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# THE TWO WORLDS

A WEEKLY JOURNAL devoted to the PHENOMENA, PHILOSOPHY, and PROGRESS of  
**SPIRITUALISM,**

Founded] also to RELIGION IN GENERAL and to REFORM.

[1887

No. 1626—VOL. XXXII.

FRIDAY, JAN. 10, 1919.

[REGISTERED AT THE G.P.O.  
AS A NEWSPAPER.]

PRICE TWOPENCE.

## Marylebone Spiritualist Association, Ltd.,

will, until further notice,

**HOLD SUNDAY EVENING MEETINGS at 6-30 p.m. at  
STEINWAY HALL, Lower Seymour Street, LONDON, W.**  
(Just off Oxford Street, close to Portman Square).

SUNDAY, JAN. 12TH, Dr. W. J. VANSTONE.

SUNDAY, JAN. 19TH, Miss LIND-AF-HAGEBY.

Admission Free. Collection. Inquirers Cordially Invited.  
Doors open at 6 p.m. No admission after 6.40 p.m.

## LONDON SPIRITUAL MISSION.

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W

SUNDAY, JAN. 12TH, at 11, Mr. ERNEST MEADS. At 6-30,  
Mr. HORACE LEAF.

WEDNESDAY, JAN. 15TH, at 7-30, Mrs. E. A. CANNOCK.

## N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY, JAN. 12TH, at 11-15, Mr. W. J. PARRY.

At 3, Lyceum. At 7, Mr. SYMONS.

WEDNESDAY, JAN. 15TH, Mrs. JENNIE WALKER.

SUNDAY, JAN. 19TH, at 11-15, Mr. & Mrs. PULHAM.

At 7, Miss V. BURTON.

WEDNESDAY, JAN. 22ND, at 8, Mrs. A. BODDINGTON.

SUNDAY, JAN. 26TH, at 11-15, OPEN CIRCLE. At 7,

Mr. and Mrs. W. F. SMITH.

WEDNESDAY, JAN. 29TH, Mrs. JAMRACH.

## SOUTH LONDON SPIRITUALIST MISSION.

LAUSANNE HALL, LAUSANNE RD., QUEEN'S RD., PECKHAM,  
LONDON, S.E.

SUNDAY, JAN. 12TH, at 11-30, SPIRIT CIRCLE. At 3,  
LYCEUM. At 7, Mrs. A. BODDINGTON, Address and  
Clairvoyance.

THURSDAY, JAN. 16TH, at 8-15, PUBLIC MEETING.

SATURDAY, JAN. 18TH, at 7, a SOCIAL and DANCE will be  
held in aid of the Mission Funds. 8d., including Tax.

SUNDAY, JAN. 19TH, at 7, Mrs. GRADDON KENT, Address  
and Clairvoyance.

WEDNESDAY, at 8, Members' Circle. Door closed at 8-15.

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A CONCISE STATEMENT OF

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A SERIES OF ESSAYS UPON FUNDAMENTAL TOPICS.

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THURSDAY: PUBLIC CIRCLE at Free Library at 7.

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## NATIONAL HOME CIRCLE UNION.

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ON account of the great public interest in this epoch-  
making movement, a CONFERENCE will be held in London  
as well as Manchester, due notice of which will appear in  
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council of twelve representative Spiritualists, including  
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and mediums as to how, in their opinion, Home Circles  
should be conducted.

The large number of sincere investigators who have  
responded already makes it imperative that the public  
demand for intelligent information shall be met, and the  
writer takes this opportunity of thanking everyone who has  
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Were our farewells the last farewell of all,  
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WE know there is no death.  
There is no death !

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# SPIRITUALIST SOCIETIES AND MEETINGS IN GREAT BRITAIN.

THE SPIRITUALISTS' NATIONAL UNION LTD.: Secretary, Hanson G. Hey, 30, Glen Terrace, Clover Hill, Halifax

\* BRITISH SPIRITUALISTS' LYCEUM UNION: Secretary, Alfred Kiltson, 19, Bromley Road, Hanging Heaton, Dewsbury.

\* BRITISH MEDIUMS' UNION: Hon. Sec., W. E. Bentley, 37, Shakespeare Street, Stockport Road, Manchester.

## PLATFORM GUIDE for SUNDAY, Jan. 12th, 1919

All bodies marked \* are affiliated with the Spiritualists' National Union Ltd.

### NATIONAL UNION SOCIETIES.

UNATTACHED TO DISTRICT COUNCILS OR UNIONS.

THE TWO WORLDS is sold at the Meeting Rooms of Societies marked (a).

- aACCRINGTON—Argyle-st. 2 30, 6  
aBACUP—Christchurch-st., Todmorden-rd. Lyc 10, 2 30, 6  
aBRISTOL—St. George's Hall, High-st. Lyc 3; 11 30, 7  
aBOLTON—Bradford-st. (RM) Lyc 10; 2 45, 6  
aBRIGHTON—Old Steine Hall, 52, Old Steine. Lyc 3; 11 30, 7 [See advt.]  
aBURNLEY—Hammerston-st. (RM) Lyc 10; 2, 6  
aCHESTER—Brook-st. 3, 6 30  
aCREWE—Hungerford-rd. Lyc 2; 2 45, 6 30  
aDERRY—Charnwood-st. Lyc 10 30, 2; 3, 6 30  
aDEARNLEY—Lyc 10, 2 45, 6  
aEASTWOOD (Noits.)—Hill Top. Lyc 10 45, 1 45; 3, 6  
aFENTON—Ro, Market-st. 3, 6 15  
aGATESHEAD—Beaconsfield Hall. 6 30, Mrs Vipond Glossop-Faurel-rd. 3, 6  
aHANLEY—V.M.C.A. Building, Marsh-st. Lyc 2 30; 10 45, 6 30  
aHEWWOOD—William-st. (RM) Lyc 10; 1 45; 2 45, 6 30  
aHORNWICH—Beatrice-st. Lyc 10; 3, 6 15  
aHULL—Holborn Hall, Witham. Lyc 10 30, 2 30; 3, 6 30  
aHULL—Orpheus Hall—Eastbourne-st. Lyc 2; 3, 6  
aHYDE—Clarendon-st. Lyc 10 30; 2 45, 6 30, W Gush  
aKETERING—24a, Dalkeith Place. 2 30, 6 30  
aLANCASTER—Central Hall, Gt. John-st. Stonewell. Lyc 10 30; 3, 6 30  
aLEICESTER—Foresters' Institute, St. Nicholas-st. 6 30  
aLIVERPOOL—Spiritualist Institute, Boyd's Cafe, 22, Whitechapel. Weds. 7 45  
aLINCOLN—Coultham-st. Lyc 10 25; 3, 6 30  
aLONDON—Battersea—45, St. John's Hill, Clapham Junction. Lyc 3; 11 15, 6 30 [See advt.]  
aLONGTON—Stone-rd. 30; 3, 6 30  
aMACCLESFIELD—Cumberland-st. (RM) Lyc 10 30; 3, 6 30  
aMORECAMBE—Milton Rooms, Market-st. 3, 6 30  
aOLDHAM—Elliott-st. (RM) Lyc 10; 2 30, 6 30  
aPETERBOROUGH—Co-op Hall, Park-rd. 3, 6 30  
aPRESTON—Central Bldgs., Lancaster-rd. Lyc 10 30; 2 45, 6 30  
aRAWTHENSTALL—Back Ormrod-st. Lyc 10 30; 2 15, 6  
aROYTON—Union-st. Lyc 3, 6 30  
aSHIFFIELD—Vestry Hall, Meersbrook Park-rd. Lyc 2 30; 6 30  
aSHIPLEY—Market Buildings, Teal Court. Lyc 10 30, 1 45; 3, 6 30  
aSOUTHPORT—Foresters' Hall, Wright-st. Lyc 10 30; 3, 6 30  
aSTALYBRIDGE—3, Chapel-st. 3, 6 30  
aST. HELENS (Co. Durham)—6 30  
aSTOCKPORT—Central (Founded 1888), Lord-st. 3, 6  
aSTOCKPORT—Progressive—Over 74, Lower Hillgate. 3, 6 30  
aSTOCKPORT—ON-TEES—Socialist Institute, Yarm-lane. Lyc 10 45; 2 30, 6 30  
aTODMORDEN—Eagle-st. (RM) Lyc 9 30, 1 30; 3, 6 30  
aTODMORDEN—Central—Roomfield Buildings. Lyc 10, 1 30; 3, 6  
aTUNSTALL—1, Piccadilly-st. 2 30, 6 30

### \* Manchester and District Union.

- Hon. Sec.: D. MORGAN, 79, Fitzroy-st., Ashton-u-Lyne  
aALTRINGHAM—20, Kingsway. 3; 6 30  
aASHTON-u-LYNE—Burlington-st. (RM). 2 45, 6 30  
Mrs Roberts  
\* BOLTON—Dean-rd. Lyc 10, 2 15; 6 30, Mr Knight  
\*a HENRY-ST.—Manchester-rd. Lyc 10; 3, 6 30  
\* DAISY HILL—Mabel-st. Lyc 10 30; 3, 6 30, Miss A. Elkin  
aDENTON—Victoria-st., Market-rd. 3, 6 30, Mr Flowers  
\*a DUKINFIELD—Railway-st. 3, 6 30, Miss Goodwin  
\*a LEIGH—Evans-st. (RM) Lyc 10; 3, 6 30  
\*a MANCHESTER—Central Spiritualist Church—Onward Buildings, Deansgate. [See advt.]  
\*a ARADWICK—38, Maskell-st. (RM) Lyc 10 30; 3, 6 30  
Mrs McLelland  
\*a CHEETHAM HILL—Crescent-rd. Lyc 10 30; 2 45, 6 30  
\*a COLLYHURST—Collyhurst-st., Oldham-rd. (RM) Lyc 10; 3, 6 30 [See advt.]  
Higher Openshaw—Lyceum Church, Alhambra Buildings, Bank-st. 2 45, 6 30  
\*a LONGSIGHT—Shepley-st., Stockport-rd. 6 45 [See advt.]  
\*a MOTTON—Spiritualist, Lyceum Church, 43, Ashley-lane. Lyc 10 30; 3, 6 30 [See advt.]  
\*a OPENSRAW—Local Board Buildings, 915, Ashton Old-rd. Lyc 2 30; 6 30, Mrs Appleby  
\*a PENDLETON—Ford-lane. (RM) Lyc 10 30; 2 45; 6 30 [See advt.]  
Pendleton—Clarendon-rd. 6 30  
\*a SALFORD—West High-st., Cross-lane. Lyc 10 30; 3, 6 30, Miss F. Cotterill  
\*a SOUTH MANCHESTER—Princes Hall, Princess-rd. Lyc 2 30; 6 30 [See advt.]  
\*a MIDDLETON—Gilmere-st. Lyc 10 15; 3, 6  
\*a PROGRESSIVE—Mill-st. 3, 6, Mrs Duncalf  
\*a OLDHAM—164, Union-st. (RM) Lyc 10 30; 3; 6 30  
Open Session  
\*a GLADWICK—Wilkinson-st., Gladwick-rd. 3, 6 30  
J. Dickenson  
\*a RADCLIFF—Railway-st. Lyc 10 30; 3, 6 30, Mr Windridge  
aROCHDALE—Penn-st. Lyc 10; 3, 6  
\*a REGENT HALL—(RM) Lyc 10; 3, 6 30  
\*a SALE (Cheshire)—Technical School. 3, 8 [See advt. on front page]  
aSHAW—Lyon-st. Lyc 10, 2; 3, 6 30, Mrs Marcroft  
aSTALYBRIDGE—Blandford-st. 3, 6 30  
\*a STOCKPORT—Lyceum Church, 24, Wellington-rd. South. Lyc 11, 2; 3, 6 30

### \* Midlands District Union (Birmingham Section).

- Hon. Sec.: C. H. COOKE, 75, Clipston-road, Saltley, Birmingham.  
\*a BIRMINGHAM—Lyc 3; 11, at 21, Snow Hill; 6 30 at Bristol-st. Council Schools  
\*a ASTON—Lozells Road Schools, nr Chain Walk. 6 30  
\*a BALSALL HEATH—353, Moseley-rd. 11, 6 30  
\*a ERDINGTON—Central Hall, 90, High-st. 6 30  
\*a FORWARD SOCIETY—58, Villa-rd., Handsworth. Lyc 3; 11, 6 30  
\*a HANDSWORTH—John-st., Villa Cross. (RM) 11, 6 30  
Mrs Sidley  
\*a SALTLEY—7, Alum Rock-rd. Lyc 10 30; 6 30  
\*a SMALL HEATH—Back of 495, Coventry-rd., opposite Muntz-st. Lyc 11; 3, 6 30  
\*a SMETHWICK—106, High-st., near Town Hall. Lyc 2 30; 11, 6 30  
\*a COVENTRY—New Hall, Bull-st., off Hertford-st. Lyc 3; 6 30  
\*a FOLESHILL—New Hall, Broad-st. Lyc 10 45; 3, 6 30  
\*a LEAMINGTON—Clemens-st. 3, 6 30  
\*a NETHERTON—Spiritualist Church, Victoria-st. 6 30  
\*a NORTHAMPTON—11, Brunswick Place, Kettering-rd. 3, 6 30  
\*a WALSLEY—Masonic Hall, High-st. Lyc 2 30; 11, 6 30  
\*a BROMSBURY—6 30  
\*a WOLVERHAMPTON—73, Temple-st. 3 15, 6 30  
\*a MIDLAND CHAMBERS—Princess-st. Lyc 2 15; 3, 6 30

