



THE TWO WORLDS.

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and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1792—Vol. XXXV.

FRIDAY, MARCH 17, 1922.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1792—Vol. XXXV.

FRIDAY, MARCH 17, 1922

PRICE TWOPENCE.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

MATTER AND ENERGY CONTRASTED.

EVEN though it should be proved that matter and energy in final analysis may be the same in origin, that does not alter the fact that elementary matter is practically unchangeable and indestructible; all compounds being formed by changed groupings of elementary atoms. Table salt, for instance (NaCl) consists of one atom of sodium and one of chlorine; strychnine ($\text{C}_{21}\text{H}_{22}\text{N}_2\text{O}_2$) consists of 21 atoms of carbon, 22 of hydrogen, 2 of nitrogen and 2 of oxygen; quinine is ($\text{C}_{20}\text{H}_{24}\text{N}_2\text{O}_2$); sugar is ($\text{C}_{12}\text{H}_{22}\text{O}_{11}$) and so on. It is not known why the different grouping of atoms should confer such very different properties.

Energy, on the other hand, forms no compounds, and is very readily convertible from one form into another. The energy of motion, of heat, of magnetism, of electricity, etc., are easily changed into one another in definite proportions: 772 units of heat are convertible into one foot-pound of work; 33,900 foot-pounds expended per minute are one nominal horse-power, and 136 h.p. are 100 kilo-watts of electric energy. Like matter, energy is indestructible. This is the law of Conservation of energy.

There is, therefore, a world of energy in which we live, according to which all material forms are produced and directed: without energy expended there is no motion whether of great masses or the smallest cells.

This energy is inherent in matter, but different substances possess it in very various degrees: coal, wood and explosives are examples of substances containing much available energy, while ash, clay and burnt gases contain but little. Chemical actions are largely due to transfers of energy.

Now, energy always acts according to mathematical law. We speak of the laws of matter, but these are really the laws of energy inherent in matter, and to admit that mathematical law is inherent in energy is tantamount to admitting the presence of some kind of mind (not consciousness) in it, for mathematical law without mind is inconceivable. Even Haeckel admits a certain sort of mind in all matter. There are other lines of experiment that directly prove this. Professor Bose is said to have shown that even metals as well as plants can have their properties altered by mental forces brought to bear on them, but he has proved that both can be acted on by drugs.

This universal mind is the essential and central fact in scientific Spiritualism. It is also distinctive of all the great philosophies of the world from Plato to Bergson, and it is found, more or less, in all world-religions. The foregoing sketch shows this mind as existing in primary inorganic forms—the elementary atoms.

UNCONSCIOUS MIND IN PLANTS.

Ascending one step, from the inorganic to the vegetable world, the basic unit is the cell. Cells in their simplest form are small sacs containing protoplasm—a viscous fluid of very complex chemical nature, to which "ectoplasm" shows certain similarities. Cells begin their life in this way and are subsequently modified in the plant into the cells which make woody fibre, leaves and flowers; in animals they become bone cells, muscle cells, nerve cells, etc. etc. The plant, therefore, though it consists of inorganic matter, builds that matter (1) into cells; (2) modifies these into special forms; and (3) arranges them into special shapes of root, stem, leaves, flowers, and seeds.

making a species. This process involves both direction, and the expenditure of energy which the plant receives from the light and heat of the sun. Wallace points out that if, as John Hunter and Huxley admit, "life is the CAUSE and not the CONSEQUENCE of organisation," that life must be antecedent to organisation, and can only be conceived of as indissolubly connected with spirit and with thought, and with the cause of the directive energy everywhere manifested in the growth of living things. This is precisely the conclusion at which Dr. Geley arrives from a totally independent line of experiment and reasoning. Weismann has stated that "the causes and mechanism whereby it comes about that the gemmules or physiological units are always in the right place and develop into cells at the right time" are not explained by any theory of heredity. ("The Germ Plasm," page 4. Quoted by Wallace, "World of Life," page 330)

Here the inherent mind is manifest on a higher plane which we call biologic law IN ADDITION TO the chemical and physical laws which are still there, though masked by the higher law. Take any plant, a lily, for example. Chemically it consists of about 90 per cent. water, about 8 per cent. carbon, and about 2 per cent. mineral salts. Physiologically it consists of cells of various kinds built into a special form. It is, in fact, a materialisation of the invisible water and carbon dioxide contained in the air, by a pre-existing Idea directing the vital energies. There is in the air a minute percentage of carbon dioxide from which all plants are materialised. Materialisation is a normal process.

THE SUBCONSCIOUS MIND IN ANIMALS.

Ascending yet another step to the animal world, we have the same atoms, the same unitary cells, but the protoplasmic cell is modified into much more complex forms that manifest a new quality—consciousness. I am not going to enter here upon the extremely complex question of consciousness, but only to remark that the generative and nutritive physiological processes are as entirely subconscious in the animal as in the plant. Consciousness seems to be made possible through the agency of nerve-substance of which lecithin ($\text{C}_{26}\text{H}_{52}\text{NPO}_4$) may be taken as a type. The total energy is provided by food, from which most of its energy and the ingredients required for cell-building are taken. It should be obvious that the subconscious mind that builds the animal is of a higher degree than that which builds the plant; and it is quite obvious that in consciousness we have another manifestation of mind, which, though much inferior to the subconscious intelligence that builds the organism, is yet endowed with marvellous powers which we call "instincts." There is still, as far as we can judge, no self-consciousness, and, therefore, in the natural state, no moral sense. Animal intelligence proceeds mainly from the subconscious mind, which the animal obeys entirely, as we do not.

HUMAN SUBCONSCIOUSNESS.

With the human being we enter on an entirely new manifestation of mind—self-consciousness. Reason, slight in the animal, takes, or is supposed to take, the foremost place. He CAN reason at all events, when not blinded by his desires and passions. He has also self-consciousness, a desire to know and understand, and a moral sense, rudimentary in some persons and highly developed in the real leaders of the race. These make his normal consciousness, but his subconsciousness is still dominant in forming, not his body only, but also his instinctive desires, tastes and affinities, some of which he shares with the animals; and these doubtless formed part of the mental equipment of the Pithecanthropus. If Darwin's "Descent of Man" is correct

(on which point there is more to be said later), these interesting progenitors divided into two parties, one of which decided to drop the first half of the name and become *Anthropos*—man—the reasoning being with clothes, governments, alcohol, guns, submarines, coal-strikes, revolutions, and all other blessings of civilisation. The other party would seem to have preferred to take the line of least resistance, to be guided by instinct alone, to keep their fur, drop the suffix, and remain *Pithecnus*—ape—and, we hope, be happy, though they don't look it.

In the former group the moral sense is (or should be) normal, but man has, in addition, a whole set of supernormal faculties which are our present subject-matter. The chief of these are *Cryptomnesia* (the subconscious memory), *telepathy*, *lucidity* (the prophetic faculty), *intuition* and *mediumship*. The employment of these faculties constitutes *Spiritualism*, for they reveal a whole world of intelligence and psychic power existing independently of incarnate minds as well as in those minds. The faculties themselves are proven facts, whatever Mr. McCabe and the wilfully ignorant may say, and whatever explanation may hereafter be substantiated.

[TO BE CONTINUED.]

What Think Ye of the Christ?

Whose Son Is He?

Rev. G. Henslow, M.A.

At least three very distinct interpretations of Jesus Christ are familiar to us. First, that he was the son of Joseph the carpenter, by his wife, Mary (Matt. xiii. 55, f), and nothing more than that until he was about thirty years of age, when a remarkable circumstance occurred. He goes voluntarily to be baptised by John the Baptist, who saw, probably, a brilliant light, perhaps quivering and suggesting a dove's wings fluttering above his head. (A friend who is a medium, says that he saw a halo with flashes of ruby-coloured light around a man). This "abode" on Jesus, and a voice was heard, "This is my beloved Son, Hear ye Him."

How is this to be interpreted? Thanks to Spiritualism we assume that it was God Himself who was "controlling" Jesus, so that the latter could preach God's Gospel of salvation to the world.

As far as we know, God "abode" in Jesus, hence called the Christ or Messiah, i.e., the Anointed One, until his death upon the cross, when he cried, "My God, my God, why hast Thou forsaken me?" Why? Because his work of preaching God's word was done.

St. Paul repeatedly tells us that "My gospel," as he calls it, was solely derived by "revelation," i.e., by Christ controlling him, a former would-be murderer of all Christians, knowing nothing of Jesus Christ or of his teaching. But the sight of our Lord's blinding aura and hearing his voice convinced him that it was indeed the risen Jesus whom he had persecuted (Acts ix. 5).

