two letters of challenge—one to a two nights' debate between the challenger and the lecturer, and the second to a test sitting under scientific conditions. The chairman (Mr. E. W. Oaten) disputed a statement of the challenger that Mr. Hope's mediumship had never been scientifically tested, and instanced some of

the experiments conducted by the Society for the Study of Supernormal Pictures—a body which he claimed was far better qualified than Mr. Bush to conduct experiments.

The proceedings were conducted with courtesy and good feeling. Mr. Hope added suitable remarks concerning experiments conducted by men of scientific standing. He claimed that if Mr. Bush's challenge to test the phenomena were agreed to, it would satisfy no one but Mr. Bush and with 50 million people in the British Isles, he was not prepared to conduct that number of tests.

Farewell to Mr. Horace Leaf.

MR. HORACE LEAF, who is leaving England at the beginning of February on a lecturing tour throughout Australia and New Zealand, is to be entertained by London Spiritualists prior to his departure.

A farewell Social and Dance has been arranged to be held in Mortimer Hall (off Regent Street) on Monday, January 30th. It is intended to give Mr. Leaf, who is a general favourite, a hearty send-off. Mr. F. Brittain is the Hon. Secretary, and particulars will be found in our advertising columns.

Propaganda at Buxton.

UNDER the auspices of the Manchester Group of the S.N.U., Mr. E. W. Oaten delivered his lantern lecture on "Psychic Photography" in the Town Hall, Buxton, on Wednesday, January 11th. Despite snow and sleet, an audience of some 300 listened with rapt attention to a scientific treatment of the subject in which the difficulties of research were trenchantly dealt with. An interesting collection of slides included a number of experiments recently conducted in three-colour photography (Paget Process), and examples of the work of the Crewe Circle. Mrs. Dean, David Duguid, Vearncombe, and others. Mr. E. Kent made an efficient chairman, and as a result of the meeting some thirty interested people are considering the formation of a Society in this centre of the Peak.

Transition of Mr. Joseph Wood (Bury).

AFTER a protracted and painful illness through malignant cancer, Mr. Joseph Wood, of 48, Spring-street, Bury, passed to the higher life on January 5th, 1922, at the age of 47 years. The interment took place in St. Paul's Churchyard, Bury, on Tuesday, January 10th. Mr. Frank Hepworth conducted an impressive service at the home, and also a commitment service at the grave. Over 50 Spiritualists attended, forming a procession to the church. The L. & Y. R. Co.'s representatives carried the casket to the grave.

He leaves a widow and two children, one aged 24, married, and the other aged 9. Mr. Wood was one of the best known among local Spiritualists. For over 25 years he has laboured devotedly for the Cause he loved, both in Society and Lyceum work. Ungrudgingly and unostentatiously, he worked in the capacity of caretaker for many years, and the Society owed no small measure of its success to his untiring efforts to afford comfort to all who met for worship or for service to the Society. His greatest ambition was to render service to others in any righteous cause, and it may truly be said of him that he had gripped the "magic staff" of A. J. Davis. Under all circumstances keep an even mind.

He especially loved the Lyceum, and Hand of Hope. Though never an office-seeker, he could always be counted upon for help, and confidence in him was never misplaced. Incidentally he has been chosen Adjudicator of Efficiency for Lyceums in the Bolton District Council, and delegate for a long term. May his strenuous and useful life on earth yield for him that peace, love and joy which his spirit so richly merits in that sphere of spiritual life to which he has ascended.—F. HEPWORTH.

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FRIDAY, JANUARY 20th, 1922.

On the Fence.

How gratifying it is to the passing generation of Spiritualists, who have borne the heat and burden of the day and gathered the first fruits of spirit communion, to note the growing tendency of press and pulpit to patronise this modern phase of truth. The first work of these early pioneers was to faithfully record newly-discovered facts and tabulate them. There was little attempt at exact classification, since that was virtually impossible until a general survey gave an inclusive view of the area covered.

The obloquy and scorn with which these first explorers were met was largely due to the fact that the new discoveries did not fit into any scheme of the known sciences. Science as such was purely materialistic, whilst religion possessed all the features of supernaturalism, and between these two there yawned a deep gulf. The scientist, therefore, regarded the work of the early Spiritualist as a bulwark of superstition, whilst the theologian accused him of demeaning spiritual things by dragging them down to the level of materialistic research and experiment.

The point is illustrated by the statement of Dr. A. Russell Wallace, who assured us that the facts compelled him to accept them as facts long before he could find a place for them in his mind, since there was no niche in the structure of his thought into which they could be fitted.

A tremendous service was rendered to the new cause by broad thinkers such as Prof. Henry Drummond, whose "Natural Law in the Spiritual World" opened thousands of minds to the fact that the universe is more extensive than had been generally considered, and that it is consistent with itself. His close and logical reasoning bore in upon the minds of thinkers the idea—not new in itself, but generally overlooked—that whatever Infinite Wisdom may be, it is as surely concerned with the affinities of chemical atoms in the physical world as with the harmonious relationships of the exalted souls of the heavenly spheres.

Gradually, and by slow degrees, the accumulating weight of evidence for the existence of a spirit world, and its close proximity to this, has hammered a niche in the structure of human thought which enables it to at least become a considered and possible thing, and so to-day press and pulpit appear to have passed through the stages of vilification, denunciation and opposition, and to tentatively suspend judgment whilst the facts are allowed to further accumulate, and become weighed and measured.

Whilst there are still a few reactionary "die-hards" amongst both the scientists and theologians, yet the position is well illustrated by the recent statement of Dr. Gamble (Dean of Exeter), who told his congregation that

"We know nothing of the future life. We did not even know that there was one. We could not prove it by any demonstration. It was true that there were those who made claims that travellers did return, and that they themselves had spoken with

them, and that they brought information from the unseen country. That was the claim of Spiritualists.

We would like to ask Dr. Gamble if, as he states, does not know that there is an after life, what on earth he has been preaching about, since if nothing exists beyond death, religion must be a huge hoax, and should be supplanted by ethics pure and simple.

Concerning the claim of Spiritualists, he added:

"I do not care to contest it, it was quite possible that men might be able to hold communion with departed spirits, but we wanted a great deal more proof than we had received. He believed that God had hidden these things from our eyes just as He has hidden a great deal of the future from our eyes. We must walk by faith."