### \* North-East Lancashire District Union.

- Hon. Sec.: GEO. C. HIGHAM, 83, Burnley-rd., Padiham  
\*a ACCRINGTON—26, China-st. Lyc 10 30; 3, 6 15  
\*a RECHABITES' HALL—Abbey-st. 10 15; 2 45, 6 15  
\*a BLACKBURN—St. Peter-st. (RM) Lyc 9 30, 1 45; 3, 6 30  
\*a NORTHGATE—30, Regent-st. 3, 6 30  
\*a BLACKPOOL—Albert-rd. (RM) Lyc 9 30; 3, 6 30  
\*a BRIERFIELD—Commercial-st. Lyc 10; 3, 6 30  
\*a BURNLEY—North-st. (RM) Lyc 9 30; 3, 6  
\*a CLITHEROP—Old Weavers' Institute. 2 45, 6  
\*a COLNE—Cloth Hall. Lyc 10; 2 30, 6  
\*a DARWEN—Church Bank-st. (RM) Lyc 9 30, 1 45; 3, 6 30  
\*a EBBW—Back Greenend Avenue. Lyc 10, 1 45; 3, 6  
\*a FLEETWOOD—Old Bethel Hall, Kemp-st. Lyc 10 30; 2, 6 30  
\*a G.T. HARWOOD—Off Westwell-st. Lyc 10; 2 45, 6 15  
\*a NELSON—Vernon-st., Railway-st. (RM) Lyc 10; 2 30, 6  
\*a PADIHAM—Lighthead-st. Lyc 10, 1 30; 2 45, 6  
\*a PRESTON—Clark's Yard. (RM) Lyc 10; 3, 6 30  
Mr Hudson  
\*a RISHTON—Eachill-rd. Lyc 10 30; 2 45, 6

### \* Northern Counties Union.

- Hon. Sec.: A. H. BAIN, 51, Grainger-street, Newcastle-on-Tyne.  
\*a ANNFIELD PLAIN—Oddfellows' Hall. 6  
\*a ASHINGTON—Spiritualist Temple. (RM) Lyc 2 30; 6  
Services temporarily suspended  
\*a BEDLINGTON—Y.M.C.A. Hall. 6  
\*a CHESTER-LE-STREET—Conservative Hall, Front-st. 6  
\*a CULLERCOATS—Beckett Hall. Lyc 2 30; 6 30  
\*a DARLINGTON—Westbrook Buildings, Northgate. Lyc 10 30; 6  
Bondgate—6 15  
\*a DUNSTON-ON-TYNE—Ellison-rd. Lyc 2 30; 6 30  
\*a GATESHEAD RECTORY Hall, St. Cuthbert's Place, Bensham. (RM) Lyc 2 30; 10 30, 6 30  
\*a HETTON-LE-HOLE—Oddfellows' Hall. 6  
\*a HIRST—Store Hall. Lyc 2 30; 6  
\*a JARROW—Co-Op. Hall. Lyc 2 30; 6 30  
\*a MIDDLEBROUGH—Socialist Institute, Grange-rd. Lyc 10 45; 6 30  
\*a NEWBURN—Band Room, Winning. 6 30  
\*a NEWCASTLE-ON-TYNE—20, Royal Arcade. 6 30  
\*a BENWELL—Co-Op. Hall, New Benwell. Lyc 2 30; 6  
\*a HEATON AND BYKER—2, Potts-st., top of Shields-rd. Lyc 2 30; 6 30  
\*a TEMPERANCE INSTITUTE—Rutherford-st. Lyc 2 30; 6 30  
\*a NEW SHILDON—Hydesville House, Shildon-rd. (RM) Lyc 2 30; 6, Services temporarily susp'd  
\*a NEWLANDS AVENUE—(RM) Lyc 2; 6  
\*a NEW DELAVAL—Infants' Schoolroom. 6 30  
\*a NORTH SHIELDS—Rippon Hall, 42, Stanley-st. West (RM) Lyc 2 30; 6 30  
\*a SOUTH SHIELDS—Fowler-st. Lyc 2 30; 6 30  
\*a ROBINSON—Lyc 2 30; 6 30  
\*a SOUTH ELIOT—Lyc 2 30; 6 30  
\*a STANLEY—Victoria Club Hall. 6  
\*a ST. HELENS—Assembly Rooms. 6  
\*a SUNDERLAND—Good Templars' Hall, Calvert-st., Monkwearmouth. 6 30  
\*a DERWENT SPIRITUAL EVIDENCE—630  
\*a STOCKTON-ON-TEES—Brunswick-st. Lyc 1 30; 2 45 6 30  
\*a WALLSEND—Co-Op. Hall, (1) Carville-st. 11, 6 30  
\*a WEST HARTLEPOOL—Halladale Hall, Musgrave-st. Lyc 10 30; 2 45, 6  
\*a WEST STANLEY—Frent-st. Council School. 6  
\*a WHITLEY BAY—6 30  
\*a WITTON PARK—6

### \* North Lancashire and West Cumberland District Union.

- Hon. Sec.: C. WALLACE, 101, Marsh-st., Barrow.  
\*a BARROW-IN-FURNESS—Psychological Hall, Dalkeith-st. Lyc 10, 2; 3, 6 30 [See advt.]  
\*a DALTON—Beech Hill, Market-st. 6 15  
\*a MILLOM—No information. 6  
\*a ULVERSTON—Burlington-st. Mission Rooms. Lyc 10 30, 1 30; 3, 6 30

### \* North Midlands District Union.

- Hon. Sec.: E. COWELL, 106, Station-rd., Brimington, Chesterfield.  
\*a BELPER—Jubilee Hall. (RM) Lyc 10 30; 2, 6 30  
\*a BURTON-ON-TRENT—Horningslow Wharf. Lyc 10 45 3, 6 30  
\*a NEW-STREET—Lyc 10; 2 45, 6 30  
\*a CHESTERFIELD—Assembly Rooms. Lyc 10 30, 2 15; 3, 6 30  
\*a ALLIANCE—Templers' Hall, Shipley Yd. 2 30, 6 30  
\*a DERRY—2, Forester-st. 2 30, 6 30  
\*a GRANTHAM—Central Hall, Wharf-rd. (Room 4). 6 30  
\*a HUCKNALL TORKARD—Public Hall. 3, 6 30  
\*a ILKESTON—Gas Workers' Hall, St. Mary's-st. 3, 6 30  
\*a LEICESTER—Queen-st. Lyc 11; 3, 6 30, Nurse Well-bourne  
\*a QUEEN'S HALL—Silver-st. Lyc 2 45; 11, 6 30, Mrs Ford  
\*a MANSFIELD—Quaker-lane. Lyc 10 30; 2, 6 30  
\*a NOTTINGHAM—Gladstone Hall, Lamartine-st. Lyc 2 30; 10 45, 6 30, A Rea  
\*a BASFORD—Clark's Buildings, Isandula-rd., Basford Lyc 10 45; 2, 3, 6  
\*a BELVUE—No. 1 room, Hazel-st. Hall, off Upper Main-st. 6 30  
\*a MECHANICS' LECTURE HALL—North Church-st. Lyc 2 30; 10 45, 6 30  
\*a SUTTON-IN-ASHFIELD—Swan-st. Lyc 10 30; 2; 3, 6  
\*a SWADLINCOTE—Woodhouse-rd. Junc. 3, 6, Mrs Butcher

### \* Scottish Spiritualists' Alliance.

- Hon. Sec.: A. CUMMING, 18, Melrose Gardens, Kelvinside North, Glasgow.  
\*a ABERDEEN—Trades Hall, Belmont-st. 11, 6 30  
\*a SPIRITUALISTS' UNION—17, St. Nicholas-st. 11 30, 6 30  
\*a DUNDEE—Progress Hall, Murraygate. Lyc 12 45; 11, 6 30  
\*a CUTTIS' HALL—Murraygate. Lyc 12 45; 11, 6 30  
\*a FOSTERS' HALL—Rattray-st. Lyc 12 45; 11, 6 30  
\*a EDINBURGH—Albyn Rooms, 77, Queen-st. Lyc 11 15, 6 30  
\*a GLASGOW—Masonic Chambers, 100, West Regent-st. Lyc 4; 2, 6 30  
\*a SCOTTISH MEDIUMS' UNION—c/o Royal Institute, 237, West Campbell-st. Cir 11 30; Lyc 4 30; 6 30

### \* Southern Counties Union.

- Hon. Sec.: J. G. MACFARLANE, "Allendale," St. Piran's Avenue, Copnor, Portsmouth.  
\*a BOURNEMOUTH—Wilberforce Hall. 11 15, 7  
\*a BRIGHTON—Windor Hall, Windor-st., off North-st. Lyc 3; 11 15, 7 [See advt.]  
\*a BRISTOL—Thomas-st., Stokes Croft. Lyc 3; 6 30  
\*a ST. PAUL'S—21, Bishop-st. 11, 6 30  
\*a CROYDON—Gymnasium Hall, High-st., near Grand Theatre. 11; 6 30, Robert King  
\*a EXETER—Market Hall, Market-st. 11, 6 30  
\*a FAIRFAX—Public Hall. 6 30  
\*a PLYMOUTH—Morley-st. 6 30  
\*a PORTSMOUTH—Spiritualist Church—Lake-rd. 6  
\*a PROGRESSIVE—311, Somers-rd., Southsea. 11, 6 45  
\*a TEMPLE—73, Victoria-rd. South. Lyc 3; 11, 6 45  
Rev W Garwood  
\*a READING—Blagrove-st. Lyc 2 30; 11 15, 6 45  
\*a SOUTHAMPTON—Cavendish Grove. (RM) Lyc 2 30; 11, 6 30  
\*a ST. ANDREW'S HALL—St. Mary's-rd. 11, 6 30  
\*a WINCHESTER—Hyde Abbey-rd., North Walls. Lyc 10 15; 3, 6 30

### \* South-West Lancashire and Cheshire District Union.

- Hon. Sec.: MRS. C. E. SMYTH, 2, Clifton-st., Wigan.  
\*a BIRKENHEAD—46, Bridge-st. Lyc 11; 3, 6 30, Mrs Read  
\*a CHESTER—Commonhall-st. (RM) Lyc 10 30; 2 30, 6 30  
\*a CHORLEY—Union-st. 6 30  
\*a EARLESTOWN—Legh-st. Lyc 10 30; 3, 6 30  
\*a HINDLEY—Bridge-st. 3, 6 30  
\*a LIVERPOOL—Daulby Hall, Daulby-st. Lyc 10 30; 3, 6 30  
\*a ROMER—Lyc 9 30; 3, 6 30  
\*a SOUTH LIVERPOOL—83, Windsor-st. 3, 6 45  
\*a NORTHWICH—Wilton Pavilion. 6 30  
\*a PEMBERTON (nr. Wigan)—Old Salvation Army Barracks (car term.) Lyc 2; 3, 6 30  
\*a PLATT BRIDGE (nr. Wigan)—Co-Op. Hall. 3, 6 30  
\*a RUNCORN—Ashridge-st. Lyc 11; 3, 6 30, Mrs Fox  
\*a ST. HELENS—47, Brook-st. Lyc 10 30; 3, 6 30  
Mrs Stafford  
\*a WARRINGTON—Druids' Hall, Sankey-st. Lyc 1 45; 3 15, 6 30  
\*a WIGAN—Miners' Hall. Lyc 10, 1 45; 3, 6 30

All Alterations, Additions, and Corrections for the Guide must reach us not later than SATURDAY MORNING for attention in the next week's paper.

IMPORTANT.—When sending the names of Speakers for insertion, always state whether Society is attached to the National Union only or a County Union or Council, or if it is an Unattached Society. Unless these particulars are afforded, insertion cannot be guaranteed.

Continuation of **Platform Guide****\* South Wales Spiritualist Union.**

Hon. Sec.: J. E. RICHARDS, 20, Allenbank Crescent, Heath, Cardiff.

- ABERAVON & PORT TALBOT—9, Post Office, Bldgs. Aberavon. 3, 6 30  
 ABERCYNON—Navigation School. 6 30  
 Carmarthen—Lyc 2 30; 6 30  
 \* ABBERTILLERY—11, P. Rooms, Arcade. 6  
 \* a Six Bells—113, Somerset-st. 2 30, 6  
 BARRY DOCK—Atlantic Hall. 6 30  
 \* CARRAU—Progressive Thought Church, Hermon-rd. Lyc 2 30; 11, 6  
 \* a CARDIFF—26, Castle-st. Lyc 2 45; 11, 6 30  
 Central—17, Working-st. Lyc 2 15; 6 30  
 Northcoast—6 30  
 \* DOWLAIS—Carnegie Library, Church-st. 6 30  
 \* FERNDALE—Fountain-st. Healing 11 15; Lyc 2 30; 6  
 \* MARDY—66, Edward-st. 6  
 \* MERTHYR TYDFIL—Angel Bldgs., High-st. Lyc 2 30; 11, 6  
 \* a Progressive Temple—Tramroad Side Nth. (RM) Lyc 2 30; 6  
 \* MOUNTAIN ASH—Miskin Schools. 5 45  
 NEWPORT (Mon.)—Mission Hall, Harry-st. 6 30  
 Central—33, Commercial-st. 6 30  
 PENRHYNWICHER—Girls' School 6  
 \* PENYGRAIG—Dinas-rd. 6 30  
 \* PONTYPRIDD—River-st. Lyc 2 30; 6 30  
 \* a Spiritual Evidence Society—Market Sq. Chambers, Church-st. 6  
 PORTH—Aberhonddra-rd. 6 30  
 \* TREDEGAR—Temp. Hall, Morgan-st. Lyc 3; 6  
 \* TREFOREST—Spiritual Mission Church, Lyc 2 30; 6 30  
 \* TREHERBERT—57, Gwendoline-st. Lyc 2 30; 5 30  
 \* YSTRAD—Ystrad-rd. Lyc 11; 6 30  
 YSTRADGYNLAIS—Workman's Hall. 6

**\* Union of London Spiritualists.**

Hon. Sec.: MRS. MARY GORDON, 16, Ashworth-rd., Maida Vale, London, W.