It led to Saul's being baptised. He changes his name to Paul and goes to Arabia (Gal. i. 17). How long he remained there we do not know, but he was tutored by Christ himself, and the result of the revelations by Jesus is seen in Paul's epistles.

What did Christ tell him about himself? Paul tells us very clearly as follows: "Paul, a servant of Jesus Christ, concerning His [i.e., God's] son, who was born of the seed of David according to the flesh [in allusion to his father, Joseph], who was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection of the dead—even Jesus Christ our Lord" (Rom. i. 1, ff).

II. THE VIRGIN BIRTH.

St. Paul elsewhere speaks of God (as we say) "controlling" Jesus by being in him, reconciling the world unto himself (II. Cor., v. 19).

But this simple interpretation has been crushed down by others, such as the so-called "Virgin-birth" and the "Doctrine of the Word." St. Paul learnt nothing of these two theories from Christ himself.

The earliest Gospel, that of St. Mark, and the latest St. John's, do not refer to Mary's birth of Jesus, but St. Matthew's and St. Luke's have had interpretations by later writers in order to maintain the falsehood that Joseph was not the father of Jesus, but that God was, being called the "Spirit." It has been said that we cannot "prove a negative," but in this case we can do so. The earliest MSS. is always regarded as being the most correct. Those we possess are not thought to be earlier than the 3rd century, but in 1892 another, some 200 years older, was found. It was discovered in the Monastery of St. Catherine in Sinai, in which are the words, "Joseph begot Jesus." We shall see how St. Matthew's and St. Luke's gospels support the fact that Joseph begot Jesus.

St. Paul states what he learnt from Christ himself, namely, that he was of the lineage of David just because his father was Joseph. St. Matthew's lineage of Jesus is divided into three periods, each containing fourteen names. The last group completes the fourteen with the names of Joseph and Jesus. If, therefore, Joseph's name be struck out—as it is practically by the inserted words, "supposed to be" the father of Jesus—the question at once arises, why were these two long genealogies written at all? They are valueless if Joseph's name be cancelled, so that Jesus could not have been descended from David, as St. Paul declares he was.

The object of the writer of the inserted words was evidently to make Jesus divine from his birth, so that Joseph should not supply him with an earthly father. As John was the beloved disciple, and took Mary to his own home, Joseph having presumably died, it would be astonishing if Jesus had not imparted something about his own birth had it been a known fact at the time. The whole family was well-known to the Jews, who wondered how Jesus could speak and do such wonderful things in curing. But this was after the incarnation of God the Father in the carpenter's son had taken place.

III. THE WORD OF GOD.

The second theory is that of the "Word." It was apparently suggested by giving a human life to the poetic personification of the wisdom of God in the Proverbs (Prov. viii. 22, ff). There are close resemblances between the latter and the "Word" as given in St. John's gospel (John i. 1, ff).

Both speak of their existence having been from "the beginning," i.e., before the Creation. Both have existed from passed eternity, both are "with God," but it is only the "Word" which is described as actually being "god," for the Greek has "The Word was with the God; the Word was God" ("with" in Greek is "pros"; but "para," i.e., "by," is XX. Prov. viii. 30). "God" means "divine" by revelation.

This idea obviously makes the Word into a second Deity, but of an inferior order, as it were. The Word was regarded as born by "generation" from the Father. He was, it is said, sent down to earth at the beginning of Creation, when God said the words, "Let there be light," etc., and when the Word came, it was said to be incarnated in Jesus. It would seem, therefore, that this theory of the "Word" was framed on the personification of wisdom, but differed in being incarnated, by entering Jesus, who is supposed to have been born of the Virgin Mary, according to St. Luke's gospel.

The doctrine of the Word is based on the first verse of St. John's gospel, but word, written "Word," rarely occurs again in the R.V. We read elsewhere, "The Father, the Word and the Holy Ghost (I. John v. 7, A.V.) who bear record in heaven," but this verse is cancelled from the R.V.

"Word" and "words," meaning nothing more than spoken words, occur plentifully in all the Gospels. Our Lord uses them to stand, not for himself, but for his teaching, as, e.g., "Unless ye eat the flesh of the Son of Man, ye can have no life in yourselves," but he explains his flesh as standing for his "words" (John vi. 63). Nowhere else in St. John's gospel is the "Word" used to represent Jesus Christ himself other than the first verse of the first chapter (in Rev. xix. 13 is the solitary exception). No other writer, such as, e.g., St. Paul, ever calls Christ "the Word."

We must return, therefore, to the only reasonable interpretation of our Lord's divinity as due to the incarnation of the Father Himself in the carpenter's son.

IV. A SPIRIT MESSAGE ON THIS SUBJECT.

I had just completed the MS. of a book on the subject of "The Sources of the Teaching of Christ and St. Paul, Interpreted by the Experiences of Spiritualism" on December 17th, 1921. On the 18th the concluding communication from the spirit world by the Rev. G. Vale Owen was published in the "Weekly Dispatch." The following sentence occurred in the last column: "The Christ was one with the Father [synonymous words, which exactly agree with the following, 'I and my Father are one' (John. 8. 30), and, being one with the Father, was of the Father's selfhood. Jesus of Nazareth was the expression ['This is my beloved Son, hear ye him,' Matt. xvii. 5.] of the thoughts of the Father incarnate—] God was in Christ, reconciling the world with himself,' II. Cor., v. 19.]—as the Christ, for earth's salvation."

P.S.—Since the above was in type, a direct communication, claiming to be from Jesus Christ himself, has appeared in "The Psychic Gazette," which completely corroborates it.

—*—

Rev. C. Drayton Thomas at Bromley.

"A Natural Fact."

UNDER the fostering care of Mrs. M. Hughman, the Circle for Psychic Study at Bromley, Kent, makes good progress. Sir A. Conan Doyle has promised to address the members at some future date. On February 28th Rev. C. Drayton Thomas spoke firmly and convincingly on "Converse with Spirits" before a good attendance.

Mrs. V. Allen, who presided, offered excellent advice to those seeking communion, and related a number of convincing experiences.

SPIRITUALISM A NATURAL FACT.

Mr. Drayton Thomas, in the course of his address, said that it was a great comfort to be able to realise—as some of them realised—that, although they could not see their departed friends, they knew that their love and interest in those who remained on earth was as undiminished as ever. Someone said, "All good people knew that." He hoped they did, but surely it was far better to realise what they had merely accepted as second-hand knowledge heretofore. Communication with those who had passed through the change called death was a fact in nature.

REINFORCING RELIGIOUS TEACHINGS.

The teaching that came through from the other side would not benefit them if they did not take it in the right way, continued the speaker. Most people woke up on the other side with the same ideas they possessed on this one. They had the same prejudices and predilections for earthly friends as they had when on earth. So they must consider carefully what they heard and use their own judgment. They had received most valuable messages about the teachings on the other side. These messages reinforced in a magnificent way all the best teachings of religion, and they especially laid emphasis upon those things which had been emphasised by their Lord.

They must not imagine that anyone who was clairvoyant or clairaudient was better than anyone else. It was not what they possessed, but the use they made of their possessions which designated them as good or bad. Psychic powers might be of the greatest use to them: on the other hand, they might use them amiss. They were not spiritual powers, but psychic powers, or gifts in the sense that the eyesight was a gift, and facts of nature as eyesight was a fact of nature. They were gifts given to them to use for high ends, among them being that of acting as interpreters between those in the next world and those who would wish to speak to them but could not, in this.

Supposing they had no opportunity of developing psychic powers, there was something higher still to which they had access, namely, spiritual powers. It was important that they should have clear ideas and keep to the facts and show in their lives the good effects which their new knowledge had produced, and the uplifting powers which God had put within their reach.

Practical Spiritualism.

THE value of a religion is judged by the effect it has upon the lives of its adherents, and like any other religion the value of Spiritualism should be gauged by its effect upon those who are truly and earnestly seeking to solve the important question of the continuance of life beyond the grave, but it also has the much more important effect of bringing its followers one step nearer to the reality of the controlling life of God.

It shows us clearly and unmistakably the continuity of life, and it has proved beyond a doubt to the mind of the materialist that matter is substantial and even more real on the other side than on this side. In fact, it infers that matter is formed out of the same fundamental atoms which, in various combinations and densities, form and control the negative side of life. It we turn to the consciousness which ensouls or modifies the matter to meet its needs, we see that the fundamental basis is also a unit, and that through means of its vibrations it receives and transmits through the veil of matter its life-energies to all forms.