We would like to say that we do not believe anything of the sort. Scriptural records, together with the fragmentary records of the early Christian Church, show us very clearly that until the third century of our era visitation from the spiritual worlds and converse with its denizens was a part of the orderly course of religious experience. From the days of Constantine onwards, when bishops, priests, statesmen and politicians combined together to systematise and define religious beliefs and practices, the activities of the spirit people became gradually squeezed out of the spiritual experience of men. These folk, wise in their own conceit, were so careful of their own privileges, and so meticulous for all the opportunism and diplomacy associated with statecraft, that they could not countenance the larger vision and broader concepts brought to bear by the communicants of the spirit world, and gradually shut them out. It is, therefore, a piece of shortsightedness on the part of the Dean of Exeter to blame God for the shortcomings of His priests. They it is who have hidden the future life from our gaze, and it ill behoves one of them to accuse Infinite Love of the follies of men. It is a sad commentary, too, upon the professional religionist that the re-opening of the lines of communication has had to be accomplished from outside the church and in the face of violent opposition thereto.

It would, we think, be fair to say that the squeezing out of the spirit world from the counsels of the early Church bore some ratio to the compilations of creeds and dogmas. In proportion as men became spiritual dictators was the counsel of the hierarchy of angels withdrawn. Men should be vehicles through which divine truth flows, rather than reservoirs in which it is stored. The one gives fluidity and freshness, the other stagnation and corruption. We are pleased, however, to note that the attitude of churches is changing, and instead of violent opposition many of its greatest leaders are sitting on the fence awaiting further light and leading.

Dr. Gamble tells us that he wants a great deal more proof. Our advice to him may be expressed in one of his own texts, "Seek and ye shall find." Perhaps he prefers waiting like Elijah until ravens come to feed him. We can assure him such attitude is unworthy of his office. It should be the province of the ministers of God to re-discover the vital elements which they themselves have abstracted or shut out from the religious experience of men, but the whole perhaps it is better that such office be left to independent men and women who have no axe to grind and no creeds to bolster up, for we are sure that in proportion as the priest accepts our truths he will adulterate them with the silly pagan myths and sacerdotal mysteries which have cursed and crushed the religion of the spirit world and the life and teachings of Jesus for seventeen hundred years.

Be it ours as the recipients of the messages of the spirit people to keep those messages clean and unadulterated. Earthly experts may be useful in their place, but as Mr. Geo. Berry told us so trenchantly, "The expert has misled us so often, that whilst I am prepared to listen to him respectfully, I am not prepared to sell my soul to him."

If your principle is good enough to keep you from borrowing, it will protect you when the borrower comes for you. A lender is an offender. A borrower is a sorrower.

CURRENT TOPICS.

Voice
Phenomena.

From all over the country come reports of successful seances for voice phenomena, generally through the trumpet. In the majority of cases the phenomena is produced in complete darkness, but we have heard of several cases where a red light is used. We commend to investigators the attempt to introduce at least sufficient light to enable the location of the sitters to be accurately determined. There are, of course, scientific reasons why light rays hinder physical phenomena, but the history of Spiritualism supplies many instances where the acme of phenomena have been produced in good light.

What Has
Been Done.

We remember particularly cases in which the great Dr. Monck figured, and we have ourselves seen sixteen pairs of materialised hands, and handled some of them, in the full light of a duplex burner lamp, whilst we have frequently seen the levitation of a large walnut table in the full glare of afternoon sunshine. This was in the presence of Mr. Walter Jeune, and was obtained without any physical contact. With this remarkable medium, too, we have witnessed both independent writing and apports when a good light was present.

The Attitude
of the Medium.

It is not our province to complain at the vagaries of mediumship, but we have every reason to believe that it was in this case the medium's fervent and continuous desire to persuade his guides to try and try again to produce in the light that which was first possible only in darkness. Mr. Jeune steadfastly clung to the belief that the production of phenomena in good light would absolve him from all the suspicion which clings to the medium in dark circles. It was probably this attitude which accounts for the fact that, though he demonstrated before thousands of people, there never was a suspicion of his bona fides. The first desideratum is to secure the phenomena, but this obtained, efforts should be made to modify and improve the conditions under which they occur.

What We to be
Captured?

In the International Psychic Gazette for December and January, the editor and one of his contributors allude to the possibility of an attempt being made to capture the position of the Spiritualist on behalf of the Christian Churches. Such attempts have been made before, and we have every reason to believe that there is solid ground for apprehension. The Churches are waking up to the fact that the stone they rejected in the fourth century may become the head of the corner. In those early days they abandoned spirit communion for creeds and articles of belief—abandoned the substance for the shadow. We should be glad to know that they were again getting a grip on the real and abiding things of the spirit, but if they imagine that they can paint the shadow and thereby delude us into the belief that that, too, is real, we fear they will be deceived. There is every reason for Spiritualists to stand close together.

Needs or
Induct.

As we have often said, we have no objection to churchmen taking the truths of Spiritualism and tacking them on to their senile creeds, but we have every objection to them attempting to tack their creeds to us. Spirit testimony is definite on one great point, when we pass to spirit life it will not matter whether we have been Trinitarians, Unitarians or nothingarians, whether we have been baptised or not, whether we went to church or chapel, or to the green hillsides, whether we confessed or did not confess, communicated or neglected to do so. The one thing that will count will be the quality of the life we led. If, and in proportion as any of these things help to raise the tone of our lives, they may be valuable, but our opinion is that in the main they are theatrical poses which stifle the conscience and pass muster only when they are merely paste. The present age is too active a time to waste our energies on mere

Mr. Joe Dickinson

We regret to hear that Mr. Joe Dickinson, of Halifax, has had a serious breakdown, and is compelled to retire from public work. Influenza has been followed by nervous prostration, and for several days he was in a critical condition. Through the crisis has now passed, he is still in a very weak state of health, and for the time being all thought of public appearances must be abandoned.

We hope and believe that a long rest will probably be beneficial to both health and mediumship, and that he may come back like a giant refreshed. Will secretaries please note that all engagements are cancelled?

Mrs. Trueman's Mediumship.

In the Birmingham district on December 7th, 8th and 9th, three very successful seances were conducted by Mrs. Trueman, of Plymouth—one at Miss Bartlam's and two at Mr. and Mrs. Harlow's (Erdington)—all in connection with Erdington Spiritualist Church. We can speak very highly of Mrs. Trueman's phenomena. Several very wonderful things happened, such as a photograph of one of the lady sitters being brought from another room into the seance room and placed on the table in front of the lady herself; also, a scarlet geranium was brought in from another room, and several of the sitters felt it touch their hands; a little Goss ornament was taken from the overmantel in the front room and placed on the table in the seance room. A sewing machine was heard to be working, also a little harp playing, and the gas chains were all beating time to the singing, and Mrs. Groom's voice was distinctly heard through the trumpet. Whilst the phenomena was taking place, each hand of the lady medium was being held by the sitters. We should like others to know and experience some of this phenomena, hence this report.—Mrs. HARLOW, Hon. Sec., Erdington Spiritualist Church.