- \* a Brixton—Stockwell Park-rd., Brixton-rd. Lyc 3; 6 30  
 Mrs. Clempson  
 \* a Camberwell—Surrey Masonic Hall, New-rd. 11, 6 30 [See advt.]  
 a Clapham—Adjoining Reform Club, St. Luke's-rd., High-st. Lyc 3; 11, 7 [See advt.]  
 Ealing—Clark's College Gymnasium, 50, Uxbridge-rd., Ealing Broadway. 7  
 \* a E.L.S.A.—Stratford Centre, Earlham Hall, Earlham Grove, Forest Gate, E. 6 30, Mr Sarfas  
 \* a Fulham—12, Lettice-st., Munster-rd. Lyc 3; 7  
 \* a Hackney—240a, Ashurst-rd. 6 30, Ald D J Davis & Mrs Brookman  
 \* a Kingston-on-Thames—Bishops' Hall, Thames-st. Lyc 3; 6 30  
 Lewisham—The Priory, 410, High-st. 6 30, Mrs A Jamrach  
 \* a Little Hford—Christian Spirituals., corner of Third Avenue, Church-rd., Manor Park. Lyc 3; 6 30, Miss Dalgreve  
 \* a Manor Park—Shrewsbury-rd., corner of Strone-rd. 11, Lyc & Healing; 7, Mr Matteson  
 \* a N.L.S.A.—Grove Dale Hall, Highgate, N. Lyc 3; 11 15, 7. [See advt. on front page]  
 a Plaistow—2, Braemar-rd., Barking-rd. Lyc 3; 6 30  
 Richmond—14, Parkshot, opposite Public Baths. 7  
 \* a S.L.S.M.—Lausanne Hall, Peckham. Lyc 3; 11 30, 7 [See advt. on front page]  
 a Southend—Crowstone Gym., North View Drive. 6 30  
 a Tottenham—The Chestnuts, 684, High-rd. Lyc 3; 7  
 \* a Woodwich & Plumstead—Perseverance Hall, Villars-rd., Plumstead. Lyc 3; 7 [See advt.]

**\* YORKSHIRE SPIRITUALIST COUNTY COUNCIL.**

Sec.: H. C. CAUGHTON, 34, St. Paul's-rd., Shipley.

**\* Dewsbury, Bradford & Kelghley District Committee.**

Hon. Sec.: F. LING, 5, Tichborne-rd., West Bowling, Bradford.

- \* BATLEY—2, Station-rd. Lyc 10, 14 5; 3, 6, Mrs Knight  
 a BATLEY CARR—CAR-ST. Lyc 10, 2; 6, Mr Doubleday  
 BIRSTALL—Railway Ter. 2 45, 6, Mrs Horsfield

**\* a BRADFORD—Milton Spiritualist Church, Carlisle-rd.**

Lyc 10 30; 3, 6 30, Mrs M A Stair  
 Bowling—Harker-st., Wakefield-rd. Lyc 10 30, 14 5; 3, 6 30

**\* a Otley-rd.—Lyc 10 30; 3, 6 30, Mrs Jowett**

Ripley-st., Manchester-rd.—Lyc 10 30, 14 5; 3, 6 30  
 Mrs Clough

**\* CLECKHEATON—Old Robin Rooms, Westgate.**

Lyc 10 30, 2; 3, 6  
 \* DEWSBURY—Bond-st. Lyc 10, 14 5; 3, 6, Mrs Fleming

**\* HECKMONDWICK—Tower-st. Lyc 10 30, 2; 3, 6**

\* KEIGHLEY—Heber-st. (RM) Lyc 10; 2 30, 6  
 \* LIVERSIDGE—Well-st. Lyc 2; 3, 6

**\* MORLEY—Cross Church-st. Lyc 14 5; 3, 6**

Queen-st.—3, 6, Mrs Playforth  
 OSSETT—Lyc 10, 14 5; 2 30, 6

**\* SALTARRE—Victoria Hall, Victoria-rd. (ent'ce Lock-**

wood-st.) Lyc 10 30, 14 5; 3, 6 30, Mrs Long  
 SKIPTON—Temperance Hall. 2 30, 6

**\* YEADON—Town Hall. 2 45, 6****\* Huddersfield & Halifax District Com'ttee**

Hon. Sec.: BEN TAYLOR, 107, Moorend-rd., Lockwood, Huddersfield.

**\* BRIGHOUSE—Commercial-st. (RM) Lyc 10; 2, 6 30**

\* a Martin-st.—(RM) Lyc 10, 2; 3, 6, Mr Wilson  
 ELLAND—James-st. Lyc 10, 14 5; 3, 6

**\* a HALIFAX—Raven-st., Queen's-rd. (RM) Lyc 10,**

1 30; 2 45, 6, Mrs J Greenwood  
 \* a St. Paul's—Alma-st. (RM) Lyc 10 30, 1 30; 2 45, 6

**\* HEBDEN BRIDGE—Hope Chambers, Hope-st. Lyc**

10 30, 14 5; 3, 6 30, W Edward  
 \* HUDDERSFIELD—Quarumby. Lyc 10 30, 2; 3, 6

**\* RAMSDEN-ST.—(RM) Lyc 10; 3, 6 30, Lyceum**

Open Sessions  
 \* MANSBURN—Lyc 10 30, 2; 3, 6

**\* a SLAITHWAITE—Laith-lane. Lyc 10 15, 14 5; 2 30, 6**

A Wilkinson  
 \* a SOWERBY BRIDGE—Hollins-ln. (RM) Lyc 9 45; 2, 6

**\* WEST VALE—nr. Tram terminus. 3, 6, Mrs Schofield****Leeds District Committee.**

Hon. Sec.: A. E. BERRY, 17, Thomas-st., Shipley.

**\* CASTLEFORD—Lower Oxford-st. Lyc 10 15; 3, 6**

Mrs Holdsworth  
 HERMSWORTH—South Moor-rd. 3, 6, Mrs Glenn

**\* a LEEDS—The National Spiritualists' Church, 67,**

Cookridge-st., next door to the Coliseum. (RM)  
 Lyc 2 15; 6 30, Mrs Thickett

**\* EASY-RD.—Lyc 2; 6 30, District Committee**

\* ARMLEY—Theaker-ln. (RM) Lyc 10, 2; 3 15, 6 30  
 Mrs Warburton

**\* NORMANTON—Assembly-st. Lyc 10 30; 3, 6 30, Mrs**

Beecroft  
 Queen-st.—3, 6 30, Mrs Cooper

**\* SOUTH ELMSALL—Moonhopp. 6 30**

\* a WAKEFIELD—Dixon's Yard, Kirkgate. Lyc 10, 14 5; 2 45, 6 30  
 \* a YORK—St. Saviourgate. Lyc 10 15; 2 45, 6 30, Miss McKay

**High Ousegate—Lyc 10 30; 3, 6 30****Sheffield District Committee.**

Hon. Sec.: J. DUNN, 51, Shirland-lane, Attercliffe.

**\* a BARNSLBY—George Yd. Lyc 2; 6 30**

\* a DONCASTER—83, Spring Gardens. 3, 6, Mrs Gropper  
 a Wood-st.—3, 6, Mrs Lang

**\* GOLDTHORPE—1, Main-st. 3, 6**

\* a MEXBOROUGH—Central Hall, West-st. Lyc 10, 2; 3, 6  
 \* a PARKGATE—Ashwood-rd. Lyc 10; 2 30, 6

**\* a ROTHERHAM—Percy-st., near Drill Hall. Lyc 10,**

1 30, 14 5; 3, 6 30, Hospital Sunday  
 \* a SHEFFIELD—Centre, Middle Class Schools, Paradise Sq. 7, Lyc 2 30; 11, 6 30, Mrs Dawson

**\* a ATTERCLIFFE—Bradford-st. (RM) Lyc 10, 2; 3 15, 6 30**

\* a HEeley—Temp'ce Hall, Bramhall-ln. Lyc 10, 2 30; 6 30  
 \* a WEST MELTON—Market Hall, Wath-on-Dearne. 3, 6 30

**\* a WOMBWELL—Melville-st. Lyc 2 30; 6****UNATTACHED SOCIETIES.**

- ABERDEEN—Music Hall Buildings. 11, 6 30  
 ASHTON-IN-MAKERFIELD—Princess-rd. 3, 6 30  
 BARNOLDSWICK—Lyc 10; 2 30, 6  
 BEDFORTH—Market Place. 2 45, 6  
 BURNLEY—Richard-st. Lyc 10; 3, 6 30  
 CARLISLE—16, West Walls. 2 30, 6 30  
 CHESTER-LE-STREET—Middle Chase. 6 30  
 CHORLEY—Fellay-st. 3, 6 15  
 CLAYTON-LE-MOORS—2 30  
 DAUBHILL (Bolton)—Spiritual Hall, Swan-ln. 3, 6 30  
 DONCASTER—Bentley, Council Schools. 3, 6  
 ECCLES—154, Trafford-rd. 3, 6 30  
 GLASGOW—Lauriston Asso. 45, Eglington-st. 12, 6 30  
 a Southern Asso.—Gordon Halls, 316, Paisley-rd., S.S. 11 30, 7  
 GOOLE—Victoria-st. 6 30  
 a GRIMSBY—Central Hall, Strand-st. Lyc 10 30; 3, 6 30  
 a HADFIELD—Albert-st., Station-rd. Lyc 10 30; 3, 6 30  
 a HOLLINWOOD—Byrom-st. Lyc 10 15; 3, 6 30  
 HULL—Day-st. Lyc 2 30; 6 30  
 Foresters' Hall—Charlotte-st. 6 30  
 KETTERING—Temperance Hall, Gold-st. 3, 6 30  
 a LEIGH—Market Buildings. Lyc 10 30; 3, 6 30  
 LINCOLN—Spiritualist Alliance, Oddfellows' Hall, Broadgate. 11, 3, 6 30  
 LIVERPOOL—Star of Hope, 75, Cockerill-st., Walton. 11, 2 45, 6 30  
 a LONDON—Brixton—Kosmon Church, Wiltshire-rd. 7  
 a Goodmayes—opposite G.E.R. Station. 7  
 London Spiritual Mission—13, Pembroke Place  
 Bayswater, W. (RM) [See advt. on front page]  
 a Marylebone Spiritualist Asso.—Steinway Hall, Lx. Seymour-st. W. [See advt. on front page]  
 a Stratford—Idmiston-rd., Forest-lane. Lyc 3; 6 30. [See advt.]  
 Wimbledon—Through passage between 4 and 5, Broadway. 6 30  
 a LOUGHBOROUGH—Swan-st. 3, 6 30, Mr Humphries  
 Mossley—Apsley House, Abney-rd. Lyc 10 30, 14 5; 3, 6 30  
 NOTTINGHAM—Bentick-rd. Board Schools, Radford. Lyc 10 30; 3, 6 30  
 OLDMAN—Beasley-st. Lyc 1 30; 3, 6 30  
 a Chadderton—Lyc 10; 2, 6 30  
 a Crompton—36a, Market-st., Shaw. 6  
 Mumps—Coronation-st. Lyc 10; 3, 6 30  
 PRESTON—10, Lawson-st. Lyc 10 30; 3, 6 30, Mrs Rishton  
 SADDLEBROUGH—Court-st., Uppermill. 3, 6 30  
 SCARBOROUGH—Literary Institute, Vernon Pl. 3, 6 30  
 SEACOMB & EGREMONT—Victoria Assembly Rooms. 3, 6 30  
 SEATON DELVAL—Miners' Hall. 5 30  
 SHEFFIELD—Stanforth-rd., Darnall. Lyc 10, 2; 3, 6 30  
 a Heeley—44, Gifford-rd. Lyc 10, 2 30; 6 30, Lyceum  
 Day, Open Session  
 a SOUTHPORT—Hawkehead Hall. 3, 6 30, A E Lappin  
 TORQUAY—Ellacombe Hall, Princes-rd. 6 30  
 a WALLASEY—128, King-st., Egremont. 11, 3, 6 30  
 WHITWORTH—Market-st. 2 30, 6  
 a WIDNES—St. Paul's Chambers, Victoria-rd. Lyc 1 45, 3, 6 30  
 WIGAN—84, Millgate. 3, 6 30  
 WINDHILL—Lyc 10 30, 1 30; 2 30, 6  
 WISBECH—Lecture Room, Public Hall 6 30

**OVERSEA SOCIETIES.**

- \* AUSTRALIA—Victoria Spiritualist Council.  
 SOUTH AFRICA—Johannesburg [Incorporated]. 7 30  
 Secretary's address, Box 4  
 \* CALGARY—First Spiritualist Society, 235, Eighth Avenue East, Calgary, Alberta, Canada.  
 TORONTO—Spiritual Society, 847, Dovercourt-rd.  
 Occidental Hall—corner of Queen-st. & Bathurst-st. 3, 7 30  
 \* WINNIPEG—First Spiritual Church, 371, Polson Av. Lyc 3; 7  
 Spiritual Research Church [Inc.]—Lipton-st.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,626—Vol. XXXII.

FRIDAY, JANUARY 10, 1919

PRICE TWOPENCE.

## Original Poetry.

### THE MINISTRY OF ANGELS

SOMEONE to love and to cheer you,  
Sweeten life's labour and strife,  
Someone to scatter sweet flowers  
To brighten the roadway of life.

Someone to help and to bless you  
After your earth's toil is o'er,  
Someone to hear you gladly  
To Heaven's Eternal Shore.

Someone to help swell the chorus  
Sung in glad welcome above,  
Someone to teach you divinely  
The immeasurable depth of Love.