Now, how does all this affect the practical side of Spiritualism? It affects it in a very striking and wonderful manner. Realising that life and form are the expression of a manifested being we call God, we at once see that there can in reality be no death. That those who have passed over have only changed their form and become ensouled in a body more suitable to their growing spiritual condition.

We see further that as we reap what we sow, it urges us to live good and decent lives, realising that we are all united in a bond of brotherhood which must be a fact if we share the same life and are composed out of the same material substance. We realise that men, too, are at different stages of development, and that some are younger in the course of their development, and, therefore, we can best assist the younger by being self-sacrificing and lenient, as we, too, are helped by those who are our elder brethren who function on higher planes, and we see that the more we assist those who are in need, the more we shall be assisted in our development here.

Thus, we learn gradually to look upon death as a friend rather than with terror, and we also see that as we develop the faculties which we possess, we can diagnose evils and get to the fundamental causes which produce them, and thus help to eradicate disease, not merely by removing the physical trouble, but by going to the root, and, by purifying the thoughts, feelings and emotions, help to build sounder physical bodies and minds. Thus, with unselfishness, purity and a keen desire for knowledge, we may, with such knowledge, be a help to man, and find that we are indeed making the world a healthier, a happier, and a better place for all to live in.

This is the practical side of Spiritualism, and it is left for each individual member to work according to his or her temperament, leaving a freedom and a tolerance to all, knowing that we are all parts of the machinery of the universe, each doing his appointed part, which alone he can perform.—A.H.

—*—

"CHRISTIANITY has not been tried and found wanting, it has been found difficult and given up."—G. K. CHESTER-TON.

A SCOTCH minister, innocently, perhaps, hit the mark by telling his people: "Weel, friends, the kirk is urgently in need of siller, and as we have failed to get money honestly we will have to see what a bazaar can do for us!"

"THOSE who departed loving you, love you still, and you love them always. They are not really gone, those dear hearts and true—they are only gone into the next room, and you will presently get up and follow them."—W. M. THACKERAY.

THE NATIONAL HYMN BOOK.—Will Secretaries please note that the Seventh Edition is now exhausted and out of print. A large order has been deposited for further supplies, and printers are busily engaged in production. We hope to resume our despatch of orders by the end of this month. Orders already in hand will receive first attention, and supplies will be sent out in strict order of priority.

Why Do We Not Attain the Higher Octave of Harmonies?

J. Rutherford, Roker-by-the-Sea

"From unreality lead me to the Truth; from darkness lead me to the Light; from death lead me to Life."—INDIAN SCRIPTURE, translated by DR. RABINDRANATH TAGORE.

"That which is good in the highest sense cannot help being both true and beautiful."—SIR OLIVER LODGE.

RALPH WALDO EMERSON and Maurice Maeterlinck believe in an immortality immune from all petty thoughts, sectarian faiths, perverted loves, etc.; in short, a condition of soul in correspondence with the idealism and sublimity of real higher spiritual spheres. The message, says Emerson, of a being from the spiritual world should be "lyrical and sweet and universal as the rising of the wind and the rustle of the corn." Maeterlinck, in his essay on the future life, in "Life and Flowers," remarks, "When we demand that this small consciousness, that this sense of a special ego—almost childish, and, in any case, extraordinarily limited—probably an infirmity of our actual intelligence, should accompany us with the infinity of time in order that we may understand and enjoy it, are we not wishing to perceive an object with the aid of an organ that is not intended to perceive it? Are we not asking that our hand should discover the light or that our eye should take in perfumes? Are we not, on the other hand, acting like a sick man, who, in order to recognise himself, to be quite sure that he is himself, should think it necessary to continue his sickness in his health, and in the boundless sequence of his days?"

Our conditions of life are, I believe, not yet high enough to yield in the vast multitude a harmony of soul whose speech, either here or hereafter, shall be "lyrical and sweet and universal as the rising of the wind and the rustle of the corn." The error of these philosophers is in assuming that the interior divine spirit and the exterior psychic faculties can be brought at once, as it were by miracle, into complete harmony of action—at one-ment, and perfect expression attained. Within man undoubtedly is a great reserve of potentiality, but this, as regards the great mass of the people, is buried by false teaching and so-called education. "They," says Swedenborg, "who do not see truth from truth itself, but from the dictate of others, may as easily embrace and believe the false as true, and may also confirm it, until at last it appears to be true; for, whatever is confirmed puts on an appearance of truth, and there is nothing which cannot be confirmed."

What are the defects of our present life? In the first place we do not reach high enough in our development to know even ourselves. The incessant application to business is that the unseen world becomes visionary, and it is not long before what is visionary becomes unreal; and when this happens, higher principles lose their hold on the mind so completely that to entertain them seems a waste of intelligence. At the present day only the things we see and feel, things tangible and visible, are esteemed. Material interests alone we reckon interests; marketable values are alone held at a price; the very cardinal ideas of religion are, to an immense extent, discarded. In the complexity of second causes, the first cause is lost sight of; sordid money-making supplants worship; calculation performs the office once delegated to faith; existence is reduced to mechanical rule, and at last we become impatient of suggestions concerning a future life. The few who are not entirely absorbed in mercenary affairs dream in sentimental fashion about divine things, dawdle and play with religion; the many whom business engrosses ridicule the "folly of such infatuation." Why speak of God, they say, when men are their own gods?

The mission of Spiritualism is to these uncultured souls. Only the moral, the really spiritual man, is capable of an immortality immune from petty thoughts, silly prejudices, love of material wealth, etc. In cases where nobleness of thought has not been attained, or even sought in this world, good angels do not wait to confer it in the next, or God hand it over as a "birthday gift." Dante's depth

of insight discovered to him all human life stripped of its wrappings, and every deed coming straight back upon the doer, inevitably fixing his place in the scale of happiness or misery. He who infringes the moral code does not perceive that he cannot avoid the reaction—reaction which follows with time and enforces the lesson—the impossibility of divorcing the individual doer from the consequences of his deeds.

Mr. Hudson Tuttle, in his "Psychic Science," confirms the truth of this by giving a case from spirit life. Gold had been the god of the individual, and his poverty and abasement of soul in the "borderland" was conspicuous. As we conversed, there came a spirit, who paused in front of us, dark and sullen. His raiment was sombre and grim like his thoughts. 'Can you tell me where heaven is?' he grumbled. 'Poor brother,' replied the elder, 'you search for what you can never find outside of yourself.' 'You are a deceiver,' he muttered, as he fled away. The elder brother gazed after him sadly, and turning, said, 'On earth he was a miser, and who can count the years before his regeneration? He sought wealth, trusting to others' religious and moral culture. The recording angel has written against his name not one charity, not one unselfish deed. He now must wander in self-torment, seeking and finding not. Thousands trembled at his beck, for he had made them dependents and slaves. He had vast riches, houses and lands, mortgages and deeds. He was wise in getting wealth. But here mortgages and deeds are unknown, and he becomes least in the Kingdom; morally idiotic, mentally dwarfed, and a pitiable object of our compassion. Centuries may go by before he will gain the light. He must first learn to ask; first learn humility and his mistakes. Then some kind angels will attempt his education.'

The lesson is obvious. Desire for truth and purity must be cultivated now as spiritual nourishment, as means of growth, as something divine to be realised in life. The attitude gives aspiration for the light. Aspiration for light as divine manifestation and divine guidance, an attitude which still acknowledges the God-ordained limits of human vision, and reverently accepts the everlasting mystery in which the Absolute hides from finite apprehension. In the spiritual consciousness of each soul there lies the natural organ of divine knowledge. No traditional "revelation" can transcend in authority this original and perpetual one. The apparent uncertainty of the voice of conscience, the boasted certainty of the printed Word, can not deceive the enlightened soul, for the word does not exclude, and never has excluded, the most monstrous misapprehensions and mistakes. It is a blessing to think that emancipation from the external letter and tradition and materialism will come ultimately to all souls. Almost anything may emancipate the soul; at any moment the Supreme may come along the way thus prepared for him. It is like the "thief in the night"; or it is like Pippa's song; or it is like the light-beam which falls upon the explosive machine. The cause has been at work and accumulating; the occasion may be trivial.

"Wonderful! The doors that were closed stand open! Yet, how slight a thing it is.

The upturning of a palm? The curve of a lip, an eyelid?

Nothing.