Benj. Franklin Wrote His Own Epitaph.

SOME years previous to his death Dr. Franklin wrote the following epitaph on himself:—

THE BODY

OF

BENJAMIN FRANKLIN,
Printer,

(like the cover of an old book, its contents torn out,
and stript of its lettering and gilding)

lies here food for worms,

yet the work itself shall not be lost,

for it will (as he believed) appear once more

in a new

and more beautiful edition

corrected and amended

by

The Author.

In man is born the principle of every animal on earth, hence the sacrifices mentioned in the Bible must mean that man has overcome (sacrificed) such principles.

We cannot know what wisdom is by hearing others tell about it; we can only know wisdom when we possess it. 'Tis ignorance that "believes" what another says. Wisdom knows.

"THE LANDMARK," the fine monthly published by the English Speaking Union, has, in the January issue, a delightful summary by Florence Sutherland Campbell of "Glastonbury, Then and Now." Towards the close of the five pages the story is told of Mr. Bligh Bond's psychic experiences, automatic writing details and directions, and of the consequent excavation which have recently led to discoveries "exactly to the inch," as foretold, though it is "quite impossible that any human being could have known" for nine hundred years or more. It is gratifying to find in such an influential quarter such clear evidence of the serious acceptance of psychic facts.—H.J.O.

The Value of Toleration.

Lewis S. Coleman.

As Spiritualists we have no quarrel with those people who find it quite compatible with a belief in a loving and all-wise God to accept in a strictly literal sense these ancient beliefs, providing they model their lives on the highest and best to be found therein. There are many craft afloat upon the sea of life, strange and incongruous some of them seem, but what matters it if they are sea-worthy and carry their occupants safely through the storms of this existence? Although we who have put to sea in the barque of Spiritualism have no use for much of the obsolete tackle which many of our fellows still cling to, we cannot afford to throw overboard anything which may be of help and assistance to us.

The Bible, and the New Testament in particular, have been pilot and compass to many a storm-tossed mariner in the past, and we Spiritualists have not yet produced anything to supersede them. True enough, differences arise concerning its origin and necessity, not only between ourselves and our orthodox brothers, but also in our own ranks. But the fact still remains that much of its teaching is of the highest, and its truths will remain truths for all time.

We are, or should be, in the happy position of being able to re-interpret its message in the light of our own knowledge. Evolution, for instance, helps us to understand those six days of Genesis. Spiritualism gives us the key to the "Fall" and the Atonement. God, or the First Cause, or our Almighty Father, or whatever name assists us most to form an idea of the Controlling Intelligence, had brought into being in the course of ages this our universe, finally evolving man.

Now, man, different from all the lesser creatures, was endowed with some measure of divinity, certain privileges and responsibilities were laid upon him. The first he abused, the second he neglected and shirked. By disobeying or by failing to keep certain laws, he brought upon himself misery and disease; other things, such as jealousy, hatred, greed, etc., rightly called sins, led to wars and murders, until the evil spread to every spot inhabited by mankind. Who shall deny that the Creator, seeing how his children were going astray, did not elect to send them, not one, but many saviours at various times and in diverse places, to show them "the way, the truth, and the life"? How their teachings have been distorted, and they themselves worshipped and adored as Gods, we know.

The great teacher, Jesus of Nazareth, has shared the same fate. Christians have put him on a pedestal, and bowed before him, although such homage was the last thing he desired—nay, he forbade it. Formalism and ceremony has supplanted good works and deeds, while orthodoxy has spent more time in uselessly praising and worshipping her master than she has in working for him.

Let there be any misunderstanding, let it be clearly explained that Spiritualists have nothing to say against ritualism and all those wonderful ceremonies so religiously executed, nor against the panoply of beauty and colour so earnestly practised in the Roman Catholic and High Churches throughout Christendom, providing they are helpful and assist the worshipper to lead a more Christ-like life. Although the Nazarene instituted no such rites—the keynote of his life being simplicity—still, if any individual soul be drawn nearer to its God by their aid, then let them be practised by all means, for surely that is their chief purpose. It is unthinkable that the Creator of all these wonderful worlds and solar systems can be edified by the tinsel and glitter of what in comparison can only be likened to a marionette show, while Jesus, to whom this display is made, is, we imagine, far too busy "about his Father's business" to pay much attention.

As Spiritualists, we can regard Jesus as the greatest of the saviours sent to this world; sent to save it, not by their deaths and sacrifices, but by their lives and examples. Jesus, the man, psychic and medium, stands out above all the others. Christ we realise is the Divine Power over-shadowing him, the same power which in a lesser form over-shadowed the great ones before he came.

The Christ is too incomprehensible for finite mind but we can believe that this spirit of love manifests in higher spheres as some glorious personality. Some measure of the Christ spirit guided Jesus, controlling him greater or lesser degree according to his needs, and occasionally revealing itself, as, for instance, at the transfiguration. As Jesus was human, so are we human. Jesus was divine, so might we also be divine. God is respecter of persons, He chooses His instruments by their worthiness. How worthy we are depends upon ourselves. Jesus was sent into this world to teach, but, in communion with the rest of humanity, he was born with the gift of free-will. Had he chosen some other calling, the message would have been delivered in different words by another channel, and the Church's Lord and Saviour would have had a different name.

Let Us Awaken.

SLEEPING peacefully and calmly within the skulls millions are inert masses of meat called brains. For a flash now and then they are awakened. It is to provide a meal for a hungry stomach or a night of sexual indulgence or the lethal thrill of the movie drama. Sensuous, physical whims gratified, the little brains drop asleep again.

Isn't it a pity? You say, no, that it can't be helped because these experiences are needed for the unfolding and that the awakened brains will be the stronger for the nightmare hours of the lower grovelings. You are right in your assumption.

Still, it does seem a pity to me that such a drowsiness prevails to blacken the face of civilisation. For those who slumber now cannot be taken over into the new age. For one with whom I worked in Atlantean days comes this word:

"Send forth this message in your writings, Guy. Of the spirit realms see some things more clearly than of the flesh. Only those who are spiritually awakened will be able to participate in the new civilisation. The time is so short in which to prepare yourselves.