This is the Ministry of Angels,  
Now scorned and rejected by earth;  
Hasten the day, Loving Father,  
When all men shall own its true worth.

—LUCY CHAPMAN KNIGHT.

## The Irish at the Gates of Death.

Michael Macdonagh.

IN Ireland the living are dominated by the dead to an extent unknown probably in other countries. It is a willing servitude, based upon two powerful sentiments—the constancy of Irish family affection, and their Catholic solicitude for the eternal welfare of those they love whose mortal existence has been brought to an end. Death, as the extinction of life, as a farewell forever to the warm precincts of the cheerful day, is not regarded as a matter of very great importance. No race faces death, whether on the battlefield or anywhere else, with more unconcern than the Irish, or, when lying on the bed of sickness, accepts with more resignation the doctor's pronouncement that there is no hope. They can pass into the eternal silence with a joke on their lips. I have heard a story of a dying Irishman who, when asked by the priest, in the course of the administration of the last religious rites, whether he was prepared to renounce the devil and all his works, exclaimed, "Oh, don't ask me to do that, your reverence. I am going to a strange country, and I don't want to make myself enemies."

If there is any concern in the mind of the dying, it arises from some uncertainty as to what may happen in that strange country, the other world. This feeling finds expression in the quaintest and most wayward fancies. Canon Sheehan, the author of "Luke Dolmage," and other novels of Irish life, who was a parish priest in county Cork, relates that an old farmer after receiving the last sacrament of extreme unction said to the priest: "I want you to say a word to rise me heart for me long journey, your reverence. Will the Man above have anything agin me in His books?" This dread simile was prompted by sad experiences of the land agent's office, arrears of rent, and the fear of being thrown out of house and home. "I'm sure," replied the priest, "Almighty God has pardoned you. You have made a good confession, and your life has been a holy and a pure one." "And did your reverence give me a clear resate?" asked the old farmer. Here was the land agent's office again. "I've given you absolution, my poor man," said the priest. The dying man was satisfied. "Thanks, your reverence," were his last words. Another story I have been told shows the droll fancies which the same thought assumes in the minds of relations. A farmer who was dying had occasional fits of coma, or profound torpor. The doctor advised the wife, when one of those attacks came on, just to moisten the lips of the patient with a little brandy. "Doctor, dear," cried the poor wife, with reproach in her voice, "is it to go into the presence of his Maker with the smell of spirits in his breath you'd be havin' him?" It is to the family that the visitation of death brings terrors and obligations. At first it has a crushing and stupefying effect by reason of the void it makes in the domestic circle, and, afterwards, it entails a lasting devotion to the memory of the loved one who has passed away. So long as a member of the family lives, the dead, in a sense, never dies in Ireland.

They survive in prayers that are said for them, morning and night, in the Mass on each anniversary of their death, the weeping and wailing over their graves, years upon years after they have been laid to rest. You rarely if ever hear among the peasantry the expression "dead and gone." Death is simply a passage from one life to another. What you do hear is, "She's in Heaven," "God sent for her," or "He's with God," telling of the life of the dead hereafter, of their eternal companionship with angels and saints.

The custom of "waking" the dead, with the drinking, smoking, and conversation of the large company of neighbours who assemble in the house of mourning, appears incongruous and repulsive to those who are unacquainted with its remote origin or the kindly and humane motives which underlie it. The wake is a very old institution. It existed among the Egyptians, the Greeks and the Romans. Shakespeare and Scott give instances of mediæval revels in honour of the dead. The custom survives in a different form, but with somewhat identical motives, among the Irish, almost alone of the ancient peoples.

"Waking" means, for one thing, "watching." The English way of leaving the corpse shut up in a room, all alone, would be most repellent to the Irish nature. It would be regarded as a desertion of the dead. The Irish keep close company with their dead until the very last moment of the burial. The body is clothed in a shroud made in imitation of the habits worn by certain Orders of Friars, and in the hands, crossed reverently on the breast is placed a crucifix. The walls near the bed are hung with clean white sheets on which are pinned bunches of flowers, laurel leaves and holy pictures. Lighted candles, seven in number, are placed on a table. They are symbolical of hopes and aspirations relating to the dead. That he or she has been cleansed of the seven deadly sins—pride, covetousness, lust, gluttony, anger, envy, and sloth; that he or she possessed the seven gifts of the Holy Ghost—wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord, and the seven principal virtues—faith, hope, charity, prudence, justice, fortitude, and temperance, and that the relatives joined their sorrow with the seven dolours of Our Blessed Lady—the prophecy of Simeon that a sword of sorrow should pierce her soul; the flight into Egypt; the loss of Jesus in the Temple; meeting Jesus with His Cross; the standing beneath the Cross; the receiving the Body of Jesus; and the burial of Jesus. The room is frequently sprinkled with holy water to banish any evil spirits that may be hovering round. All this is in part a survival of the public lying-in-state of the bodies of great personages, a ceremonial that, once rather common in Ireland, is now reserved for ecclesiastical dignitaries and national heroes.

The Irish people are at all times addicted to companionship, to association with their fellows, and the desire for it is strongest perhaps when death has visited them nearly. We know that we are mortal and ephemeral; that nothing is more certain than that death will come. Every day almost we are reminded that death is the common fate of all in reading our newspapers and meeting with funerals in the streets. Yet there is always an element of the terrible and incomprehensible in the sight of one that is near and dear to us, one, as we know from long experience, capable of the most loving thoughts and deeds in our regard, lying there inert, deaf to familiar voices, unconscious forever of the joys and tenderness of domestic life. A chill runs down one's spine, as though the icy coldness of death emanated from the remains and penetrated subtly into one's frame, and we seek for consolation and support in the sociability of the living. And the neighbours, ever quick in showing sympathy, crowd in to ease the sting of death, to cheer up the spirits of the bereaved, to distract them for a while from the crushing thought of their irreparable loss.

First entering the room where the corpse lies, the visitors kneel and say a prayer for the eternal salvation of the departed soul. Afterwards in the kitchen, snuff, pipes and tobacco, whisky and stout are served to the company. The dead person is in his house for the last time, and, as host for the last time, dispenses hospitality. What he would do, but can do no longer, those who love him best do for him. Memories of his kindness and good nature are revived by the neighbours. "'Tis he that had the bright smile and cheery word whenever you met him, and no matter what you might want of him, sure you had only to say the word to get it with a heart and a half." Stories are told by the elders, and politics discussed; forfeits may be played by the young of both sexes, or, more likely, riddles given for solution. But the Irish are most reverent in the presence

of sorrow and nothing unseemly is permitted in these efforts to give relief to the relatives from cares that weigh heavily on their spirits. Manifestations of grief are not entirely suppressed, but they are confined to the chamber of death. In some parts of Ireland it is believed that the soul of the dead person is detained on earth by tears and lamentations, and that not until the sorrow of the relations is appeased can it turn contentedly to face the eternal judgment. To a young widow who was sobbing by the death-bed of her husband, I heard the remonstrance addressed, "Don't be crying that way, asthore, or you'll keep him from his rest."

Here and there throughout the country where waking has been abused by excessive indulgence in drink, the authorities of the Catholic Church have tried to abolish it altogether. It is therefore not so common as it used to be, especially in the towns and the larger villages. Religious services have been substituted for the ancient observances. The body is removed from the house to the parish church, where it remains for the night in its coffin resting on a bier near to the high altar; and in the morning the Mass for the Dead is said before its removal for interment. There could hardly be a more notable example of the influence of the Church. The Irish are slow to adopt new ideas. They are among the most conservative people in the world in their adhesion to traditional habits and customs. Especially do they resent any innovation which touches their dead. It is their deep and reverential respect for the Church, rather than their instinct as to what is right and proper, that induces them to part from their dead for a night. They bow their heads in submission, but so heavy lies the immemorial past upon them that in their hearts they doubt whether in so doing they are quite loyal to their dead.

In the case of the keen (Gaelic caoine) or funeral lamentation—one of the eeriest death chants to be heard from the crushed heart of sorrowing humanity—the Irish also adhere to a custom held sacred by their remotest ancestors. It has come down to us from the Pagan era. Walker, in his "Historical Memories of the Irish Bards," says the object originally was to propitiate the gods by proclaiming the genealogy, rank, possessions, and virtues of the dead person. Spirits whose requiem was not thus sung were liable to be condemned eternally to a state of unrest. Geraldus Cambrensis, the Welsh writer who visited Ireland in the twelfth century, describes this funeral song or wail as it was practised in Christian times. Its purpose then was to sound the praises of the dead without regard to any supernatural or religious motive. The keeners, in the course of their chanting, put a number of questions, as if with a view to discovering why it was the person lamented had died. If a man, whether his wife was faithful to him, his sons dutiful, or good hunters or warriors? If a woman, whether her daughters were fair or chaste? If a young man, whether he had been crossed in love, or if the blue-eyed maidens had treated him with scorn? The keen of the twentieth century differs very little in form or spirit from the keen of the twelfth century. The cries of lamentation usually take the form of questions which are asked in a half-singing, half-reciting and sobbing voice. "Mo cushla machree (pulse of my heart), why did you die from me? Wasn't it you that was the best of husbands and fathers, giving joy to all that knew you, and wouldn't those that love you go through fire and water to save a hair of your head from being hurt?" The piercing wail of a mother for a favourite son is most heartrending to hear. "Ah, Michael, mo velle astore (my ten thousand treasures), sure your like was not to be found on all the broad acres of Ireland, and your death has cast a shadow on the country that no sun will ever disperse." In towns the keen is cried in the room where the corpse is being waked before the start of the funeral. In rural districts, where the journey to the graveyard is often long, the keen breaks out at intervals, and then the whole countryside rings with the weirdest lamentation.

[TO BE CONCLUDED.]

**ECCLES.**—A new Society has been formed at Eccles, near Manchester. The meetings are held at 154, Trafford-road, Eccles. Particulars will be found in the Platform Guide. See Unaffiliated List.

**Mrs. M. A. STAIR.**—We are pleased to learn from a short note received from Miss Stair that her mother is now much better, "and," Miss Stair continues, "we wish to thank all Societies and friends for their kind thoughts and sympathies extended to mother during her illness. She is hoping to take up her platform work with the New Year." On another page will be found Mrs. Stair's report of the National Collection for the F.O.B., taken during November last. We, with her host of friends, congratulate Mrs. Stair upon her recovery.

**WHY, why was I born a man, and yet see the sufferings of wretches I cannot relieve! . . . Poor houseless creatures, the world will give you reproaches, but will not give you relief. The slightest misfortunes of the great, the most imaginary unkindness of the rich, are aggravated with all the power of eloquence, and held up to engage our attention and sympathetic sorrow. The poor weep unheeded, persecuted by every subordinate species of tyranny, and every law which gives others security becomes an enemy to them.**—GORDON SMITH.

## The Riddle of the Bible.—V.

### THE TIME OF THE JUDGES—(CONTINUED.)

V. C. Desertis.

MOSES goes on to draw a contrast between Egypt and Canaan: Canaan is not, he says, like the land of Egypt "where thou sowedst thy seed and wateredst it with thy foot, as a garden of herbs," but a land of hills and valleys directly dependent on the rain from heaven. Egypt is flat and rainless, or nearly so. The water of the Nile is stored and led into canals, and from these canals into ditches, and from these again into shallow grips over the fields themselves. The peasant in irrigating the land makes with his foot a little dam of earth wherever he does not want the water to run, or opens a way to the channel where he does want it, in the same manner. In such a country the crops are quite independent of the rainfall. In Palestine there is only one large river, and the hills and valleys forbid irrigation on any extensive scale. The land drinks of the rain from heaven. And Moses tells them that if they are mindful of their great national duty this rain shall not fail them; and their dominion shall be from the forest of Lebanon to the southern desert, and from the sea to the Euphrates.

He goes on to foretell the future of the nation. Prophecy is a real gift of which many modern instances could be given, such as the very definite prophecy of the Mahdist revolt in 1896. In "Blackwood's Magazine" for August, 1910, Colonel Percy Machell, C.M.G., Inspector General of the Egyptian Coastguard Dept., said that at Tokar in 1892, five years before the battle of the Atbara and six years before that of Omdurman, some of the prophecies made fifteen years earlier by the Sheik Sid Hassan, revered throughout Egypt for his prophetic gift, were repeated to him. He had told the future of the revolt in great detail, and said that "after the final battle the plain of El-Kerreri would be strewn with skulls as thickly as it is covered with stones." All this was fulfilled to the letter, even the great fight of Sept. 2nd, 1898, came off exactly where predicted. In Deuteronomy there are enshrined two great prophecies. First, that of Deut. xviii. 15-19, which was fulfilled at the coming of Christ; and, second, that of the Dispersion, and the Restoration, which has been fulfilled in our own day. Neither could possibly have been written after the events.

A prophecy is often the declaration of a principle, and in such cases the prophet foresees disaster or blessing because he foresees their causes rather than the events themselves. The fulfilment of the prophecy of desolation came about, not once, but many times. It was fulfilled in B.C. 723, when Sargon, King of Babylon, besieged Samaria and carried off the pick of the ten Hebrew tribes captive. It was fulfilled again a hundred years later, when, in B.C. 605, Nebuchadnezzar carried captive the people of Judah. It was fulfilled again when in sorrow these people remembered their God as they wept over their lost opportunities by the waters of Babylon; and when, in B.C. 457, Cyrus restored the captives to their own land. It was fulfilled again in B.C. 175, when Antiochus took Jerusalem by storm and plundered the Temple. Yet once more when the Roman Titus destroyed the city, and scattered the Jews over the nations till the day of Restoration in this present year by General Allenby, whose name, pronounced by the Turks Allah-nbi, means The Promise of God. This prophecy was therefore not the foretelling of a specific event, but the declaration of an immutable principle.