Nothing that can be seen with the mortal eye or heard by the ear, nothing that can be definitely thought, spoken, or written in a book;

Yet the doors that were treble-bolted and barred, and the doors weed-overgrown, and with rusty hinges,

Fly open of themselves." —EDWARD CARPENTER

THE man who has his price often gives himself away.

"MYSTERY is God's allurements along the path of knowledge; it is his challenge to the human soul."

"MEN are born with two eyes, but with one tongue in order that they should see twice as much as they say; but from their conduct, one would suppose that they were born with two tongues and one eye, for many talk more than they observe the least, and obtrude their remarks upon everything who have seen into nothing." ANON.

Psychology: Its Relation to Religion.

"PSYCHOLOGY and Religion" was the title of a most interesting lecture recently given by the Rev. W. F. Halliday. Mr. Halliday said they were living in times in which new things were moving. These new things had a very important bearing on religion. Psychology started off with quite agnostic tendencies, and anti-religious circles were very cheerful about it. It was almost like a romance to follow the history of the Movement, which was started by a pro-determinist, and one who had no religious beliefs, and which had developed into one of the most religious of beliefs. He was perfectly certain that the results of psychology would help the cause of things spiritual and not hinder it. Psychology would, on the other hand, knock the bottom out of a great deal of that which was falsely called religion. What was religion? It was the relating of that which was seen to that which was unseen. They did not make themselves, and the world did not make itself. There was a transcendent purpose, and they would never discover that purpose until they lifted their eyes above the earth.

THE SUB-CONSCIOUS MIND.

Dealing more particularly with the science of psychology, the lecturer related how it was discovered that the cause of many nervous disorders was to be found in the complexes of the sub-conscious mind. If they could imagine a circle with a little piece of the top cut off, that piece would represent the conscious mind, and the remainder would represent the unconscious mind. There were various levels in the unconscious. There were levels at which things were clear, and levels at which they were not quite clear. So it came about that they often dreamt of scenes in their childhood which they had long forgotten, and which would never have occurred again in the mind but for the dreams.

People often dreamt things which were pure mythology. The power of repression was often almost unconscious. People tried to repress what they did not like. Often, if they reminded a friend of something which had been unpleasant or unfortunate, the friend would turn to them with a blush and a start; they had opened a trap door. But if the friend had fought the conflict out and settled it, the blush and the start would be there no longer.

When they repressed something, power was required to keep it down, and that power absorbed some of their vitality. If the something was important, it might take a lot of their vitality; in many cases what was known as nervous distress was the outcome of repression. Similarly people with repressions would avoid things which would bring those repressions up. That was why many people would not go to church (laughter). It also accounted for headaches which occurred when people were asked to functions they did not want to attend. Those headaches were often not brought on consciously.

WHY WE AVOID PEOPLE.

Mr. Halliday went on to say that an idea might be repressed and forgotten, but anything associated with it would always produce dislike and fear. He had known people project their own faults on to other people because they did not like those people. Lots of people hoped they would never meet themselves in real life.

Humble people were quick to see pride in other people; their own pride was repressed. So if anything happened they must fight it in the open, and if it involved a loss of pride they must sacrifice the pride. The emotions which lay behind temper and evil passion must be harnessed to what was good. Repression was the outcome of fear: it was an attempt at dissociation, and it was the dissociation which was wrong and dangerous. It always meant living in two compartments just as some people lived in one compartment at home, and in another one when out of doors.

People would not face grief; instead, they repressed it. A woman in an asylum was always apparently mending boots. It was found out that she had been engaged to a shoemaker who jilted her, and she repressed her feelings. One wished people knew how dangerous certain ways out of trouble were. A girl was no worse because she was jilted; the man was worse. Dissociation was often behind

insanity. That was where religion was important, because it demanded that they should face life in the open, and it was there they met God.

Sir Arthur James Balfour, K.G.

THE King has been pleased to confer upon Mr. A. J. Balfour the dignity of a knighthood, and to vest him with the Order of the Garter, the highest order of British chivalry. This is the first instance, we believe, where an untitled commoner has been directly granted the "Garter." There is a general agreement throughout the country that in view of the recipient's valuable services at Washington in the interests of world peace the honour is a fitting and well-deserved one.

Spiritualists everywhere, knowing of Sir Arthur's long interest in psychical research, will, we are sure, join heartily in the chorus of congratulation.

Nuneaton.

SURPRISE has been expressed by many Spiritualists that Nuneaton has its own church in course of erection, considering that only just over a year ago the Movement had its birth. One of the most important reasons and explanations for this is the fortunate booking of some of the best mediums obtainable. Anxious and conscientious investigators should have the truth placed before them in the clearest and most intelligible manner. The addresses should be eminently spiritual and the phenomena should stand the severest test.

This was exemplified recently by the visit of Mrs. F. Brooks, of Birmingham. Her work has seldom been equalled, and, we believe, never excelled. The packed services, the keen interest, and the inability to suppress applause, all testify to the manner in which Mrs. Brooks' efforts and those of her wonderful guides were appreciated. The officers of this church desire to express their heartfelt gratitude to Mrs. Brooks and other mediums of her standard for the lasting good to the growing church. It is almost impossible for people to attend such demonstrations of wonderful spiritual and psychic gifts without being converted to the teaching of the Movement.

Presentation at Ashton-u-Lyne.

ON Wednesday, March 8th, a social was held in the Ashton Spiritual Church, organised for the presentation to the President, Mr. J. H. Mortin, of an illuminated address, which was most beautifully designed and framed.

The scroll round the large pillars had the names of pioneers of freedom on one side and past workers in the Cause of Spiritualism on the other. On the top was the inscription, "Loving service in the cause of Truth not only ennobles one life, but many," the centre portion containing the address, "Presented to James Henry Mortin as a token of appreciation and respect, from Members and Friends at the Hall of Progress, Burlington Street, Ashton-u-Lyne, in recognition of the valuable and unstinted service he has rendered to the above church and the cause of Spiritualism." Mr. Mortin has been an active worker ever since the Society was formed thirty years ago, and the splendid church we have to-day is largely due to his efforts.

Mr. H. Beech occupied the chair, and in making the presentation spoke of the high esteem in which Mr. Mortin is held. Mr. Mortin, in replying, was overcome, but went on to say how proud and honoured he was to receive the testimonial. He had in years gone by been forced to endure the scorn of those who did not understand us, but to-day we were fast coming into our own as a respected religion. Also that he loved his church, and was ever conscious of the presence of those who had helped him to overcome many difficulties. He was deeply grateful for the honour they had done him.

A musical programme was given by Miss Edith Howarth, Miss Clara Walton, Mr. Herbert Cottrell and Miss Nellie Dimond, their efforts being much appreciated.

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FRIDAY, MARCH 17th, 1922.

The Basic Religion of Spiritualism.

IN an excellent article in the "Hibbert Journal" Mr. H. Wake Cook deals with the struggle between "Materialism and Occultism." Broadly speaking, the article is a reply to Mr. Edward Clodd's articles against "Occultism" in the same journal, yet Mr. Cook does not waste space with useless negative argument, but rather proceeds to build up a positive and logical case for the modern revelation.

"Side by side with the magnificent advance of physical science, there has grown up a complementary spiritual science which corrects the shortcomings of the former. It places religion on a firmer footing than ever, and strengthens the moral sanctions in a way that the churches, with their war of conflicting creeds, can never do."

After discussing the strength of its confirmations of the vital truths contained in the Scriptures, he refers to the vast body of carefully sifted evidence compiled by the S.P.R., and tells us that "other evidence is accumulating faster than it can be printed." Consequently, "any religion, philosophy or system of thought which ignores it is impoverished and out of date."

Mr. Cook takes the large view that "Truth is infinite, existence is infinite, and the larger, the grander the concept of it, the more certain is it to be true," and proceeds to show the unfettered grandeur of Spiritualism as a whole. "It takes in the whole gamut of human nature—sense, soul and spirit—and interprets all by unfettered reason." It is "founded on science, interpreted by philosophy, and ascends to a world-embracing religion."

This writer is evidently a keen student of Andrew Jackson Davis, and pleads for a larger study of his works, and especially his first and greatest work, "Nature's Divine Revelations," dictated throughout in hypnotic trance through an uneducated lad just out of his teens. "Never has there been presented at one view a cosmogony so grand, a theology so sublime, and a future destiny of man so transcendent," and he adds, "It would be interesting to know how Mr. Clodd would fit this fact into his theories."