"Withdraw as much as possible from the taint of commercialism. So long as you are living within a materialist system, you cannot escape its poison, but you must keep from revelling in its filth.

"Live as little as you can in the atmosphere of the present days. Keep your thoughts toward the new. Your individual realisation and purity can hasten the coming of the dawn.

"There are two dominant dawn factors—the increase of evil and the increase of good. The growth of the former fastens ever more surely the doom of the outworn, while the realisation of truth on the part of those destined to rebuild makes possible a speedy rearing of the structure of humanism. If the good of the few does not keep pace with the evil of the many, there may be a chaotic period between the Piscean and the Aquarian ages."—BOGART.

Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without a Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children. Spiritualists should no longer tolerate this. The remedy is forming Lyceums. Information concerning same will gladly be supplied by G. T. KNOTT, Secretary, British Spiritualists' Lyceum, 39, Regent Street, Rochdale.

CORRESPONDENCE.

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

INFORMATION WANTED.

SIR,—Sitting with my friends, Mr. and Mrs. G, for the manifestations on a recent Tuesday evening, a claimant to be one Phoebe Williams, who had been "on the other side" ten or twelve years. She claimed to have lived at York, and was a worker in the Movement. Any of your readers can confirm these statements, I assure you would gladly give them space to do so.—
Address, "J.J.A.," c/o Editor, THE TWO WORLDS.

"THE LORD'S PRAYER."

SIR,—A correspondent, "E.C.," in THE TWO WORLDS December 30th, takes exception to the Spiritualists' rendering of "The Lord's Prayer." He explains that the "When in temptation leave us not," if written in full would have a totally different meaning, and suggests a substitute. I would suggest another, and, in my opinion, a simpler way of singing this line, and one which I always sing myself, namely, "Unto temptation leave us not." It does not in any way destroy the metre, nor is it, I think, ambiguous.

L. COLEMAN.

"THE IMPLICATIONS OF SPIRITUALISM."

SIR,—After reading Mr. Stanley De Brath's commencement article in THE TWO WORLDS for January 6th, the impression left on my mind is that, like the consecutive articles by Mr. V. C. Desertis that appeared some time back, the series will be a credit to the Spiritualist movement and literature. May I, however, give a word of encouragement and warning to those of us who cannot claim to erudition? I have seen in the Spiritualist movement on the part of some an attempt to rush knowledge, to get a smattering of book-learning that we have memorised and not assimilated, and then imagining we are "arrived." On the other hand I have a respect for an individual who can tell a straight tale of personal experience and deduce the obvious from it. They are dealing with elementary facts, straight important positions, and, without knowing it, are being strictly scientific. They are working in the realm of "facts and deductions from facts," which, according to Huxley, science consists.

W. GREGORY.

"THE PLACE OF CHRIST."

SIR,—There are some earnest men connected with the Spiritualist movement who seem to have no knowledge of the essential basis of all true Spiritualism. In your issue of December 9th, one of these makes use of almost a whole column of your valuable space in order to advertise what is really very little more than his lack of ability to hold in reverence that which is sacred to the noblest men this world has ever known. As one who has himself erred in exactly the same manner (for much of my life has been wasted in publicly setting forth the mass of unconvincing negations falsely called "Rationalism"), may I be permitted in response to plead that if any of our brethren are inclined to belittle the Faith that, as yet, they are not ready to accept, they will at least do so with as little rashness and lack of charity as possible.

The statement is ventured that they who hold that Christ is supreme do so because of the "foible" of wanting to believe that what is "ours" must be of greater value than the most precious possession of other people? Does the writer not know that the Christ was born a Jew, in Palestine? In what respect, then, can he thus be "ours"? If any of us have made him in any real sense "ours," it is because we see in him a grandeur that it is impossible to find in any other. We have exalted him in our thoughts, not at all because of the unworthy life that has been imputed to us, but because, foreigner

and Jew though he was, we clearly see (as all true men inevitably do in the end) that he is without a peer.

"Communications from the other side . . . purporting to stress the supreme place of Christ . . . leave me cold." Yet that is the burden of all the communications that bear at all upon the subject, and that come through mediums of pure and upright life, if the mediums are in the psychic sleep at the time. For example, for over fifteen years I had set forth the dreary, unprofitable negations of "Rationalism," though, as one who knew something definite of Spiritualism, I ought to have known better. Then I came across a medium of great soul-power, whose antagonism to that which still passes for religion was so pronounced that she literally hated the words "God," and "religion." She had been an unbeliever from early childhood, yet, through her lips, when wholly unconscious, there came messages that set me wondering: for they set forth the Gospel of the Christ (which is NOT the gospel of the creeds), and clearly asserted that he would establish the Kingdom of God on earth in our day.

It was thus that I was finally led to read "Spirit Teachings," a book for which I had hitherto no use whatever, but which I now see to have been a truly inspired work, the reason for whose inspiration was to prepare our minds for the teachings of the New Revelation that as yet have not been given to the world. And since then I have noted that wherever there is true moral earnestness in sitter and psychic there is reverence in the communications for the Christ as the highest of created beings. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually revealed."

Again, we are told that the "discovery" that Jesus occupies the supreme place in the spirit worlds "would never have arisen but for the old theological dogmas that are now fast falling into disrepute." Here the writer is manifestly building on the sand. The reason that the theological dogmas of the Churches are falling into disrepute is that they do not set forth the Gospel of the Christ and his apostles, and are being abandoned and discredited, not by self-styled Rationalists, but by men who are being inspired by the unseen messengers of the Most High. Every student knows well that the Council of Nicea was the last place on earth where one could hope that truth and righteousness would prevail; yet the dogmas of the irreligious majority of that council dominated the Churches until the leavening and rationalising influence of such men as the Emperor and Rector of the Moses Scripts had begun to gain a hearing—sometime when their existence was unknown and their inspirations were regarded as coming direct from a higher source. This is patent to every man who is in any way competent to read the signs of the times, and is only hidden from such as are not prepared to be convinced of anything whatever that might cause them to wonder if they could possibly have been sufficiently human to come to mistaken conclusions. We see the man-made creeds tottering on every hand, but the work of destroying them is the work of the Christ and his messengers, and in their place they are building for us the Temple of Eternal Truth that shall endure till time shall be no more.

Finally, may I be permitted to protest most earnestly against the unfair charge that there is any attempt being made to "surreptitiously" introduce anything whatever into the Spiritualist movement. Apparently your correspondent thinks that that movement should be a sort of private preserve for those in whom there is nothing that responds to the spirit of the Christ, and if so, he is entitled to his opinion, but not to make such charges against his brethren.