It is fulfilled again and again, because it involves a principle, on nations which in their prosperity forsake God, and on individuals who forget Him; not by the omission of certain rites and ceremonies, but by forgetting the principle that God is the Source and Origin of all life, and therefore of the moral as well as of the physical evolution, putting some self-evolutionary theory in place of that, and thinking that we can make right or wrong by votes of majorities. Not that human remembering or forgetting can affect God in any way, but because the growth of the world is to be towards the better and not towards the worse; therefore, those who offend against its true evolution, those who rebel and undo, and quarrel and are selfish and false and unclean, must be weeded out by the failing national spirit, loss of valour, loss of hardihood, loss of intelligence, of wisdom and of counsel, which leave them a prey to the enemies they have provoked.

The legends of the conquest of Canaan need not detain us; they are just the same kind of fabulous triumphs which most nations record in legends like the Athurian cycle. That the conquest was much less complete than the book of Joshua would lead us to suppose is evident from the frequent mention of the tribes in later books; the Jebusites, for instance, continued to inhabit Jerusalem for 400 years after Joshua; till the time of David, in fact. The "kings" spoken of were just village sheiks, and the "wars" just raids against small towns and their districts. The Hebrews took these towns and did as the fierce Arab tribesmen did in Egypt not long ago, and as Zulus and other African savages do when they war against another tribe—they killed every living creature—not only the fighting men but all the women and all the children, and even the very animals in their wild lust for blood. I wish to draw these people

exactly as their records show them, not as if they were either righteous or refined. They were neither, but they had two great qualities which fitted them for their age-long mission—they were intelligent and they had an indomitable will.

The wars, too, are exaggerated—the men of Zabulon and Nephtali may have defeated Sisera's army with great slaughter, but we may take it that the saying that "there was not a man left" is just an Eastern exaggeration to glorify Deborah and Barak; battles do not fall out so. The defeated general took refuge in the tent of Jael, the Wife of Heber the Kenite. And, it is said, "there was peace between Jabin, King of Hazor, and the house of Heber the Kenite." It is a pathetic picture—Jabin's hitherto successful captain, battle-worn and weary, taking refuge with the wife of the man with whom his chief was at peace, welcomed and received with outward hospitality by Jael.

Why did she kill him? Perhaps because on thinking things over she saw that Jabin's day of power was done, and she wished to make friends with the victors in true Eastern fashion; perhaps because she feared her husband's jealousy. At the present day a man who should enter a woman's tent would be slain. Deborah made a song about the battle, exulting over the treachery of Jael—"The stars in their courses fought against Sisera," she sang and rejoiced. These were a primitive and cruel people; they had many centuries of suffering before them before they learned the lesson of generosity which the Greeks of the time of Homer knew. When the nurse Euryclia exulted over the deaths of the suitors of Penelope, the hero of Odysseus said, "Within thine own heart Euryclia rejoice, and be still, for it is an unholy thing to boast over slain men." The amazing thing is that the superstition of verbal inspiration should have led so many to assume that the acts of these people were praiseworthy because they are praised in the books of the Bible.

The period covered by the Judges extends over 420 years, according to Bible chronology, but the dates are very vague—the period of forty years occurs five times. Not long ago these books were considered historical, and it was supposed that exact dates could be discovered by comparison of different chapters. We know now that this is not so; the general outlines are probably true, but all detail is compressed. It seems clear that there were many of the original inhabitants left in the land—some in strong cities of their own, others mixed up with the Hebrews; that there was very little union between the Hebrew tribes, so that one or two might be at war without the others taking any part; that the rule of the Judges was very slight and quite unsystematic; the new Judge appearing from time to time among the tribal headmen and exercising authority based on his personal influence. The Judges had no means of enforcing obedience. That there was no regular government, every head of a family ruling his own household.

This corresponds to a definite stage in national development. It was so with our own Saxon and Norse ancestors. Every father of a family had full rights over his sons and daughters, extending even to life and death. A "king" or leader was elected for purposes of war, but laid down his authority in time of peace. The next stage is when the king is a permanent ruler; and, with his council, decides on laws, on war and peace, having authority over all the tribes of the infant nation. The next stage is that the Council elected by the people at large, which makes the laws, and the king has no authority apart from Parliament, or the nation elects a President, with kingly power, for a term of years. We shall see how the Hebrew nation went through somewhat similar changes.

It was quite natural under such circumstances that the law should fall into disuse except among the few families that were the salt of the nation. If the practice of the ceremonial law, the reading of the law, and the practise of the rites it enjoined had been general, that would have ensured every generation of children being well acquainted with the traditions of their nation. The omission of these produced the natural results—the people forgot their religion in time of prosperity, and only remembered it in times of trouble—trouble brought on by their own ill living. There are many indications of widespread wickedness and very great disorder (ch. xix., xx., xxi.) that every man carried his life in his hand, and that there was no justice for the weak. Though a few families kept the Hebrew traditions, many intermarried with the Canaanites, and adopted their customs; becoming not only no better, but necessarily worse, for the fault of one who rejects knowledge is greater than that of one who has not its light.

We shall not rightly understand the books unless we see that they were compiled to show that this period was one of falling away and degradation. There is more than one story of brutal crime, many hints of the gross coarse rites of Moloch and Baal, many stories of violence and bloodshed, as well as incidents of deliverance. Each of these is selected out of the happenings of many years as an instance, of the state of things prevailing. As a history of four centuries it is meagre in the extreme; to indicate the main lines of religious decadence and the consequences of the temporary loss of the chief Hebrew Idea—the Unity and the Righteousness of God—it is amply sufficient.

FRIENDSHIP cannot live save in freedom.

## S.N.U. Fund of Benevolence.

SIR,—In submitting the November report, I have pleasure in thanking all who have contributed. We are hoping to reach the sum of £200, and so make the 1918 collections a record. With grateful thanks to both Societies and friends.—Yours, etc.,  
MARY A. STAIR.

14, North-street, Keighley, Yorks.

INDIVIDUAL DONATIONS.—Sergeant Challinor, Driver Arrowsmith, and Gunner Turley, £1; A Friend, per Mr. Hey, 2s. 6d.; From a Few Well-wishers, £1; M. L. Copping, 2s. 6d.; per Mrs. Grainger, £1 6s. 6d.; Mrs. A. M. Severn, 5s.; Thanksgiving Offering from a Well-wisher, Battersea, £1; Mr. Ridley, 5s. Total, £5 1s. 6d.

SOCIETY CONTRIBUTIONS.—Huddersfield, Quarmby, 18s. Huddersfield, Quarmby, Lyceum, 2s.; Portsmouth Temple, £4; South Shields, £1 7s.; Belfast Association, £1; Cardiff First Society, £1 14s.; Newcastle, Heaton and Byker, £1 13s.; Macclesfield, £1; Millom, £2; Sale, £1 6s. 7d.; Rotherham, £1 16s.; London, Manor Park, 17s. 6d.; London, Manor Park, Lyceum, 5s. 6d.; Foleshill Thursday Afternoon Circle, £1; Woolwich and Plumstead, £2 3s.; London, Brixton Church, £1 15s.; Plymouth, Westwell-street, 10s.; Dairycoates, 10s.; Stockport Lyceum Church, £1 1s.; Mountain Ash, 10s.; Colne, 10s.; Accrington, Argyle-street, 10s.; East London Spiritualist Mission, Earham Hall, 10s.; Oldham, Elliott-street, £1; Newcastle, Rutherford-street, £1 6s.; Doncaster Spring Gardens, 14s.; Morley, Queen-street, 10s.; Woolwich and Plumstead Lyceum, £1; Stockton, Advance, 10s.; Crewe, £1 1s.; Nottingham, Evidence, £2 11s. 8d.; London, Tottenham, £1 17s. 6d.; London, Clapham, £1 10s.; Exeter, £1; Cardiff, Central, £1; Todmorden, 10s.; Abercynon, £1 3s.; Hucknall, 10s.; Lancaster, £1; Runcorn, 10s.; High Shields, South Eldon-street, 13s.; Nottingham, Progressive, 15s.; Southampton Church, £10; Southampton Lyceum, 5s.; Leicester, Silver-street, £2 11s. 2d.; Bolton, Bradford-street, £3; Reading, £6. Total, £73 3s. 5d. Already acknowledged, £97 5s. 1d. Grand Total, £170 8s. 6d.

## The S.N.U. Parliamentary Fund.

### WITCHCRAFT ACTS AMENDMENT.

SIR,—I have pleasure in forwarding list of subscriptions for November and December:—Amount brought forward, £1,049 18s. 0½d.; Nottingham Spiritualist Society, £3; per Mrs. M. Thompson, Accrington, proceeds of sale of organ, late Carter-street Spiritualist Society, £15; Wallasey Circle, 10s.; "Sunshine" Circle, Accrington, £1 1s.; Todmorden Spiritualist Church, £3 6s. 9d.; per Ramsden-street, Huddersfield: Mrs. Fountain, 5s.; Mrs. Jagger, 5s.; Mr. and Mrs. Kemp, 10s.;—£1;—Excelsior Spiritualist Society, Dundee, £1 1s.; Moorthorpe Spiritualist Society, £1; Hirst Spiritualist Society, £2; total, £1,077 16s. 9½d.—Yours, etc.,  
THOS. H. WRIGHT, Hon. Treas.

10, Victoria Avenue, Sowerby Bridge, Yorks.

## "The Two Worlds" (Advertisements Loss) Compensation Fund.

	£	s.	d.
Previously acknowledged .....	53	11	8
Union of London Spiritualists, per Mr. Charles J. Williams, Hon. Treasurer .....	0	10	6
	£54	2	2

He who thinks twice before he speaks increases the worth of his words twenty times.

WARWICK.—Last month the newly-formed Society in Warwick opened its work in the Oddfellows' Hall. The Rev. S. T. Pagesmith (Unitarian minister) presided. Mrs. Cannon (who is a native of Warwick) gave phenomena. There was a good audience. The Society has decided to affiliate with the S.N.U.

IN ACKNOWLEDGMENT.—The following reports came to hand last week, in spite of the announcement that none would be used; Barrow-in-Furness, Bedworth, Birmingham (Aston and Small Heath), Bristol (Thomas-street), Liverpool (Daulby Hall), Loughboro', London (Croydon, Ealing, Hackney, Little Ilford, Manor Park, Marylebone, Peckham, E.L.S.A.), Northampton, Pontypriid, Portsmouth (Somers-road and Temple), Rotherham, Saltaire, Swadlincote, Sutton-in-Ashfield, Thurnscoe, Wisbech, and York (St. Saviourgate).

We draw attention to an announcement in our advertisement columns of the first of a series of three meetings which have been arranged to be held in the Chiswick Town Hall, London, W., on the 13th inst., for propaganda work in connection with Spiritualism and Parliament. The Honorary Secretary of the Committee is Mr. J. H. Kent, of 16, Oxford-road, Gunnersbury, London, W., who will supply any further particulars required.



(Founded November 18th, 1887.)

# THE TWO WORLDS

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FRIDAY, JANUARY 10, 1919.

## Current Topics.

### An Echo of the Past.

THE "Progressive Thinker" is good to quote a short reference which appeared in this journal regarding the Ambulance Cars provided by our Chicago contemporaries. My American friends did nobly in this matter. Recently "Mr. Topics" received a visit from repatriated prisoner of war, Mr. J. W. Patterson, Q.A.M., 2nd City (Pals) Battalion, 17th Manchester, who had been for three years a prisoner of war in S.E. Prussia. He endured much suffering, and narrated some heartbreaking incidents connected with the cruel treatment of British prisoners by their German guards. He says he hopes neither he nor others may ever again be called to pass through such awful experiences. Mr. Patterson was second air mechanic. He has promised to send a short letter for our readers detailing a few of his psychic experiences. "Mr. Topics" was greatly interested to learn that Mr. Patterson had seen three of THE TWO WORLDS ambulance cars on the field.

### A Church of England Vicar.

My friend, Mr. Thos. Brown, of Kingston Hill, Surrey, sends me a cutting from a local Parish Magazine, which is appended to this "Topic." Mr. Brown says, "I am sending you a very interesting cutting from the Monthly Letter of the new Vicar of Kingston to his flock. It is really the first time I have read of a Church of England Vicar holding up the knowledge of a Spiritualist as a pattern to his followers. Surely it is a sign of the times." The Vicar is the Rev. A. R. F. Hyslop, and this is what he wrote: "The war has brought home to many anxious and wounded hearts the reality of that other world into which so many of our dear ones have been suddenly and violently withdrawn. We no longer doubt the need or the usefulness, or the rightness, of praying for our dead. The Sacrament of the Holy Communion has become overwhelmingly real as the divinely appointed means by which we may stretch our hands 'to the further shore,' and get into touch through our blessed Lord with those we have loved and lost. A soldier—a Spiritualist—whom I prepared for Confirmation last year, said to me 'The only difference I can see between us is that you believe in the Communion of Saints. I know it's true.' The Christian ought to be no less certain about this cardinal point of his faith than the Spiritualist." It shows that our facts are making their impression even on the minds of clergymen and ministers. It must also be still held in mind that in accepting the reality of communion with the "dead" that does not necessarily mean an acceptance of the logical results as appreciated by broad-minded and liberal-thinking Spiritualists. "Mr. Topics" is glad to note the changed tone of expression in the above extract, which reads wonderfully different to what was written fifty years ago.