Mr. Cook then goes on to show the need which exists for a huge concept of spiritual life which shall embrace all conflicting creeds, and as we look at the present state of India, Egypt, and the near East, we recognise the dire need for a solvent which shall rid the world of the dogmatic half-truths which erect barriers between men and cause them to resolve themselves into a solution which shall contain the best that is within all, whilst neutralising those crudities which are the product far more of times and localities than of truth itself, and Mr. Cook finds in Spiritualism the need of the hour.

"The philosophy of Spiritualism is a unique blend of science, philosophy and religion, which reconciles materialism and Spiritualism, and without any conscious eclecticism, endorses and incorporates all that is true in all systems."

We believe that to be true. The minds of the world's religionists constitute a prism which breaks up the white light of God's truth into sectarian rays. Each refracting element would have us believe that theirs is the only ray of importance. We believe that Spiritualism is the instrument of God for removing that prism, and allowing the world to see by the white light of truth the needed revelation which will show us life as it is (rather than as we thought it was), enabling us to profitably find our way through the world as travellers to the larger country, where we shall enter into the fulness of wisdom, ripened by experience.

Mr. Cook sees Spiritualism as we have often placed before our readers: as the unifying basis on which all religions are based, and he tells us that "all the God-belittling creeds must go, and be replaced by a vaster scientific religion, big enough for all, in which individual spiritual growth will be encouraged rather than repressed by creedal fetters which is a form of death."

By keen analysis the writer shows that "the subject-matter of the new science consists of just those supernatural phenomena which are at the root of all religions. It thus starts with one unifying bond. Its first work is to bring down to the bed-rock of science the basic doctrines of all religions, the reality of an after-life, and of communication with those who have passed the glorious portal of death. Science knows no boundaries, and is the common property of all peoples. On such a world-wide foundation alone can there be unity in religion."

It is refreshing to find the "Hibbert Journal" accepting an article of the universal type, cutting as it does across the preconceptions of its readers, but it is another sign that the world is awaking to the fact that Spiritualism contains a vital spiritual factor which is transcendently grander than anything yet postulated by any form of sectarian religion. The article should do good, and Mr. Wake Cook is to be congratulated upon a style of writing which disarms sectarian criticism by its breadth and all-inclusiveness.

Pioneers' Sunday.

As the nearest Sunday to the date of the "Rochester Knockings," it has been decided to pay tribute on March 26th to that noble army of pioneers who, becoming the first recipients of the spirit message, laboured amidst ridicule and persecution to win the world to the recognition of spirit communion. Many of the most unselfish of these pioneers are forgotten by name—they were never known outside their own district, but their work lives and the world's acceptance of Spiritualism in these days is the evidence of their thoroughness. Many others are remembered in love by the older Spiritualists in our ranks, but their names are unknown to the new-comers. It is suggested that on Sunday, the 25th inst., from every Spiritualist platform in the land, some tribute might be paid to the pioneers.

The address might profitably outline the work of A. J. Davis, the Fox Sisters, or other great mediums, such as D. D. Home, Florence Cook, Emma Hardinge Britten, Stainton Moses, J. J. Morse, E. W. Wallis, such investigators as Crookes, Wallace, Myers, or writers like Tuttle, James Burns, Dawson Rogers, and others we could mention. The best tribute we can pay to the pioneers is to keep their memory green and hand on the torch undimmed by time. Their work is done, and we have a sacred trust—to worthily follow them.

Most Societies have signified their intention of celebrating this day. Many speakers are prepared to deal with the life-work of a pioneer. It is hoped that every church will "follow the lead." One word more. The Spiritualist National Union suggest that the collections, or a part thereof, be forwarded to the National Body for National Propaganda purposes. The Cause is a good one, and we commend it to the churches and interested individuals. Remember, but for the work of the pioneers you would not be enjoying the knowledge and comfort which is yours.

CURRENT TOPICS.

The Passing of Dr. Peebles.

WE have to record, with a regret which is tinged with relief, the passing of Dr. Jas. M. Peebles, which occurred at his Los Angeles home on February 15th last, at noon. The veteran was only forty days short of celebrating his century. He was widely known as an author, traveller and lecturer, for sixty-five years of which he has been upon the Spiritualistic platform. He was an universalist of the widest type; distinctions of race, creed or colour meant nothing to him. All had their virtues and their weaknesses, and Spiritualism appealed to him because it embraced all religions, whilst belonging exclusively to none.

His Keen Insight was a Spiritual Crucible.

His tall, stately form was the casket of a magnetic and forceful personality which looked out from a penetrating eye, and this, with an indomitable will, gave authority and dignity to his platform presence. His pen was the facile instrument of a huge mind, and was ever wielded in the interests of a broad humanitarianism and the protection of the weak. Ever the champion of unpopular causes, he saw with an interior vision that only the amalgam of spiritual revelation could help man to right the wrongs of this world. Endowed with a rich mind, cultivated by omnivorous reading and illumined by active inspiration, he became a mine of information, and there were few subjects with which he was unacquainted.

A Versatile Mind and Pen.

His love of animal life made him an antiviviselector, whilst he fought the idea of the pollution of human bodies by vaccines, and became an advocate of Vegetarianism. These views were tenaciously held, yet he never kept friendly with those who held opposite views. He was the opponent of creedal Christianity, yet a keen admirer of Jesus Christ. His book, "The Christ Question Settled," put his views before the world a quarter of a century ago, when a fierce discussion raged around the subject. It had been hoped that he would again visit England this year for our International Conference, but signs of increasing weakness had been growing for some months. His ripened and erect soul has escaped its physical limitations, and his activities are transferred to another plane. We can only say, "Well done! good and faithful servant!"

Conjuring Tricks and Mr. Marriott.

MR. WM. MARRIOTT, at the Essex Hall, Strand, W.C., on Monday, March 6th, essayed to expose the fraud of Spirit Photography. Judging by the reports to hand the faked slides which he threw upon the screen bear little resemblance to the psychic pictures produced by mediums, and if this is the best which the clever conjurer can do, it bears high testimony to the astuteness of the producers of what Mr. Marriott calls "fake pictures." At the close of the lecture Mr. A. J. Stuart, of Southport, ascended the platform and told of experiments conducted by himself without a known medium in which psychic effects were produced on sealed plates. The audience cheered vociferously.

The Right "Spirit" was Manifest.

THE discussion took a humorous turn and appeared to be without acrimony. Miss Felicia Scatterd, too, found opportunity for a few telling remarks which were well received. The meeting undoubtedly will do good to the Cause, and we believe an effort is to be made to induce Mr. Marriott to visit Manchester. The irony of the whole position is summed up in the fact that Miss Scatterd and Mr. Stuart proposed and received a vote of thanks to the lecturer. This is the manifestation of the correct spirit. Spiritualism can stand any honest scrutiny to which it may be submitted, and any effort by friend or foe which stimulates honest inquiry is all to the good.

M. Camille Flammarion Speaks Out.

M. CAMILLE FLAMMARION, the eminent French astronomer, in his latest book, "Death and Its Mystery" (10/6), which is the first of three volumes in course of publication, lays much stress upon the force of the spirit, and declares that the spirit overrules the body and that matter obeys the invisible thinking force, which sees without eyes, hears without ears, discovers the future before it exists, and reveals unknown facts.

The Brain is but the Mechanism of Thought-Expression.

MR. FLAMMARION says the brain is undeniably associated with all our thoughts, but is only the instrument, not the author of these thoughts. It is the spirit which acts, not the nervous and muscular system, which automatically obeys it. It is the spirit which thinks, wills, seeks, loves, decides.

Telepathy a Fact.

THESE statements, which are backed up by many evidential facts concerning second sight and somnambulistic sight, are interesting to the thoughtful, who are delving into the mysteries of life and so-called death. M. Flammarion sums up his evidence in the declaration that the "transmission of thought is as certain as the transmission of heat, light, electricity and solar magnetism."

Mr. Edward Clodd in Opposition.

IN the current issue of the "Hibbert Journal," Mr. E. Clodd, in a second article on "Occultism," assures us that there is no evidence for telepathy. "The one and all-sufficing argument which demolishes the telepathic theory is that what is assumed to be due to telepathy is explained by coincidence." Ah, well! with the onward march of knowledge and the increased investigation of the power and functions of mind it is merely a coincidence that Mr. Clodd is hanging behind. This critic is certainly expert in quoting the opinions of others, but appears to possess no initiative prompting to personal effort and examination; perhaps he is fettered by nomenclature.

SOUTH MIDLANDS DISTRICT COMMITTEE.