"Beloved, let us LOVE one another; for love is of God, and every one that loveth is born of God and knoweth Him." "A new commandment I give unto you—that ye love one another AS I HAVE LOVED you." "We know that we have passed from death unto life, because we love the brethren." "Love thinketh no evil."

It matters little what one believes, if only one has the soul of love within. Yet, let it not be forgotten that if we have that love, it will be manifest throughout our lives, and will inevitably lead us to highest reverence for the noblest Exemplar.

RICHARD H. GRAYES.

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 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 Report 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.

ABERTILLERY, MON.

THE above Society held a four days' week-end propaganda mission on Jan. 7th, 8th, 9th and 10th, conducted by Mr. Fred White, of Abercynon, in which he very ably dealt with the following subjects: Sunday morning, "Heavenly conditions here"; evening, "Spiritualism the rock"; Monday, "Spirits: their return"; Tuesday, "Gifts of the spirits."

The after-meeting on Sunday evening was very ably conducted by our local workers, and great praise is due to all the workers.

The phenomena demonstrated was very convincing in all services and the seance which was held on the Monday afternoon. The whole of the mission proved very satisfactory.

BRISTOL: UNITED.

On Sunday, Tuesday and Wednesday, Jan. 1st, 3rd and 4th, Mrs. Bayley, of Wolverhampton, conducted the services, proving a very able exponent. We are all looking forward to a return visit from this lady, who does much to uplift the Cause.

On Sunday afternoon a very interesting Lyceum open session was held, when a banner presented to the Lyceum by Mrs. Angell on behalf of her two sons, Messrs. Harold and Gus. Angell, who are gone to Canada, was unveiled. This banner, with two pictures, was presented as a memento of their association with our Lyceum. The secretary, Mrs. Hoskins, presented to the scholars their prizes. So, with sincere prayers for the absent ones, was brought to a close a very happy New Year open session.

DEVONPORT: KER ST.

President's Silver Wedding Celebrations.

A LARGE gathering of friends and members assembled on Thursday evening, Dec. 15th, 1921, in the Ker-st. Hall to join with Mr. and Mrs. Alfred Mason in celebration of their silver wedding. Upwards of eighty guests were entertained. An excellent musical programme had been arranged by Mr. J. Lowry, and was interspersed with dancing and games. During the evening supper was served, and sumptuous provision with tastily arranged table decorations added pleasure to the occasion. At the conclusion of the repast "Health to the host and hostess" was submitted in felicitous terms, emphasising the high appreciation of the church of willing and generous services rendered by Mr. and Mrs. Mason in the Cause.

Mrs. Short, in a few well-chosen words, asked Mrs. Pearce to present Mrs. Mason with a lovely bouquet from the Lyceum children, after which Mr. Pearce (vice-president), on

behalf of the members of the Devonport Church, handed Mr. and Mrs. Mason an epergne and silver inkstand.

Mr. Mason thanked all present on behalf of his good wife and himself, in very appropriate terms, which was received with musical honours.

BROWNHILLS.

THE second annual feast for the poor and helpless, given by the members and friends, took place at the Spiritualists' Hall, High-st., on Tuesday and Wednesday recently, when 104 aged people and 185 poor children were entertained to a sumptuous Xmas dinner and tea, followed by concerts, etc.

The hall had been tastefully decorated, and presented a bright and festive appearance. A most enjoyable time was spent, everything being highly appreciated, reflecting great credit upon all concerned. The Society desires to heartily thank all who assisted to promote this happy and desirable event.

CARDIFF: CENTRAL.

THE annual meeting for the election of officers, etc., was held on Jan. 5th at the Central Spiritualists' Hall, 1a, Millicent-street, when Mrs. Marshall was re-elected President. A presentation by members and friends was also made to Mr. and Mrs. Marshall in recognition of the good work they have done during the past year.

CHELTENHAM.

THE annual meeting of this Society, held at Ambro House, being the first after affiliation with the S.N.U. The President (Mrs. Goddard) and committee were warmly thanked and complimented for their past efforts by all the members present, and it was unanimously agreed to elect all again, except one lady retiring off the committee, her place being filled by a very able worker. Considerable progress has been made in the last few months, and many new members have been made. After discussing the business the members departed, each undertaking to make the gospel of truth known more widely than in the past.

DEVONPORT.

THE above Society has just been favoured with a visit from Mrs. M. Grainger, of Exeter. On Sunday, Jan. 8th, this gifted lady gave an address in the afternoon on "Unfoldment," and in the evening on "Some criticisms of Spiritualism answered." These addresses were followed by some striking clairvoyance which deeply impressed visitors new to the Movement.

On Monday and Tuesday seances were arranged for the members, and a great deal of good was accomplished.

SOUTH WEST LANCASHIRE AND CHESHIRE.

A UNITED gathering of churches connected with the above was held in the Earlestown Church on Saturday, Jan. 7th, both services being very poorly attended. Councillor H. Davies, the President, occupied the chair.

Mr. Williams, of St. Helens, took the afternoon service, his address being "Spirit influence—material and spiritual," remarking on God as a Spirit, the Rochester knocking, and coming down to modern times. The address was enjoyed by those present.

and brought out some very interesting questions.

The evening service was taken by the President, Mr. Yates. Mr. Williams speaking on Spiritualism generally and its benefits to the public. Mr. Yates gave clairvoyance. Thanks of the members are due to Earlestown people for the kindness they catered for us.

LEEDS DISTRICT COMMITTEE.

THE Leeds District Committee held its monthly meeting at Leeds Parish Church on Sunday, Jan. 8th, when President, Mrs. Calvert, presided, a fair attendance of delegates, associates. Business was gone through with a good and harmonious feeling. The church reports were very good. Propaganda meeting in the evening conducted by the Secretary of D.C., Mr. Madeley (Gomersal), Martin (Hemsworth), and Mr. Roth (Normanton) gave short addresses, a good and attentive audience.

The President, Mrs. Calvert, brot the proceedings to a close by appropriate words, and one or two delineations. Altogether the day was a very successful one in every way.

LIVERPOOL: DAULBY HALL.