### A Sunday Newspaper.

A FRIENDLY correspondent sent "Mr. Topics" a copy of a local Sunday newspaper, in which was printed a characteristic effusion from Sir Bryan Donkin, who was associated with Dr. Ray Barker in the Slade imbroglio of nearly forty years ago. Sir Bryan had nothing new to say, and simply re-presented all the arguments of the past as used against our Movement. As usual, it was difficult to induce the Editor of the "Chronicle" to insert a reply, but he was finally compelled to do so by that sterling champion of reform and freedom, Mr. Walter Jones, of Stourbridge, who

wrote a letter which the "Sunday Chronicle" consented to print. The following letter to me will explain the situation, and introduce the reply to Sir Bryan, as printed in the "Sunday Chronicle" for the last Sunday of 1918. It is reproduced in full, and reads—"DEAR 'MR. TOPICS,'—Sir Bryan Donkin made a gross attack on Spiritualism, and on Sir Oliver Lodge and Sir Conan Doyle, in a letter of 900 words. I replied with 720 words, and the Editor declined to print because of its length. I reduced it to 334 words (enclosed herewith), and told him that if not inserted on Dec. 22nd or 29th, the whole of the correspondence would be published in 'Light' or THE TWO WORLDS. If you wish to see the correspondence it is at your service. All good wishes for 1919, with the best of health to enjoy it.—Yours fraternally, WALTER JONES."

### TALKS WITH THE DEAD.

SIR,—The article on the above subject by Sir Bryan Donkin in your issue of December 15 contains so many wild and reckless assertions without adducing the slightest particle of proof that they cannot be permitted to pass unchallenged. Let me say at the outset that I hold no brief for Spiritualists nor am I connected with any Spiritualist organisation. I write simply as a seeker after truth, and a lover of fair play. What are the charges made by Sir Bryan Donkin? Briefly they are:—

1. "That the doctrines of Spiritualism are based upon wholly unproved assertion."
2. "That the New Revelation is the Spiritualism invented in America—witchcraft, an ignorant and debasing superstition."
3. "That these spirit manifestations are harmful to many who consult so-called mediums, and that medical practitioners have numerous cases of insanity requiring care in lunatic asylums, occasioned by frequent visits to seance rooms."

On the question of insanity a doctor of medicine should be able to speak with authority; nevertheless, I put my opinion against his and ask for proof; in my capacity as a J.P. I have had to certify many cases of lunacy and cannot call to mind a single case due to Spiritualism or to visiting the seance room; and if Sir Bryan will prove to the satisfaction of the Editor of the "Sunday Chronicle" that the percentage of cases of lunacy due to Spiritualism is heavier than that due to religious mania in the Anglican Church, Roman Catholics, Nonconformists, or Salvation Army, I will pay £100 to any charity he may select.

Further, if he will subscribe £500 towards the expenses and will name one or two scientists, I will pay an equal amount and select one or two others to work in connection with the Society for Psychical Research to investigate this subject, and to expose and punish anyone who may be found guilty of fraud.

The Uplands, Stourbridge.

WALTER JONES.

### A Remarkable Book.

On page 13 will be found a review of a book entitled "Materialisation Phenomena," which has created no small stir among readers on the Continent and in Great Britain. The author of the book certainly has the courage of his opinions, and the medium was particularly amenable to the rigid system of testings resorted to. The book contains numerous illustrations, which "Mr. Topics" examined with a lively interest. An irrepressible friend suggested that the name of the author should be anglicised into Dr. Shrink-at-Nothing. Just how far such works really help the cause of psychic research is a question, yet the methods pursued certainly show that there is much in psychical phenomena that appeals to hard-headed men of science. It in a sense will stabilise the opinions of many sceptics that here is something that is real which he can handle rationally. The firmer the foundations, the more enduring the edifice and the need of the world in this matter, that for the satisfaction of the heart it is not unwise to meet the demands of the head. The author of the book is Dr. Freiherr Von Schrenck-Notzing.

### "The Riddle of the Bible."

THE series of articles now being contributed by Mr. V. C. Desertis, on the subject shown at the side of the "Topic" are creating widespread interest among our readers, who, in many cases, express their pleasure at the wide knowledge of the subject disclosed in each instalment. "Mr. Topics" is pleased to say that four more instalments are in hand, and will be printed in due course. Not a few of our critical readers find much that is put in a quite fresh light before their mental eyes. The instalment published last week was much commended. That appearing this week will find equal favour.

### An Apologia.

"MR. TOPICS" apologises! It was his intention to say a few words to his host of friends last week. But his space was better used by the hard-working President of the Spiritualists' National Union, Mr. Ernest W. Oaten, whose "New Year Message" has been heartily commended by many readers, to judge by the comments in many letters received since the contribution appeared. Mr. Oaten succeeded to the Presidency at a by no means auspicious time. Funds



were running short, the war was paralysing all efforts, and it needed some courage to take up the position under the then existing circumstances. However, taking his courage in his hands, he accepted his place, and it is generally conceded that he has well and worthily justified the confidence and trust reposed in him. He has been worthily supported by the General Secretary, Mr. Hanson G. Hey, who, though not at all in a robust state of health, has spared no effort to accomplish the arduous duties of his position. The various other officers and special committees carry out their duties in a manner which is commendable in purpose and spirit. "Mr. Topics" most cordially sends them all his wishes for a successful year's work.

### A Remarkable Book.

#### "MATERIALISATION PHENOMENA," by Dr. FREIHERR VON SCHRENCK-NOTZING.

THIS book of 523 pages, which was published in 1914 by Ernst Reinhardt, Munich, has so far not received the attention in the English Spiritualist press which such a careful and scientific work of research would seem to justify. The reasons for this are manifold. In the first instance, the book is written entirely in German, and in such an involved German style that none but those thoroughly versed in that language can readily follow the author's text. Secondly, during the last four years most of us have had probably a certain aversion in reading any German literature; and thirdly, many Spiritualists would lose patience with a man who apparently gets excellent proof of spirit existence, yet refuses to accept that explanation; nay, he even ridicules their attitude.

In spite of the author's anti-spiritistic attitude, he has done a very great service to our Cause. In the first instance, he has produced a book of painstaking evidence that is bound to convince the majority of his readers of spirit existence, and of one of their many means of communion with this world of ours. Secondly, his book will act on Spiritualists as a corrective as regards the too ready credulity of many of them. It will spur investigators on to eliminating all possibility of trickery, and train them to be more careful in recording their experiences. Just because the book is against the doctrines of Spiritualism it will command a better reception among the many scientists of this material age, and many of these will, after careful study of the book, reach the conviction that Dr. Schrenck has unconsciously made out an excellent case in favour of Spiritualism, so strong is the material which this learned medical man has put before us.

The author, who has had 25 years' experience in psychical investigation, says that he "has undertaken the publication of four years' observation on the medium, Eva C., not without hesitation, because all results hitherto obtained of mediumistic phenomena do not yet suffice in spite of their continuity, and in spite of the independent agreement, and in spite of the high reputation of the experimentators, who vouch for the correctness of the established facts with their names to satisfy the requirements of the exacting methods of natural science. The occupation with 'spiritistic experiments' which are to this day discredited brings with itself certain disadvantages for the investigator. Not only is it the custom to deny him the possession of power of observation, critical discernment, and bona fides, but also to brand him with the reproach of charlatanism and ridicule, as it was done with regard to the late anthropologist, Lombroso; and moreover such investigators also run the risk of being branded as not being quite normal in mind, or perhaps even deranged, as was maintained of the astronomer Zollner and the English physicist, Crookes." As the author finally found out, some kind friends engaged a special staff of detectives to follow the medium and her guardian; they managed to obtain by unfair means possession of the photographic plates which the author had entrusted to a photographer, yet after eight months of detective work, not a single proof of fraud has been brought to light, and it must be assumed that clever detectives would not experience great difficulties in tracing the suppliers of masks, hands, and full figures, veils, gauzes, full portrait sketches, etc. (Schrenck maintains in his preface that even without detectives it has been possible to find out the suppliers of apports which Mr. Charles Bailey produces in Australia.)

The principal means of registering the phenomena obtained was by photographic cameras, the investigators starting with a single one, and in the fourth year as many as nine cameras were directed upon the medium, of which several were stereoscopic. Efforts to take a cinema film photograph did not succeed with the medium Eva C., but the author managed to take a film photograph of the materialised forms of another medium, which shows distinctly the appearing and the vanishing of the plastic matter.

The medium whose materialisations are principally recorded in this book lived for the greater part of the four years under the same roof as her guardian, Madame J. Alexandre Bisson, the principal co-investigator of Dr. Schrenck-Notzing, in whom she had the fullest confidence, and this lady published also in 1914 a book in French,

entitled "Les Phenomenes dits de Materialisation" (published by Librairie Felix Alcan, 108, Boulevard St. Germain, Paris), and the two publications fully confirm each other. They both contain the identical photographic illustrations, though it seems to the reviewer that those of Dr. Schrenck's book are somewhat clearer.

The medium was gradually trained to accustom herself to strict scientific conditions; before and after each of the many sittings the medium was carefully examined. This examination consisted in feeling all over her body, in examining by medical men of all the apertures of her body; in the early stages a net was hung up in front of the cabinet to prevent any of the observers from handing to the medium any objects which might have been used by her in building up the forms, a sort of gymnastic costume was worn in most of the seances by the medium, and finally when she became fully cognisant of the importance of strict scientific conditions, the medium stripped herself absolutely naked, and under these conditions the best full forms were obtained. The light was gradually increased, and finally as much as 100 candle power was used, and the investigators and even the medium used a white electric flashlight. Hardly a photograph is recorded on which we do not see the medium and the materialised form on the same plate. To satisfy some doubting observers bilberry juice was given to the medium an hour or two before the seance, but the forms were not dyed.

Fifty-four per cent. of the sittings proved without result; the investigators limited themselves to the study of materialisations.

The medium was evidently a Spiritualist, who knew that such practices as formation of chain by linking up hands, singing and music were additional help, but the investigators gradually trained their medium to do without the "theatrical adjuncts of the spiritistic seance room." Still the medium persisted to speak to the entities, and frequently obtained from them answers which Dr. Schrenck and especially Madame Bisson affirm were beyond her normal knowledge. On one occasion there was a defect in the electric light installation, and Dr. Schrenck, although well accustomed to deal with electric apparatus, could not detect the fault, when the medium indicated to him what was wrong, and enabled him to put the matter right. The husband of Madame Bisson materialised several times, and his wife had no hesitation in recognising him; also Dr. Schrenck agrees to a strong similarity, and cannot account for the conversation which this form had with Madame Bisson on the very topic which husband and wife had the day of his passing in the beyond. A cousin of Madame Bisson materialised, and was recognised from the various photographs by his mother, whose letter, stating that the photo is her son, and that it guarantees her his survival, is published.

The illustrations show how in the first seances the plastic matter oozed out of the body from different parts, formed first flat objects, often hands, which look like white gloves, and gradually arms, whole faces, and finally whole figures. There are microscopical photographs of the materialised skin and of the real hair of the medium and of the materialised persons. Very strange are the forms that seem to be made on sheets of paper, that have an appearance as if the paper groundwork had been folded several times; the only explanation one may venture to make is that these are perhaps reproductions by spirit-artists. Many of the photographs remind one of the Crewe photographs, for which we have not yet a satisfactory explanation. The probability suggests itself that we have to deal in these with a very similar phenomenon. It will be remembered by many that the Crewe "extras" are at times much smaller than the faces of the sitter, and appear out of perspective. We see in the illustrations of Schrenck-Notzing that several of the materialised faces are much smaller than the face of the medium, though they are attached to her face. Further, in some of the Crewe photographs the "extras" are very large, and have traces of artistic shading, the whole being on a kind of paper, the edges of which are traceable. This again reminds one of the similarity between the two phenomena.

It seems that there are two distinct kinds of materialisations recorded by Schrenck, one a "bas-relief" and the other a full plastic form. In the many instances of the former errors in the shaping of these forms are distinctly visible, and are pointed out with skill by the author. The full plastic forms do not show any traces of defects of this kind. In connection with the remarks made as to the similarity of the Crewe phenomena and those of Eva C., it may interest some of the readers to know that the writer had by two clairvoyants a description given of a white doughy matter pouring out of Mr. Hope, and all the sitters to a lesser degree, which seems to correspond to the description used by Dr. Schrenck, and also to the illustrations in his book. Schrenck says that this matter "oozes out of the medium's body like paint out of a leaden tube," whilst my clairvoyant friends described the matter at Crewe as oozing out like out of a grid.

Schrenck says: "The reality of a phantom appearance which moved about in the cabinet independently of the medium, who was quite naked, brought about through mediumistic activity, seems proven, all the more as more stringent methods of experimentation could not very well

be invented. Altogether in the whole literature of occultism, as far as it can be taken seriously, no records of observation of teleplastic projections with simultaneously visible naked medium are to be found."

Even if the author had achieved nothing else but that, he would deserve full credit of the Spiritualistic community, who will readily forgive him his sarcastic references to their doctrine.—A. S. P.

## Peace to Bring About Great Social Changes.

Theo. Flammér.

[CONCLUDED FROM LAST WEEK.]

### THE EVANGELICAL CHURCHES.

The Evangelical churches are making great preparations for the new day, and believe they will have a great deal to do with bringing it about. There are two great alliances; one in Boston, called "The Federal Council of Churches of Christ," and one with headquarters in New York, whose title I have not at hand. They desire, as I understand it, to revitalise the Christian churches by infusing the spirit of Christ anew, to the end that a lasting peace may be established after the war is over. It is believed that the true magnitude of the horrors of this war will not be known until after it is over. Much is of necessity suppressed, and surely what we do get is bad enough. But these good Christians believe (and who would not agree with them) that when the true awfulness of this war shall become known, the idea of any more wars cannot be tolerated.

The churches, by co-operating, truly have a grand opportunity to revive the teachings of Jesus Christ, in their full spiritual sense, through which they may become potent factors in aiding to form the "World Peace," and all the international treaties and agreements that will come up, as well as in all the questions of an economic nature that will arise after the war, and animated by the Christ principle, can influence legislation to the end that a better moral and a healthier condition may exist and war be no more. Truly a laudable work; but have they the right tools, the proper equipment; and will they employ the right means to consummate their plans?