THE above Committee held its Annual Meeting at Walsall in the Temperance Hall (Small Hall), on Saturday, February 25th. Mr. J. Venables, J.P., welcomed the delegates to Walsall. The attendance was poor, 30 delegates and associates being present out of a possible 72. The routine business being disposed of, the reports for 1921 were taken.

The secretary, while congratulating the district on not standing still—an increase of three new churches plus two transferred, bringing total churches in affiliation to 27—deplored the lack of interest in the active work of the district by the churches, giving a list of attendances in proof. He appealed for greater effort—more service, less getting.

The treasurer's report showed about £7 in hand; Benevolent Fund, £13 9s. 5d.

The election of officers resulted as follows: President, Mr. J. Cooper (re-elected); vice-president, Mr. S. Wiggins (Walsall); treasurer, Mr. C. Brooks (Birmingham); secretary, Mr. T. Atkinson (Birmingham); associates representative, Mrs. Brooks; Benevolent Fund secretary, Mr. Phillips; literature, Mr. Atkinson; auditors, Messrs. Millington and Walshaw. A vote of thanks to retiring officers was carried unanimously.

Tea was provided by the Walsall friends, and a very happy, if not well-attended, meeting was brought to a close, and 1922 is opened with bright prospects for a very successful year.

"This world is simply the threshold of one vast life, the first stepping-stone from nonentity into boundless expanse of possibility. It is the infant-school of the soul."—T. S. KING.

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 Reports two Sundays old will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association held a propaganda meeting on Saturday, March 11th, at the Collyhurst-st. Spiritualist Church, Oldham-road. The healers were introduced by Mrs. Shear-smith, whose remarks pointed to the value of the healing work and its importance in the sphere of Spiritualism. Mrs. Shakeshaft suitably responded. Mrs. Mellor acted as organist, and a staff of five healers were kept busy, there being twenty-six cases for treatment. Many voluntary testimonials were publicly given relating to the wonderful immediate benefit derived from the treatment received.

BLACKPOOL.

ON Sunday, March 11th, a memorial service was held in memory of an old member recently deceased. Mrs. Pearce, Mrs. A. Wilkinson spoke feelingly from the chair of her loyalty and devotion, and Mrs. Wild, of Royton, gave an excellent address on "Death: the liberator." Miss Gamlick rendered a suitable solo, and our organist played "The Dead March." The church was crowded and the service most impressive.

CAERAU.

ON Sunday and Monday, March 5th and 6th, we were again very pleased to have a return visit from Mrs. Stair, of Keighley. On Sunday morning Mrs. Stair was very emphatic that there was no death inside God's universe. In the evening the speaker took for his subject "If a man die, shall he live again?" showing that in the scientific world it proved a living reality, and also a conviction. Her clairvoyance was very accurate. The hall was packed. Mr. E. Jones, the President, very ably presided.

LONDON DISTRICT COUNCIL.

ON Monday, Feb. 27th, the London District Council held its propaganda meeting, this being in co-operation with the Manor Park Church. The local church had well advertised the meeting, and an appreciative audience had gathered. Mrs. Alice Jamrach (in the chair) introduced the speaker, Mr. R. Boddington, who took as his subject, "Spiritualism, a rational religion," dealing with it in an able and instructive manner. After the address Mrs. Edith Clements gave clairvoyant descriptions in a clear and lucid style. Out of eleven descriptions given ten were unhesitatingly recognised, as also were a number of names. At the close Mr. Brooks, on behalf of the Manor

Park Church, moved a vote of thanks to the L.D.C., which was seconded by Mr. Meads.

EAST KIRKBY.

HAVING recently formed a Society here, we held our opening service in the Co-operative Hall on Sunday, March 5th. Mr. Crampton (vice-president) presided. The congregation occupied every available seat, and listened with rapt attention to an eloquent address delivered by Mrs. Radage (President). The clairvoyance was most convincing to all, and we feel sure that this, our first meeting, augurs well for the future of the Kirkby Society of Spiritualists.

GREAT YARMOUTH.

ON Friday, Feb. 24th, Mrs. J. Macroft concluded her splendid week's mission with the above Society. She has done much to raise stagnant interest, as much by her eloquence as by her remarkable display of convincing psychic phenomena, her psychometry especially having proved most accurate. Many clairvoyant descriptions were given both at public meetings and at circles, and all were recognised, in a few cases much against the wishes and convictions of the recipient. Altogether the week has been very successful, arousing a lot of interest amongst the local people.

JARROW.

ON Sunday evening, Feb. 26th, Mrs Brittain, of Jesmond, gave an excellent address and clairvoyance to a large congregation. She also named the infant son of Mr. and Mrs. Johnson. Jenny Bigley also gave a recitation. Mrs. Hudson, the President, occupied the chair in the afternoon at the Lyceum and at the evening service. The infant daughter of Mr. and Mrs. Hardwick was named Verda, each Lyceumist presenting the baby with a flower, and it was welcomed into the Lyceum as a Lyceumist.

LONDON : BERMONDSEY.

ON Sunday evening, March 11th, we were delighted with Mrs. M. E. Orlowski, who drew a large congregation. Thus far this Society bill-posts the neighbourhood and also gets long reports in the local papers.

LONDON : N.L.S.A.

WE were favoured on Thursday, March 9th, with a visit from Dr. Ellis T. Powell, who lectured to a crowded congregation. Dr. Ellis Powell took for his subject "Spiritualism and Christianity," wherein he gave us the benefit of his very extended knowledge on the philosophy and phenomena of Spiritualism. Dr. Ellis T. Powell very kindly gave his services for the purpose of aiding our building fund. The meeting was in every way very successful, and our indebtedness remains to Dr. Ellis Powell for his gracious act.

ON Sunday, March 12th, Mr. H. J. Osborn conducted the service, with Mr. R. Ellis presiding over a crowded hall. "The outlook" was Mr. Osborn's subject, and he dealt trenchantly with the spiritual and Spiritualist outlook, contrasting with effect the paucity of satisfaction offered by various phases of orthodoxy and of materialism, compared with the harmonious reality of Spiritualist principles. Mrs. Renshaw gave some excellent clairvoyance.

LONDON : CENTRAL

ON Friday, March 9th, Mr. Barbanell, recently elected chairman of the Society, presided at a lantern lecture by the President, Mr. H. J. Osborn, whose subject was "Spiritualism in many lands," illustrated by a series of pictures, specially made, and some scenery taken from the air. The story told was one of personal travel and experience, and contained some striking and most interesting details of Spiritualist enterprise and progress.

LONDON : WALTHAMSTOW.

"PICTURE marvels from the spirit world" was the striking title of a lantern lecture by Mr. H. J. Osborn before a deeply interested audience on Wednesday, March 8th. Mr. Osborn proved himself a lecturer of culture, knowledge and ability, and his lucid exposition, supported by exceptionally vivid pictures, carried full conviction that spirit photography—and Spiritualism—is true.

MANCHESTER : LONGSIGHT

ON Saturday, March 4th, the members and friends were entertained by our own concert party, the Black and White Troupe, who were very successful in their first venture. The concert was a huge success financially, the proceeds being given to the church funds. The President, Mr. Stanton, complimented the party on their excellent entertainment.

MANCHESTER : MOSS SIDE.

ON Sunday, Feb. 26th, the opening session was held in the afternoon and evening. At the afternoon session recitals, solos and pianoforte selections were well rendered by the Lyceumists, and the marching and calisthenics were performed with thoroughness and efficiency.

The speaker in the evening was Miss Perry, of Belper, who also gave delineations, assisted by Miss Smith. All who took part gave of their best and were a credit to the Lyceum movement. Our conductor, Miss Harrison, presided over the sessions. A retiring collection was taken for the British Memorial Fund, realising 10s.

YSTRAD.

THE above Society held a five days' mission conducted by Mrs. Bentley, of Manchester. The hall on Sunday was packed to its utmost. Her addresses were well appreciated by all, and her clairvoyance was clear. Seances were held every afternoon.

ON Thursday she concluded her visit after a successful meeting at the Unitarian Church, Treorchy, which was kindly lent to us for the occasion. We cannot speak too highly of her fine work for the Cause in our district.

SUNDERLAND.

THE Millfield "Victory" Spiritualist Church, Sunderland, held their anniversary tea on Wednesday, March 8th, when 140 sat down to tea, which was followed by a social. The following artistes rendered great service. Miss L. Taylor and Miss J. Stenhouse sang two beautiful solos each; Mr. Walton gave a grand organ recital. Mr. F. Wilson sang with ability. The rest of the evening was taken up with games and dances, which were enjoyed by all. Musical services were ably rendered by Miss H. Nicholson and Miss D. Davidson. The response to the appeal for help from members of the church could not have been better.