THE B.S.L.U.M.C. occupied the platform on Sunday, Jan. 15th, both services. In the afternoon an open session was held, and was favoured with the Birkenhead, Romer-road Lyceums joining us, naming ceremony, conducted by Pickles, was a happy feature. daughter of Mr. and Mrs. Cook, bearing the spirit name of "Peace." Harmony and peace reigned supreme in the session. It would have been a balm to those minds who run Spiritualism to have been present. The ceremony was of the highest spiritual order. In the evening, Pickles, Mr. Mack and Mr. F. J. spoke on the message Spiritualism brought concerning the education of the children in our Lyceums. Appleton and Miss G. Owen rendered solos. Altogether a happy and spin day was spent in spite of the weather that prevailed.

SOUTH WALES SPIRITUALIST PUBLIC PLATFORM WORKERS ASSOCIATION.

On Saturday, Jan. 14th, the annual general meeting of the above association was held at River-street, Penpridd. A fair number of members attended, and the various reports were presented and accepted. As to industrial and economic cause, work of the Association has been greatly hampered, but there is hope of rapid developments in the place in the near future. The following were elected to the various offices: President, Mr. R. E. Alexander (Merthyr); vice-president, Mr. J. W. (Cardiff); financial secretary, D. J. Davis (Abercynon); general secretary, W. H. Evans (Merthyr); treasurer, Mrs. Alexander (Penpridd). The following were elected to executive: Mesdames Lynch (Forest), Davis (Penygraig), Rice (Abercynon), Griffiths (Merthyr), T. H. Davis (Merthyr), S. T. (Penrhynceiber), Watkins (Abercynon). Votes of thanks to the President, to the general secretary to the River-street Society for kindly placing their room at disposal brought the meeting to a close. The secretary will be pleased to receive enquiries from platform workers and non-members—W. H. Evans, 18, Park-lane, Merthyr.

RHONDDA VALLEY.

LARGE and appreciative audiences listened with marked interest to Mr. J. Osborn's lantern lectures, "Picture marvels from the spirit world" and "Studies in supernormal pictures" at the large Conservative Hall, Treherbert, and the Fernhill Institute, Blaenrhondda, and were equally large at the former hall when the subject was "Does Spiritualism cause lunacy?" Mr. Osborn also gave in Treherbert "Tangled voices" and "Evidential proof of Spiritualism," and also repeated the two spirit photography lantern lectures at Treforest.

HAMPTON HILL.

THE memorial service of C. J. H. Stockwell was conducted by Mr. H. Boddington at the Spiritual Hall, Hampton Hill, on Sunday, Jan. 8th, to a full audience. Mr. Boddington referred to him as a great example of earnest worker for the Good Templars and the Labour cause, and he could not speak too highly of his great work in the spiritual cause, leaving behind him a memory never to be forgotten. His congregation will miss his physical form, although he will be with us in spirit. He welcomed all as his brothers and sisters, and taught by his example the true meaning of the Fatherhood of God and the Brotherhood of Man. Amongst his many friends were many strangers who were greatly impressed. The closing prayer was one thanking him for his labour of love.

Mrs. Stockwell wishes to thank the many friends for their loving thoughts and prayers in the hour of trial, also those who sent flowers. May we all try to live by his example, and so further the cause of Spiritualism.

LONDON: EALING.

ON Saturday, Jan. 7th, the Ealing Society held its annual general meeting and election of officers and committee. After the reading and confirmation of the minutes, the treasurer presented the balance sheet, which showed a balance of £53 9s. 2d., subject to payment of a bill, the amount of which was not yet ascertained. Reports upon the year's working were also given by the circle leaders, librarian and secretary. The President, addressing the meeting, said he should like to express his thanks for the loyal and able support he had received during the year from all the members of the E.C. He warned the members of the probability of our having to leave the premises at the end of this year, and urged them to make every effort to raise a building fund. The election results were as follows: President, Mr. Holloway, returned unopposed; vice-president, Mr. Preston, re-elected; treasurer, Mr. Butler, returned unopposed; secretary, Mrs. M. Ensor, returned unopposed; councillors, Mrs. Golden, Messrs. Bolton and W. Ensor, Whitmarsh, Wirdman and Thierry. Mrs. Golden and Mrs. Holloway consisted to act as circle leaders. Auditors: Messrs. J. A. Ensor and McCreary. Light refreshments were served, and a very harmonious evening was spent.

MEETINGS HELD ON SUNDAY, JANUARY 15th 1921.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Smith, of Lancaster, gave addresses and clairvoyance. Mr. Helm presided.

Orange Hall: Miss A. Fitzpatrick and her first visit, receiving a cordial welcome. Mrs. W. Butterworth presided. On Monday she was again welcomed by a good assembly.

BARRY, Atlantic Hall. — Mrs. Lynch, of Pontypridd, gave an address on "Spiritualism v. Spiritism," followed by proof of spirit return.

BIRMINGHAM, Small Heath. — Mr. Frost, of Coventry, gave an address and clairvoyance. Mr. Wm. Sharpe presided. — Pros.: Sunday next, at 6-30, Special visit of Mr. G. W. Sharpe, of London, the eminent medium.

BRISTOL, Dighton Hall. — Addresses and clairvoyance by Miss Randall, of Birmingham. Mr. Hapgood presided.

United: Mrs. Miles Ord, of Bristol, was the speaker and demonstrator. Mr. Pritchard presided.

Clifton: Address by Mr. Saunders, followed by clairvoyance by Mrs. Denne.

DERBY, Forester-st. — Evening, Mr. Porter, of Derby, spoke on "Persecution." Good clairvoyance.

HIRST. — Mr. W. W. Wingate and A. Ralph conducted the service in the absence of the speaker.

LONDON. — Brixton: Mr. R. Boddington gave an address on "Does death destroy what life creates?"

Clapham: Mr. Pullham gave an address on "God is Love." Mrs. Pullham gave clairvoyance.

Fulham: Evening, Mr. Prior gave an address. — Pros.: Sunday next, at 7, Mr. H. BODDINGTON. Thursday, Jan. 26th, at 8, Mr. E. HUNT.

Little Eford: Rev. G. Ward gave an address on "The true aim of religion."

London Spiritual Mission: Morning, Mr. G. Prior spoke on "Enlargement." Evening, Mrs. Worthington's address was entitled "Now."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mrs. E. Neville gave an address.

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mr. H. Leaf gave an address followed by clairvoyance.

LOUGHBOROUGH. — Mr. W. Harvey conducted the meeting with addresses.

NEWPORT, Central. — Mr. Osborn gave an address. Mrs. Hellman and Miss Young gave clairvoyance.

PETERBOROUGH. — Mr. A. Punter, of Luton, gave addresses and clairvoyance. Mr. Bull presided.

PLYMOUTH, Morley-st. — Mr. Philip of "Rock Colony," gave an address entitled "Clay in the Potter's hands." Clairvoyance by Mrs. Cook.