It might well be asked, with a record of almost two thousand years filled with wars and culminating in the greatest war history records, what guarantee does Christianity offer that she is fitted to take the leadership of mankind and guide it into paths of peace and happiness? And let me say that this question has not yet been satisfactorily answered. You may say "the teachings of Christ are simple; we will inculcate them anew." Yes, but they have been preached these last nineteen hundred years, and what has been the result? Then you may say, "But man is in a more advanced state, and with the great and bitter experience of this war behind him, this doctrine of love will now take root." Perhaps so. But there is something else.

I have called attention to the fact, above, that the influence of financiers, jealous of their power, pervades every department of life. It invaded the Church as far back as the fourth century. Then was the seed of corruption planted. Christianity must get rid of that. It favours the "letter" but chloroforms the "spirit." In the day now drawing to a close the letter came first and the spirit came after; and there must be no compromise, for if you are preaching Christ you will first quote Matthew vi. 33 "But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you," and second, Luke xvi. 13: "No servant can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Now, this latter injunction is absolutely true; you cannot get away from it. That is what has been the trouble. The church made concessions to wealth and worldliness, and the spirit has fled. The danger is that it will start out along the same lines as before. If it does, the result will be the same as before, for Jesus says distinctly it cannot be done. If Christianity wants to be a power in the New Era she must sincerely covet spiritual gifts, and such as are graciously bestowed by the Holy Spirit must be gratefully and fearlessly exercised, and never abandoned to please some over-respectable members or clique of the church, because that would be denying the spirit, and is infidelity toward Jesus Christ; it is serving mammon.

In order to show that these are not merely my personal opinions, but that in the hearts and minds of humanity to-day there is a crying demand for more knowledge of the spirit, I will quote from a few writers who voice this sentiment. An article from the pen of P. Gavan Duffy, S.D.C., entitled "War and Spiritual Honesty," appears in the August "Century" (1918), from which I quote as follows:—

"It is clear to the reflective mind that Christianity has not yet awakened to the fact that its appeal to a disturbed world can chiefly and only in its power to produce out of itself its own distinctive contribution which will tell of the power of another world applied to this. One searches pastoral letters, and ecclesiastical pronouncements in vain for the recognition of any such fact."

And again:—

"But certain it is that when the brave sons of the nation return home, it is not likely they will be attracted, after their taste of venture and their full measure of self-denial, by the ventureless, unromantic call of religion that has so woefully lost the secrets of spiritual power as to be obliged to transfer its promise of readjustment of human ills to the world we shall know only after death."

Another article in the Sept. 18th number of "Harper's Magazine," written by Nin-Larry Duryca, shows how the Holy Spirit is abroad sinking into the hearts of men, and particularly on those bloodstained battlefields of Europe. It is this spiritual awakening that demands the necessary food which Christianity has permitted herself to be deprived of, and which she must again acquire if she expects to be a factor in the New Era. I am, of course, merely quoting an extract from the article.

The article is entitled "The Soul of Fighting France," or "Religion and Superstition in War." Meeting a Poilu sitting near a newly-made grave where they had just buried one of his comrades in arms, he delivered himself of the following soliloquy:—

"Madame, never believe that such as he are dead. No, they live, and not far away among the clouds, but here, close to us, part of us. Their souls mingle with our souls, lending them added strength. With each battalion of living men there is another battalion of souls which lead to victory."

"Our dead remain with us, making us greater than our natural selves. How do I know? Ah, men learn strange things on battlefields. Does not every man know that the battle of the Marne was won by the dead?"

That is what is stirring in the hearts of men to-day: The Dead, so-called. There are no dead; all are living, embodied and disembodied, and this war is doing more to bring this truth home to the consciences of men than all the preaching in the past has done. As Mr. Duffy truly says, "The appeal of Christianity lies chiefly in its ability to tell of the power of another world applied to this."

Christianity can do this if she will seek the gifts of the spirit. Jesus said, "And these signs shall follow them that believe." Is there a church to-day that has the signs by which to prove that Christ is with it? And yet the "signs" are manifested by the spirit world on every hand, by ministering spirits through chosen instruments; but the door of the church is closed against them. Will she open the door, and by the "signs" prove that she believes in Christ? I am afraid not.

I am afraid that the Church cannot be trusted to adopt these reforms and become as spiritual as the early Christians were. There were too many among them, even to-day, imbued with the old theological and creed-bound spirit. Only to-day I read in "The Progressive Thinker" of Sept. 21st, 1918, an article by R. A. Dague, entitled "Church versus Working People," from which I quote as follows:—

"Associated Press dispatches say that the Presbyterians at Atlantic City, N.J., passed stringent resolutions against playing golf and indulging in amusements on Sunday. The Rev. James DeVitt Andrews opposed the resolutions. He said: 'A hundred years ago men would have disapproved of Sunday trains. To-day they are considered a necessity. Does the General Assembly of 1916 want to stand on record as disapproving of all sorts of Sunday games? To-day there are many young men who have no opportunity to recuperate their health except on the Sabbath. I know you are against it, but the prohibition of all games or sports is not a thing to advance our cause at this time.'"

The Methodists are just as ancient. From the same article by Mr. Dague we read that at the general conference of the Methodist Church, held at Saratoga, N.Y., an effort was made to repeal that article of the discipline which forbids members from playing cards, dancing, and attending theatres. The motion to repeal was defeated by a vote of 113 to 43. And again: Henry F. Ward, head of the Methodist Social Federation of the Rock River Conference, requested the general assembly to pass resolutions expressing their sympathy and friendship for organised working people, but he met bitter opposition. After a forceful speech Mr. Ward's resolution was defeated by a vote of 280 for it to 448 against.

Then look at the ridiculous and bigoted stand of the Y.M.C.A. against the Unitarians. Because of application of an ancient rule that no one could be made a secretary of that organisation unless he be a member of a particular group of churches known as evangelical, they refuse to co-operate with the Unitarians in Red Cross work. The Unitarians were serving the Master, and these people had the presumption to reject their Christian Co-operation. Finally the National War Committee of the Unitarian Church has reached an understanding with the Y.M.C.A. which was mutually satisfactory, under which Unitarians desiring to go into Y.M.C.A. work in France are accepted under the title of "associate secretary." And so Christ's work will be accepted by these censors, even if it does come through the hands of Unitarians. To use a vulgar expression, if I may be permitted, "It's the limit!"—THE PROGRESSIVE THINKER.

SOME men are preparing for a prosperous eternity by laying up treasure in heaven at the rate of a nickel a week.

## "A Problem Story."

Lucy Chapman Knight.

### CHAPTER III.

AGAIN Eva shook her head, and said, "Well, Mr. Gordon, to so old a friend I will be candid and honest. They were glad to be rid of us; plotted, planned, and schemed in the most unscrupulous manner, making the conditions of membership so unbearable that we had no alternative but to clear out, much the same things happening as in your own church seven years ago. It is, of course, driving all honest, spiritually minded men and women from the community. Self reigns supreme, universal brotherhood is an empty creed, quite ignored, so eager are they to be first and foremost in the Movement."

"Thank you, dear, I treasure and will not violate your confidence. I know what this has cost you. But I cannot say truthfully that I am sorry, for now you have learned that the same conditions exist in every community, no matter how high sounding are their professed ideals. You will speedily return to us, take up your old work, and teach as much as you like the wonderful truths of angel ministry, and encourage our teachers to do likewise."

"Only, dear," said he teasingly, feeling sure of his old influence over her returning, "we will have the white-robed throng. We are too orthodox as yet to have our angels described to us wearing their old earth clothes."

"All right, Mr. Gordon," laughed Eva good-naturedly, "but that is unfair, all the same. I have explained so many times that they only appear to the eye of the seer in earth garb, impressing on the clairvoyant how they appeared whilst upon the earth. How else could they be recognised?"

"If they were described in their spirit robes it would be difficult for earth's children to realise the wondrous truths of an after-life in a world as real and as substantial as this. And although you laugh and ridicule much that a clairvoyant sees and says, yet it is those oft-times seemingly absurd little homely descriptions that make the recognition a certainty and prove identity without a doubt."

The maid entering with the tea-tray created a diversion, and as Eva daintily poured tea she tactfully led the old gentleman into the realms of astronomy, his most beloved study, in which he excelled.

The time passed to both teacher and interested scholar all too quickly, and in spite of a pressing invitation to dine, he had to decline. As he rose regretfully to take his departure, he was not altogether satisfied regarding the results of his visit, which in this instance had been made by the special request of the deacons of his church. Holding Eva's hand tenderly in both of his for a moment, he said, "Do not decide hastily, dear. Make it a matter of prayer," then with a smiling farewell and a "God bless you," he wended his way homeward.

Eva, feeling much brighter and cheered by the loving old Pastor's visit, danced upstairs to change her gown ere Walter arrived home.

These evenings spent alone in the sanctity of their home were ideal, for it was the especial night of the week set apart for communion with the dear ones from the Great Beyond.

Slipping quickly into a simple gown of white, with the luxurious locks carefully but beautifully dressed, she awaited the coming of her husband lover with as joyful an expectancy as ever she had experienced in the happy days of old when he first wooed and won the precious love of her girlish heart. That love had but grown stronger and deeper with the passing years.

Soon he was with her, as lover-like as the heart of any happy wife could desire, a picture of strong, clean, healthy manhood, his blue eyes flashing mischievously into the still serious brown ones raised adoringly to his as he held her lovingly in his arms.

"Been good, sweetheart, and not too busy? Is the wonderful story winging its way to the weary editor? What's the trouble, darling, the brown eyes have a suspicion of April weather lurking in their depths."

"Silly boy," she retorted, laughing happily back at him, and nestling still closer in his arms. "The poor Editor does not need your pity. The wonderful story is not even commenced, and I am afraid I have been lazily day dreaming. If Mr. Gordon had not called and disturbed me it is possible you may have had to search cloudland for me now."

"But he took me above the clouds, wandered among the stars, had a glimpse of Mars, Jupiter, Venus, Neptune, and was just trying to get a glimpse of Saturn, when we realised my Lord Walter would soon be returning, so reluctantly we also turned earthwards to greet him."

"Old Mr. Gordon here to-day!" said Walter in surprise. "Could he not have stayed to dinner? It is months since I have seen him."

"He could not stay, dear. He had an important meeting at eight, but left you ever such a lot of nice messages; but, dear, you must be hungry? Dinner will soon be served, and you know cook. I, of course, cannot escape her wrath like you, if we let dinner spoil. Remember, I have to interview her in the morning. Now, if you really value your wife, hurry."

After a pleasant dinner hour and a short chat regarding the Pastor's visit, they returned to the cosy little sitting-

room, and, drawing the comfortable easy-chairs to the fire-side, sat in the glow of the fire-light. Eva had purposely refrained from telling Walter of her grief and despair, knowing the troublous time he was bravely passing through himself, and knowing, too, how deeply he also took to heart these same matters.

In a few minutes his breathing changed to the deep yet regular breathing of a heavy sleeper, and Eva, glancing up at him, saw that he had passed into his accustomed state at these sittings of deep trance. Quietly she sat and waited, tense and longing for one of the dear ones to come and speak through him, as they usually did, knowing how wisely they could advise, comfort, and smooth away her fears and difficulties, and hoping that they would tell her that her despair and fear of failure was only a passing cloud, that presently she would succeed if only she grew not weary in well-doing.

But although she waited patiently for thirty minutes, sometimes softly singing the hymns beloved by the spirit friends, no one attempted to use the medium. The clock had struck the half-hour, and was steadily nearing the next quarter chime, when she realised almost sick with disappointment, that to-night of all nights, when her need was so great, they had failed her.

Walter opened his eyes with difficulty, looked at her dazedly, then as he became more normal, smiled at her in his own sweet way, as he asked, "Had a good time, darling, and who has been through?"

"Nobody has used you this evening, dear," Eva replied sadly, "and I did so hope one of your guides would have spoken to me this evening."

"I am not altogether surprised," said Walter. "I have had quite a strange experience. I have been seeing such strange things, that as yet I cannot quite understand. Yet I feel sure that my visions were symbolical, that the pictures shown me held some deeper meaning than I could for the moment grasp. I will try to tell you about them, darling, for you were practically the central figure in them all. It seems as though I have been looking at a series of pictures, and yet been a living part of them."

"First, I saw Guide 'Ira' enter this room, and he beckoned me to follow him. Before I was conscious of obeying his commanding gesture, I was standing on a high rugged headland. Great rugged, jagged cliffs and rocks seemed all around me, and to my horror right on the edge of a most dangerous part of this wild spot I saw you bound to what appeared to me to be a heavy wooden cross. I would have rushed forward to drag you back from your dangerous position, but was powerless to move quickly, for I suddenly discovered I was also bearing on my shoulders a cross similar to yours."

"And as I slowly dragged myself toward you, I could vision you slipping on the jagged rocks beneath. I could hear the waves dashing wildly, breaking with tremendous force over them, and I grew sick with horror as I feared before I could reach you you would surely have fallen over and be dashed to pieces."

"But 'Ira' smiled at me sympathetically, as I strove so vainly to reach you, and whispered, 'It is not the will of our Father that one of His little ones should perish.' And as I drew nearer you, and saw more plainly the dangerous position you were in, I marvelled. For you were serenely unconscious of it, with feet just over the edge of that terrible abyss, you were praying. And 'Ira' said, 'Behold, her feet are safely planted upon a firm, solid rock, she cannot slip.' Then I saw why—you were bound to that cross with a beautiful rope of gold, and as far as my vision could reach, it was held by strong, lovely spirit hands. I had no power to speak to you, and you seemed unaware of my presence, for you slowly turned away from us, away from your dangerous position on the cliff, and dragging your cross with great effort wearily after you, walked away whilst we slowly followed you."