DUKINFIELD.

On Sunday and Monday, Feb. 19th and 20th, we were visited by Mr. A. Clayton, the blind seer, of Nottingham, who gave a very interesting discourse on "The Seven Principles of Spiritualism," and also gave very remarkable clairvoyance, giving full names of spirit people. Crowded congregations at all services. A handsome sum was realised in aid of our new church.

HALIFAX AND DISTRICT COMMITTEE.

The annual conference of the above committee was held on Sunday, Feb. 26th, in the National Spiritualist Church, West Vale, eight churches being represented, with nine delegates, and one delegate from the L.D.C. Business commenced at 10-30, Mr. Rastall presiding. After the opening hymn and invocation 15 minutes were spent in spirit communion, which created a fine condition. A hearty and sincere welcome was given to the conference by Mr. Conway, President of the local church. After disposing of the minutes, correspondence and reports, the Balance Sheet was presented, showing a little over £2 in hand.

The chairman's address was given by Mr. Rastall, the retiring President, who, we regret, did not seek re-election. In reviewing the past year's work he spoke of the many difficulties that had beset their path, which, however, by real co-operation and spirit of goodwill, had been overcome. On the motion of Mr. Quarumby, seconded by Mr. W. Clay, and supported by several delegates and associates, our best thanks were accorded to all the retiring officers.

The election of officers for 1922 resulted as follows: President, Mr. R. H. Yates; vice-president, Mr. E. Quarumby; secretary, Mr. W. Clay; treasurer, Mr. A. Bramhall; auditors, Mr. G. Crowther and Mr. E. France; delegate to Y.D.C., Mr. Bramhall; fraternal delegate to L.D.C., Miss Norris.

Two fine propaganda meetings were held, Mr. E. Quarumby occupying the chair afternoon and evening. In the afternoon the speakers were Mr. Ackroyd, Mr. Stabler and Mrs. Wright. In the evening, Mr. Rastall and Mr. A. Bramhall. The chairman expressed the best thanks of the committee to the West Vale friends for the excellent manner in which they had entertained us.

MEETINGS HELD ON SUNDAY, MARCH 12th, 1922.

Barry, Atlantic Hall. — Mr. G. Harris, of Cardiff, gave an address on "The philosophy of death," followed by clairvoyance. Mr. Stark presided.

Birmingham, Balsall Heath. — Mrs. Harris gave the address and clairvoyance. Mr. Clever presided.

Saltley: Mrs. Pears gave an address and clairvoyance. Mr. A. J. Taylor presided.

Blackwood. — Mr. Thomas, of New Tredegar, gave an address on "Our journey here on earth," followed by clairvoyance by his daughter, age 12 years.

Bristol, United. — Morning and evening, our speaker and demonstrator was Mrs. Imison. Mr. Pritchard presided.

Dighton Hall: Address and clairvoyance by Mr. E. Spencer, of Glasgow. Mr. Powell presided.

Cambridge, Queen-st. — Mrs. Miles Ord gave addresses and clairvoyance to two large congregations.

Derby, Forester-st. — Services, afternoon and evening, taken by Mr.

Rea, of Birmingham. Clairvoyance was also given.

Exeter, Market Hall. — Discourses and clairvoyance were given by Mr. A. Punter, of Luton.

Liverpool, Daulby Hall. — Mr. E. A. Keeling gave an address on "The making of a Spiritualist." Mr. Corson presided.

London. — Brixton: Mrs. Maunder gave an address on "Religion and commonsense," and followed with clairvoyance.

Clapham: Mr. E. Meads gave an address on "Spirit influence."

E.L.S.A.: Mr. G. R. Symons gave an excellent address on "Through suffering to perfection."

Fulham: Morning, circle. Evening, Mr. A. Wills gave an address followed by clairvoyance. — Pros.: Sunday next, at 7, Rev. G. Ward. Thursday, March 23rd, at 8, Mrs. L. Lewis.

Lewisham: Morning, circle. Mr. Cowlam. Evening, Mr. W. Ford gave an address on "Ancient wisdom and its modern application." Solo by a young Lyceumist, Miss Ivy Gaskoin, entitled, "Pass It On."

Little Ilford: Mrs. M. Gordon addressed the congregation on "Partakers of life," and also gave clairvoyance.

London Spiritual Mission: Morning, Mr. Ernest Meads gave an address on "Prayer." Evening, Mr. E. W. Beard spoke on "Where was I, where am I, and whence journeying?"

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session, having recommenced groups. Evening, Mr. G. Prior gave an address.

South London: Morning, circle conducted by Mrs. Still. Evening, Mr. G. Tayler Gwinn gave an address and answered questions.

Loughborough. — Mr. Clayton and Mr. Haslam, of Basford, conducted the services. Mr. Haslam gave clairvoyance.

Newport, Mon. — Mr. Woodland, of Cardiff, gave an address and Mrs. Neade, of Newport, gave clairvoyance.

Newton Abbot. — Mrs. Moore, of Exeter, gave a most inspiring address on "Spiritualism and how to develop your gifts."

Peterborough. — Addresses and clairvoyance by Mr. S. G. Heath, of Portsmouth. Good audiences. Mr. F. W. Rickett presided.

Portsmouth, Temple. — Mr. R. Boddington gave addresses on "Some experiences" and "The touchstone of truth." Mrs. Haywood, of Southsea, gave clairvoyance.

Lake-road: Mr. A. Lawrence, of Reading, gave addresses followed by clairvoyance by Mrs. Croxford.

Stonehouse: Meeting conducted by Mr. C. Arnold. Soloist, Miss Hambling, "The Homeland." Trance address by Mr. Waterfield, on "Prayer and its effect." Clairvoyance by Mr. J. Dennis.

Scarborough. — Miss Hanson, of Leeds, gave an address on "The angels guiding us." She also gave clairvoyance, which was recognised.

Tredegar. — Morning, Mr. A. Lewis gave an address on "Bearing witness." Evening, Mr. E. Jones discoursed on "The Adam and the Christ within us." Mrs. Halestrap gave clairvoyance. Mr. A. Brown presided over a good audience.

York, Spen-lane. — Mrs. Stair conducted the services, her subjects being "The problem of spiritual fellowship" and "Our relation to Christian thought." Spirit people were described at each service.

Moston Spiritualist Lyceum Church.

CO-OP. HALL, AMOS STREET.

SUNDAY, MARCH 19TH, at 6-30.

MR. CRESSY on "Invisible Helpers."

SUNDAY, MAR. 26TH, MR. ROBINSON.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, MAR. 19TH, at 2-30, LYCEUM. At 6-30 and 8-15, MR. TONGE.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 & 8-15, Mrs. FORREST.

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

SUNDAY, MARCH 19TH, LYCEUM OPEN SESSION. At 10-30 and 6-30, SPECIAL MUSIC. Recitations, etc. by the LYCEUMISTS. Welcome to all.
At 3, OPEN CIRCLE. At 8-10, Mr. S. HOLDEN.
MONDAY, at 8, Mrs. APPLEBY.
WEDNESDAY, at 3 and 8, Miss WILD.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, MAR. 19TH, 10-30, 2-30, 6-30 OPEN SESSION.
MONDAY, at 3 and 8, Miss SANDIFORD.
WEDNESDAY, OPEN CIRCLE.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, MAR. 19TH, at 2-30, LYCEUM. At 6-30, OPEN CIRCLE.
WEDNESDAY, at 3, Miss BROMLEY.
THURSDAY, at 8, Mrs. SHERBURN.
SUNDAY, MAR. 26TH, Mr. HALLIDAY.

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

SUNDAY, MARCH 19TH, at 3, OPEN CIRCLE.
Medium, Miss SMITH.
Chairman, Mr. E. HART.
Mediums and Investigators specially invited.

All welcome. Silver collection.
SUNDAY, MARCH 26TH, at 2-30, LYCEUM SERVICE.
Open for questions from the children, to be answered by Mr. BELL.
SUNDAY, APR. 2ND, at 3, Miss SHARPLES.
Subject, "Free Will." Discussion invited.

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

SATURDAY, MARCH 18TH, OPEN CIRCLE.
SUNDAY, MAR. 19TH, at 6-45 and 8-15, Special Visit of Mr. D. GRIFFITHS. Subject, "What Everyone Ought to Know of Animal Magnetism." Silver Collection.
TUESDAY, at 8-15, Mrs. LANE.
THURSDAY, at 8-15, Mrs. ROBERTS.
MARCH 25TH, GRAND CONCERT by the RUMMONS CONCERT PARTY.
Tickets 9d. can be had from the Society.