Stonehouse: Meeting conducted by Mr. Arnold. Soloist, Miss Wheeler. Address by Mr. Prout entitled "Vows and determination." Clairvoyance by Mrs. Martin.

PORTSMOUTH, Temple. — Mrs. A. Bentley, on tour for the Southern District Council, continued her mission by giving trance address, and clairvoyance.

WEST MELTON. — Mr. W. Rawlinson lectured on "Spiritualism and its relationship to man."

YORK, Spen-lane. — Mrs. Glenn discoursed from the subject "Life's supremest quest," and also gave clairvoyance.

SOCIETY ADVERTISEMENTS.

Manchester Society of Spiritualists,
38, MASKELL STREET, ARDWICK.

SUNDAY, JAN. 22ND, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30 and 8-10, MR. TIMMS.

MONDAY, at 8, Mrs. HYNES.
WEDNESDAY, at 3 and 8, Miss SANDIFORD.

Moston Spiritualist Lyceum Church,
CO-OP. HALL, AMOS STREET.

SUNDAY, JANUARY 22ND,

MR. R. COLLINGE.

SUNDAY, JAN. 29TH, MR. MARKS.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 22ND, at 2-30, LYCEUM.
At 6-30, MR. WILLIAMS. At 8-15, Mrs. HOLDEN.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.

THURSDAY, 3-15, 8-15, Mrs. MARCROFT.

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

SUNDAY, at 6-30.

JAN. 22.—MR. R. A. OWEN.

„ 29.—Circle for Members Only.

FEB. 5.—MR. W. G. HIBBINS, at ARDWICK PICTURE PALACE.

„ 12.—Circle for Members only.

Collyhurst Spiritualist Church,
COLLYHURST STREET.

SUNDAY, JAN. 22ND, at 10-30, LYCEUM.
At 3, 6-30 & 8, Mrs. SHAKESHAFT.

MONDAY, at 3 and 8, Miss WALLWORK.

WEDNESDAY, at 8, Mrs. VOST.

SUNDAY, FEB. 5TH, Mr. WOOTTEN HARVEY.

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

SUNDAY, JAN. 22ND, at 6-45 and 8-15.

Mrs. WILMOTT.

TUESDAY, at 8-15, Mrs. CHAPPEL.

THURSDAY, at 8-15, Mrs. WOLFE.

SATURDAY, at 8, Mr. J. G. WOOD.

No open circle. Doors closed at 8-15.

SUNDAY, JAN. 29TH, Mr. J. G. WOOD.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, JAN. 22ND, at 2-30, LYCEUM.

At 6-30 and 8, Miss SANDIFORD.

WEDNESDAY, at 3, Mrs. BROMLEY.

THURSDAY, at 8, Mrs. SHEARSMITH.

SUNDAY, JAN. 29TH, Mr. ROGGE.

MONDAY, FEB. 13TH, Mr. A. CLAYTON.

Moss Side Progressive Lyceum, Church,
66, RABY STREET.

President: MISS M. M. HARRISON.

Lyceum Services each Sunday at 2-30.

Discussion Group every alternate Sunday at 3.

SUNDAY, JANUARY 22ND,

MR. J. GARNER.

Subject: "The Common Ground of Agreement between Spiritualists and Theosophists." Questions invited.

SUNDAY, JANUARY 22ND,

MR. J. GARNER.

Subject: "The Common Ground of Agreement between Spiritualists and Theosophists." Questions invited.

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SUNDAY, JAN. 22ND, at 10-30, LYCEUM.

At 3, 6 and 7-45, Mrs. TONGE.

MONDAY, at 3 and 7-30, Mrs. SYKES.

WEDNESDAY, 3, 7-30, Mrs. CROMPTON.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON.

SUNDAY, JAN. 22ND, at 6-30,

Miss MARY MILLS, B.T.S.C.

Speaker and Clairvoyant.

Subject, "The Seven Principles of Spiritualism."

TUESDAY, Miss MARY MILLS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JAN. 22ND, at 7,

Mrs. E. NEVILLE.

JAN. 29TH, Mr. H. BODDINGTON.

FEB. 5TH, Mrs. T. HARVEY.

SOCIETY ADVERTISEMENTS.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.
SATURDAY, JAN. 21ST, at 7-30,
OPEN CIRCLE.
SUNDAY, JAN. 22ND, 3, 6-30, and 7-45,
MRS. COTTAM.
MONDAY, at 3, 7-45, Mrs. VERITY.
WEDNESDAY, at 7-45, OPEN CIRCLE.
THURSDAY, at 8, MEMBERS' CIRCLE.

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

SUNDAY, JAN. 22ND, at 11-15,
Mrs. A. JAMRACH.
LYCEUM at 3.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, Mr. H. J. EVERETT.

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

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in
every month at 3.

SATURDAY, SUNDAY, MONDAY and
TUESDAY, JAN. 21ST, 22ND, 23RD, 24TH,
MRS. VERA MERVYN.

JANUARY 28TH, 29TH, and 30TH,
Mrs. CROWDER.
JAN. 31ST, Mr. R. BRAILEY.

**Brixton Spiritualist Brotherhood
Church,**
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JAN. 22ND, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, Mr. SYMONS.
THURSDAY, Mrs. PODMORE.
SUNDAY, JAN. 29TH, Mrs. MELLOY.
All other Circles as usual.

Church of the Spirit, Camberwell,
WINDSOR RD., DENMARK HILL.

SUNDAY, JAN. 22ND, at 11,
DR. SULLIEMAN.
At 6-30, Mrs. BEAUREPAIRE.
SUNDAY, JAN. 29TH, Mr. G. T. GWINN.
WEDNESDAYS at 7-30.

Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, JAN. 22ND, at 11,
Mr. PERCY SCHOLEY.
At 6-30, Mr. ERNEST MEADS.

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

SUNDAY, JAN. 22ND, at 11, CIRCLE.
At 3, LYCEUM. At 7, Mr. T. W. ELLA.
WEDNESDAY, at 7-30, ANNUAL
GENERAL MEETING.
FRIDAY, at 8, MEETING FOR ENQUIRERS
JAN. 29TH, Miss L. THOMPSON.

Hackney Society of Spiritualists,
240A, AMHERST ROAD.

SUNDAY, JAN. 22ND, at 7,
MR. AND MRS. PULHAM.
MONDAY, at 8, CIRCLE.