Shipley National Spiritualist Church,
MARKET BUILDINGS, TEALE COURT.

SPECIAL MEETINGS by the popular SPEAKER and PSYCHOMETRIST, Mr. MORLEY WRIGHT, of Pontypridd.
TUESDAY, MARCH 21ST, at 7-30, "The Object of Spiritualism."
WEDNESDAY, MARCH 22ND, at 2-30, "Mediumship."
At 7-30, "Spiritualism and its Critics," to be followed by Clairvoyance or Psychometry at each service.
Silver Collection at the door to defray expenses.

SOCIETY ADVERTISEMENTS.**Manchester Central Spiritualist Church**
ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

MAR. 19.—Miss B. M. TICKELL.

26.—Circle for Members only.

APRIL 2.—Mr. W. APPELYARD.

Meetings held at ARDWICK PICTURE

THEATRE.

APRIL 9.—Circle for Members only.

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

SUNDAY, MARCH 19TH, at 6-30,

MISS MARY MILLS.

MONDAY, at 8, Miss MILLS.

SUNDAY, MAR. 26TH, Miss MILLS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MARCH 19TH, at 7,

MRS. GRADDON KENT.

MARCH 26TH, Mrs. A. BODDINGTON.

APRIL 2ND, Mr. SNOWDEN HALL.

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

SUNDAY, MAR. 19TH, at 11-15 and 7,

MRS. E. A. CANNOCK.

LYCEUM at 3.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, Mr. HOTTON.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Established July, 1917.
Motto: "Inward and Upward."

Sundays at 11-30 and 7. Lyceum at 3.

Mondays and Thursdays at 7-15.

Tuesdays at 3.

Enquiries daily, 3 to 5.

SUNDAY, MARCH 19TH,

MRS. MARRIOTT.

SUNDAY, MAR. 26TH, Mrs. NEVILLE.

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

SUNDAY, MARCH 19TH, at 11,

MR. P. SCHOLEY.

At 6-30, Mrs. J. SCHOLEY.

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

SUNDAY, MAR. 19TH, at 11, CIRCLE.

At 3, LYCEUM. At 7, Mr. H. CLARK.

FRIDAY, at 8, Mrs. A. BODDINGTON.

MAR. 26TH, LYCEUM ANNIVERSARY.

East London Spiritualist Association.
NO. 7 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro'
Main Building to Second Door on Left).

SUNDAY, MARCH 19TH, at 7-30,

MR. ELLA.

SUNDAY, MAR. 26TH, Mr. GEORGE.

Eltham Spiritualist Church,
WELL HALL, CO-OPERATIVE HALL.

SUNDAY, MARCH 19TH, at 7,

MR. R. G. JONES.

Address and Clairvoyance.

WEDNESDAY, Mrs. CANNOCK.

Address and Clairvoyance.

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

SUNDAY, MARCH 19TH, at 11,

MRS. ROBERTSON. At 3, LYCEUM.

At 6-30, Mr. E. HUNT.

MONDAY, at 7-30, Dr. VANSTONE on

"The Egyptian Sphinx."

WEDNESDAY, at 7-30, Mrs. GOLDEN.

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

SUNDAY, MAR. 19TH, at 11-15 and 7,

MRS. HARVEY,

Address and Clairvoyance.

At 3, LYCEUM.

MAR. 26TH, Mr. H. BODDINGTON.

CIRCLES: Monday, at 7-30, Ladies;

Tuesday, at 8, Members; Thursday,

at 8-15, Public.

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

SUNDAY, MARCH 19TH, at 11,

DR. SULLIEMAN.

At 6-30, Mrs. WORTHINGTON.

SATURDAY, MARCH 25TH,

SOCIAL EVENING,

at LAUSANNE HALL at 7.

Tickets 1/3 each.

WEDNESDAYS at 7-30.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, MARCH 19TH, at 6-30,

MRS. GOODE. LYCEUM at 3.

TUESDAY, at 7-45, Mrs. LUND.

WEDNESDAY, at 3, GUILD.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, MARCH 19TH, at 7,

Mr. and Mrs. BROWNJOHN.

MONDAY, at 8, CIRCLE.

Ilford Psychical Research Society,
BROADWAY CHAMBERS, ILFORD.

SUNDAY, MARCH 19TH, at 7,

Mr. and Mrs. SMITH.

THURSDAY, at 3, Mrs. SELF.
FRIDAY, at 8, Mrs. PODMORE.**Manor Park Spiritualist Church,**
CORNER OF SHREWSBURY RD. AND
STRENE RD.

SUNDAY, MARCH 19TH, at 6-30,

MRS. BRITTAIN.

THURSDAY, at 8, Mrs. A. BODDINGTON.

SUNDAY, MARCH 26TH, Mrs. EDEY.

(Church Fund of Benevolence.)

Walthamstow Spiritualist Church,
3, VESTRY ROAD, ST. MARY'S ROAD.

SUNDAY, MARCH 19TH, at 7,

MR. AND MRS. LUND.

WEDNESDAY, at 8, Lantern Lecture by

Mr. OSBORN on "Spirit Photography."

Admission 1s.

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

SUNDAY, MARCH 19TH, at 6-30,

MRS. GOLDEN.

MONDAY, at 3, Mrs. BODDINGTON.

WEDNESDAY, at 8, Mrs. MELLOY.

THURSDAY, at 7-45, COMMITTEE

MEETING.

SUNDAY, MAR. 26TH, at 3, PIONEER

SUNDAY.

Lyceum and Naming of Three Children

by Mrs. JAMRACH.

At 6-30, Mrs. JAMRACH, Naming of

Child.

FOR SALE, Fine Quality Crystals,

21s. with book and stands. Seance

"Illuminator," 7/6, post free. "Miracu-

lum" Game, 3/6. Toy Sewing Machine,

5/- — "Occult," Two Worlds Office.

SOCIETY ADVERTISEMENTS.**Stratford Spiritual Church,**
IDMISTON ROAD, SIXTH TURNING DO
FOREST LANE GOING FROM MARYLE
POINT STATION.

SUNDAY, MARCH 19TH, at 6-30,

Miss V. BURTON.

WEDNESDAY, MARCH 22ND, at 8,

Ladies' Meeting, Mrs. GEORGE.

THURSDAY, MARCH 23RD, at 8,

PUBLIC MEETING.

SATURDAY, MARCH 25TH, at 7,

SOCIAL AND DANCE.

Tickets 1s. each.

SUNDAY, MARCH 26TH, at 6-30,

Mr. G. T. GWINN.

Forward movement at 11.

Lyceum at 3.

British Magnetic Healers' Association

The above Association will hold

PROPAGANDA MEETING

on SATURDAY, MAR. 18TH, at the

CLARENCE ST. SPIRITUALIST CHURCH

LOWER BROUGHTON.

Commence at 7. Healing, 7-30 pm.

Demonstrations of Healing. No charge

for treatment.

Come! All are invited. Collect

THE BRITTEN MEMORIAL**The Annual General Meeting of**
Subscribers

will be held in the

ONWARD BUILDINGS, 207, DEANS GATE

MANCHESTER,

on WEDNESDAY AFTERNOON

MARCH 29TH, at 3 p.m.,

for the transaction of the usual

business.

The Trustees hope that every

subscriber who can will attend.

A. W. ORR, Hon. Sec.

THE PSYCHIC TELEPHONE

(as constructed by F. R. Melton, Esq.)

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HERBERT J. DAVIES,

SCIENTIFIC INSTRUMENT MAKER

18, St. Margaret's Road, Brockley

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to those wishing to make their

Instrument.

All particulars from H. J. DAVIES

FIVE PRIZES OF £250 EACH**FIVE PRIZES OF £25 EACH****FIVE PRIZES OF £10 EACH**

and a host of smaller prizes offered.

must be won in "Bullets 442,"

RECORD PRIZE LIST in this

"John Bull."

Can you write your own lines?

not, I will supply you with lines

perfectly written on coupons ready

entering.

Four Lines, 1/9. Eight Lines,

Stamped, addressed envelope

be enclosed, and you must faithfully

promise to pay me 20 per cent

commission on all prizes won with

lines I supply to you.

Lines that I send out are spec

written for each client—there is

duplication of lines.

JACK SUTTON,

THE LINE WRITER WHO HAS WRITTEN

HUNDREDS OF WINNING LINES

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