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

SUNDAY, JAN. 22ND, at 11 and 6-30,
MR. A. LAMSLEY.
At 3, LYCEUM.
MONDAY, at 7-30, Mrs. FAIRCLOUGH
SMITH.
WEDNESDAY, at 7-30, PUBLIC MEETING

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society,
BROADWAY CHAMBERS, ILFORD.

FRIDAY, JAN. 28TH, at 8, ANNUAL
GENERAL MEETING.
SUNDAY, JAN. 22ND, at 3, LYCHUM.
At 7, Mrs. MARY GORDON.
THURSDAY, at 3, Mrs. GARRETT.

London Central Spiritualist Society,
3, FURNIVAL STREET, HOLBORN.

FRIDAYS, at 7-30, LECTURES AND
CLAIRVOYANCE.
JAN. 20TH, OPEN CIRCLE.
JAN. 27TH, Mr. H. J. OSBORN,
Special Electric Lantern Lecture on
"Across Canada for Spiritualism."

Manor Park Spiritualist Church,
CORNER OF SHREWSBURY RD. AND
STRENE RD.

SUNDAY, JAN. 22ND, at 6-30,
Miss V. BURTON.
THURSDAY, Mr. T. W. ELLA.
SUNDAY, JAN. 29TH, Mrs. L. HARVEY.

North Finchley,
ST. JOHN'S SPIRITUAL MISSION, WOOD-
BERRY GROVE (opposite Tram Depot).

SUNDAY, JAN. 22ND, at 7,
Mrs. PODMORE.
THURSDAY, at 8, Mrs. E. NEVILLE.
SUNDAY, JAN. 29TH, Mr. E. BEARD.

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

SUNDAY, JAN. 22ND, at 6-30,
Mrs. MAUNDER.
MONDAY, at 3, Mrs. EDEY.
TUESDAY, at 7-45, ANNUAL GENERAL
MEETING for Members & Associates.
WEDNESDAY, at 8, Mrs. CLEMENTS.
THURSDAY, at 7-30, GRAND SOCIAL &
DANCE to be held at the LIBRARY,
ROMFORD RD. Tickets 2s. each
(refreshments included).
SUNDAY, JANUARY 29TH, at 6-30,
Mr. F. T. A. DAVIES.

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

SUNDAY, JAN. 22ND, at 6-30,
Mr. G. PRIOR.

WEDNESDAY, JAN. 25TH, at 3,
LADIES' MEETING.

THURSDAY, JAN. 26TH, at 8,
Public Meeting, Mrs. EDEY.

SUNDAY, JAN. 29TH, at 6-30,
Mr. and Mrs. SMITH.

Forward movement at 11.
Lyceum at 3.

**S. O. S.
SAVE OUR SOCIETY.**

THE ALTRINCHAM SPIRITUALIST
CHURCH has been working in
Altrincham and District for 16 years,
during which time it has done its
utmost to spread the glorious light and
knowledge of Spiritualism into the
lives of its people. After many struggles
to maintain its existence it is now faced
with the possibility of closing down
for want of a home in which to conduct
its work and worship. Can you help
us? We want to purchase an army
hut to establish a home of our own.
Every little makes the lot. Send P.O.
to T. H. YAMES, Secretary, Oak
Cottage, Wellfield Lane, Timperley,
Altrincham. It's worth it.
Already acknowledged: £30 0s. 2d.
Friend, Cheetham, 10s. Mrs. Jones,
Sandbach, £1. per Miss G. Harris,
£1 2s. per Miss T. Harris, 4s. Total
£32 16s. 2d.

British Magnetic Healers' Association

The above Association will
HOSPITAL SUNDAY
on SUNDAY, JANUARY 22ND
BAKEWELL ST. SPIRITUALIST OR
VIADUCT ST., BESWICK.
Speaker, Mr. WILLIAMS
Clairvoyants, Misses NEWSON & C.
Meetings: 3, 6-30 and 8 o'clock.
All are welcome. Come!

SIX WONDERFUL BOOKS

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MEDICAL HYPNOTISM & SUGGESTION
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**REMARKABLE CASE
OF A GIRL AT PUDSEY**

AROUSING GREAT INTEREST 14 YEARS

A girl lay dying in bed, given up by
doctors, by her parents, and by the minister
who came twice daily to pray with her,
thinking her end was approaching. To
she is alive and better in health than
had ever been previously. An "Evening
News" reporter, who heard the story, and
his mind full of scepticism as to the authen-
ticity of "wonderful cures," saw the young
lady in question—Miss Louisa Terry—
her parents at her home at 19, Smalewell
Road, Pudsey.

There could be no question, from the
appearance, of Miss Terry's possession of
good health, and her own testimony, that
of her parents confirmed the fact, that
a wonderful cure had been effected by the
agency. They had no hesitation in at-
tributing it to "Vitatatio." Miss Terry,
according to her statement, started taking
the medicine when she was too weak to
her arm in bed, and within a short period
she was able to get about and to attain
measure of health she had not known for
many long years.

Mr. Thomas Henry Myton, of Swilling
Bridge, near Leeds, told our representative
that by the same remedy he was cured
an abscess in the spine which had rendered
him a complete wreck; while a Leeds
business man stated that the medicine
cured him of hydatid tumours after two
years' suffering.

The above is a re-print from the "York
Evening News" of June 19th, 1907, and
girl who 14 years ago was on her death
now the wife of Mr. Corbett, 13, Newell St.,
Smalewell Road, Pudsey, and the mother
of five healthy children.

Mr. Thomas Henry Myton is alive and in
good health, and the same can be said of
Leeds Business man, Mr. A. W. Holgate,
living at 26, Falsgrave Road, Scarborough.
Any of these three persons will be pleased
answer enquiries concerning their cases and
lasting benefit they have derived from
Vitatatio.

During the past 25 years thousands of
hopeless and helpless invalids have been
formed into healthy happy wage earners
taking

**VITATATIO
THE GREAT HERBAL TONIC & BLOOD PURIFIER**

Invaluable in all cases of
**LIVER, KIDNEY, AND STOMACH TROUBLES,
NERVOUS COMPLAINTS,
BLOOD DISORDERS & INTERNAL AFFECTIONS**
which if neglected frequently develop into
DANGEROUS DISEASES & GROWING
usually considered incurable without operation.
VITATATIO is sold by all chemists at
2/6 or 5/- per bottle, or direct
VITATATIO LTD., 18, Park Square,
(Postage extra—one bottle 6d., two 9d., three
12d.) Book of testimonials, post free on application.

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The Church's opportunity. Em-
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inquirers, 24d. post free.