"Then I was next conscious of following you through the streets of a large busy city, and although you still dragged your heavy cross after you, many passed you by unheedingly. But there were others who, noticing your painful efforts, laughed scornfully, and began to call attention with jeers to your pitiful plight. My own indignation could not be controlled, and I could not avenge your persecutors, for my own cross prevented me. Then again my guide appeared and said, 'Patience, my son, behold!'"

[TO BE CONCLUDED.]

### ANSWERS TO CORRESPONDENTS.

O. W. H. (Haslar): The gentleman mentioned is still alive, and was quite well three weeks ago. "PLUTUS" (Grangemouth): Yes, it is an excellent book, and can be supplied from this office. J. MERLIN (Jersey, C. I.): It is possible, but rare. PETER LAVET (Romford): Pleased to find that your good opinion of this paper continues. You have certainly been fortunate in your investigations up to now. Perseverance is sure of its reward.

WHEN dignity is without foundation in character you may expect a man to fret over it.



## REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only; and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

2.—*Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.*

3.—*Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.*

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

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

### Special Reports.

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

### SALE: NEW YEAR SOCIAL & DANCE.

UNDER the auspices of the Sale Spiritualist Church and Lyceum, a most successful social and dance took place at the Town Hall on Saturday, Jan. 4th, 1919, when nearly 1,000 people attended, and hundreds were unable to obtain admission. Long before the advertised time of opening a long queue were eagerly waiting to be admitted. It is anticipated that the propaganda fund will benefit to the extent of at least £30 as a result. This function is by far the most successful of any of the many undertakings of the Sale Spiritualist Church, and we understand it never in the history of Sale had so many people as attended the social at the Town Hall.

In the unavoidable absence of Mr. J. J. Morse, the proceedings were opened by Mr. J. R. Dawson (President) at 4 p.m., when several hundreds of children were entertained to tea and games, the majority of them being presented with a New Year's present. The arrangements were admirably conducted by the large committee appointed: Mr. H. Turner (conductor of the Lyceum) acted as M.C. Mrs. T. Pugh, Mrs. Shaw, Mrs. Bedford, Mrs. Williams, Mrs. Gratrix, and others attended to the catering most successfully. Mr. Shaw and Mrs. Handforth were responsible for the whist drive, and the indefatigable Financial Secretary (Mr. J. Longbottom) ably conducted other features of the programme.

The great difficulty was to get the delighted children to go home until Father Christmas (Mr. A. Pugh) had disgorged all the presents. However, this was ultimately accomplished, and the adults were then able to enjoy the dance and music.

A special feature of the social was the entertainment of the wounded from the local hospitals. Every praise is due to Mrs. Blanchard for the manner in which she organised the sale of the tickets and selected the presents. In fact, every member of the church and Lyceum committee were in attendance, and much of the success of the social is undoubtedly due to the able manner in which they performed their various duties. The cantata organised by Miss Ormrod, so successfully, contributed very largely to the success of the social.

The success of this venture is the talk of Sale, and both the church and Lyceum are bound to benefit. It was a venture on a grand scale, and we are confident that Spiritualists all over the country will heartily congratulate the committee of the Sale Church and Lyceum on their enterprise on behalf of Spiritualism.—T. P.

### BIRMINGHAM: SMALL HEATH.

A NEW YEAR'S social was held, which was a great success. Musical items were given by the entertainers of Small Heath church. Our services were conducted by Mr. G. W. Sharpe, his subject being "The evolution of the soul." A duet was rendered by Miss Moore and Mr. T. Sharpe. Clairvoyance was given by our President. Mrs. A. Sharpe presided over a packed audience.

### HEYWOOD.

ON Saturday, Jan. 4th, we had with us for the first time Mr. Joe Dickinson, of Halifax. Our church was filled to overflowing, and before the meeting commenced the doors had to be closed, and scores of people turned away disappointed. Mr. Dickinson's control gave 18 delineations, along with the name and address of those who had left the material body. Seventeen were recognised. An enjoyable evening passed, which will live in the memory of all present. Mr. Archie Barley officiated as chairman.

### LONDON: BRIXTON.

ON Saturday, Jan. 4th, the annual general meeting of the Spiritual Brotherhood Church was held. Mr. Payn, in opening the proceedings, referred feelingly to the long and serious illness of our Vice-President, Mrs. Maunder, voiced the general pleasure in her improvement, and congratulated her on being present. Mr. Nuttall introduced the balance sheet, which showed a sound and progressive financial condition. He expressed the thanks of the Society to mediums and speakers who had come forward at short notice to fill unforeseen vacancies, and to all who had helped to make the work so successful. He also spoke of the pleasure we had experienced in entertaining four parties of wounded soldiers during the year. The subsequent election resulted in the principal officers being re-elected, and the meeting terminated with general expressions of goodwill.—H. W. N.

### LONDON: LITTLE ILFORD.

THE Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a social and dance in the Lecture Hall, Public Library, in aid of the new building fund. The hall was crowded, and a most enjoyable time was spent. The musical programme was thoroughly enjoyed, the following contributing: Master Edmond Hewing, Miss W. Moore, Miss Larkin, Mr. Belling, Mr. and Mrs. Goodenough, Mr. Bert Burr, and Mrs. Donney Gleave. A hearty vote of thanks was accorded Mrs. Jamrach, who carried out all arrangements also to all who helped.

### SHEFFIELD DISTRICT COMMITTEE.

THE above District Committee held its monthly conference at Parkgate on Sunday, Jan. 5th. Owing to the recent snowstorms the attendance of delegates from a distance was restricted. We enrolled four new associates. The reports from Societies were to the effect that sound progress is being made, and with the harmonious relationship existing between Societies and the D.C. there is every indication of greater achievements in the New Year. It is hoped that in view of a possible improvement in travelling facilities the activities of the D.C. will be extended as far as Scunthorpe. The new Society which has been formed there, after hearing our representative Mr. Webster, have expressed a desire to become affiliated with the S.D.C.—J. D.

SECRETARIES please note. The new address of Mrs. J. Isherwood (late of Rish-ton, near Blackburn) is 56, Maitland-street, New Hall-lane, Preston, Lancs.

### SHEFFIELD: MEERSBROOK.

ON Tuesday evening, Dec. 31st, 1918, through the kindness of Mr. Higginbottom, Norton Lees House, Norton, a very enjoyable social evening was held at the house. Mr. Hibbins, B.Sc., President of the Society, was in the chair. The object of the social was for the benefit of the building fund of the Society, and about 50 members and friends were present. The result was gratifying to all concerned. Towards the close of the old year a short spiritual meeting was held, and Mrs. Brookes gave clairvoyant descriptions, and the New Year was ushered in by the singing of Auld Lang Syne.—J. J. BROOKES.

### MEETINGS HELD ON SUNDAY, JANUARY 5th, 1919.

ABERDEEN, Bon Accord.—Mrs. Murray gave an address on "A New Year's greeting" to a crowded audience, also clairvoyance. Solo rendered by Miss Murray. Two WORLDS sold out. Mr. J. W. Crowcroft presided.

BEDWORTH, Market Place.—Afternoon, circle conducted by Mrs. Rowe. Evening, Mrs. Rowe gave an address on "Truths that are hidden from the wise," also clairvoyance. The choir rendered an anthem. Mr. Holland presided over a good audience.

BIRKENHEAD, Hamilton.—Address on "Love" by Mrs. Charnock. Clairvoyance BIRMINGHAM, Aston.—Mrs. E. E. Coles addressed us on "Is Spiritualism a religion and a philosophy? If not, what is it?" also giving clairvoyance. Our first Sunday's services in the Lozells-road Schools were distinctly successful.—Pros.: Sunday, Jan. 19th, Miss Randall. After the service, the Annual Meeting. Printed balance sheet, election of officers, and other business.

ERDINGTON, Miss Bartlam, at the Central Hall, gave an address on "Union, strength, and liberty," followed by clairvoyance. Mr. Harlow presided. Two WORLDS sold out.

SALTLEY: Mr. Rea spoke on "Truth will never pass away," and also gave clairvoyance. Mrs. J. H. Robinson (our newly-elected President) presided.

BOLTON, Bradford-street.—Afternoon, Mrs. Collier named a baby. Evening subject, "The great hope." Clairvoyance.

BRIGHTON, Old Steine.—Mrs. Mary Gordon gave an address and clairvoyance. Windsor-street: Morning and evening, platform well sustained by local workers.

BRISTOL, Thomas-street.—Evening, address by Councillor Whitefield. Clairvoyance by Mr. Eddy.

CARDIFF, Central.—Trance address by Mrs. Groom. Clairvoyance by Mrs. Marshall to large congregation.

CHESTER, Brook-street.—Mrs. Dodd gave an address on "Take courage; all is for the best," also clairvoyance. Mr. A. W. Lee presided over a good audience.

COMMONHALL-STREET: Mrs. Richardson was our speaker and clairvoyant. Evening subject, "The old and the new."

CHESTERFIELD.—Mrs. Sugden gave addresses and clairvoyance at both services. Mr. J. Hobeter presided. Fraternal greetings and good wishes to all Societies for a successful year.

COVENTRY, Foleshill.—Services to a well-filled hall were conducted by Mrs. Pears, who in the evening based her address on "The realisation of peace."

DONCASTER, Spring Gardens.—Mrs. Harvey gave addresses and clairvoyance to excellent audiences. Mr. Davis presided.

LEICESTER, Queen-street.—Alderman J. Chaplin gave addresses on "Do all spirits return?" and "When he came to himself." All collections given to Red Cross Society.

LITTLEBOROUGH, Hartley-street.—Mr. A. Barley in the afternoon gave clairvoyance, and in the evening gave an address, assisted by Mr. Hardman. Large gathering, over which Mr. Hall presided.—[Please write in ink.—ED.]

LIVERPOOL, Dauby Hall.—A musical service was rendered by members of the Lyceum. Mrs. A. S. Raymond conducted.

LONDON.—Brixton: Service conducted by the President (Mr. Payn). Mrs. Maunder, who is now recovering from a serious illness, also spoke a few words, as did Mr. Nuthall, the Secretary.

Camberwell, Masonic Hall: Morning service conducted by the members. Evening address by Miss Ellen Conroy on "Symbolism of colours."

Clapham: Mr. Richard Boddington gave an address on "Some spiritual ultimates."

Croydon, Gymnasium Hall: Address by Mr. Percy Scholey, followed by helpful readings.—Pros.: Sunday next, at 11, Service and Circle. At 6-30, Mr. Robert King.

Ealing: Address by Mr. G. R. Symons on "Beauty." Mr. and Mrs. Ensor and family rendered "Seek You the Lord." Members' circle conducted by Mr. Golding.

Hackney: Mrs. Fielder gave an address, also clairvoyant descriptions and messages.

London Spiritual Mission: Morning, Mr. E. W. Beard gave an address on "All things shall become as new." Evening, Dr. W. J. Vanstone discoursed on "The soul's anticipation."

Little Ilford: Evening, address and clairvoyance by Mrs. Alice Jamrach.—Pros.: 12th, at 6-30, Address by Miss Dalgren. 13th, at 3, Ladies' meeting. 15th, at 7-30, Address and clairvoyance by Mrs. Jamrach.

Manor Park: Evening, Mr. A. H. Sarfas gave an address on "The history of Spiritualism."—Pros.: 12th, at 7, Mr. Matteson. 16th, at 8, Mrs. Jamrach.

N.L.S.A.: Morning, New Year address by Mr. T. O. Todd. Evening, address by Mr. E. J. Pulham on "Until the day breaks and the shadows fly away." Excellent attendances.

S.L.S.M.: Morning, circle conducted by Mr. Richards. Evening, Mrs. M. E. Orlovant gave an address, followed by clairvoyant descriptions.

Stratford: Mr. R. G. Jones gave an address on "The story of a spirit" to a good audience.

Tottenham: Mr. T. O. Todd gave an address on "Tennyson's poetic spiritual philosophy."

Loughboro', Swan-street.—Mr. W. Primore gave addresses on "O'er the earth the dawn is breaking" and "Spiritualism and what it stands for." Good audiences.

MANCHESTER, Salford, West High-st.—Afternoon, Mr. J. Kay gave instruction which was regarded as valuable by those present. Mr. Verity gave an address and clairvoyance in the evening.

NEWPORT, Harry-street.—Address by Mr. J. W. Crago on "Spiritualism the universal religion," also clairvoyance. Large audience.

NORTHAMPTON.—Miss Bellamy gave addresses and clairvoyance. Mr. Mooring assisted in the evening. Mr. Bull presided.

PAIGTON, Public Hall.—Miss Mills, of Torquay, gave an address to a large audience, also clairvoyance.

PETERBOROUGH.—Addresses by Mrs. Johnson, of Kettering, to crowded audiences, also clairvoyance. Mr. J. W. Rickett presided.

PLYMOUTH, Morley Hall.—Mr. Lethbridge gave an address on "Reconstruction," followed by clairvoyant descriptions, by Mrs. Trueman, who also presided.

Stonehouse: Meeting conducted by Mr. Pearce. Address by Mr. Joachim Dennis on "Here we have no continuing city." Soloist, Mrs. Herd. Clairvoyance by Mr. J. Dennis. Full hall.

BONTYFRID, Market Square.—We held our service at the White Palace Cinema, when Mr. Essery delivered an address and gave clairvoyance, and also named a child. Good congregation.

PORTSMOUTH, Temple.—Mr. Evan Powell gave trance addresses and descriptions. Large audiences.

Somers-road: Mrs. E. J. Farr in the morning gave an address and clairvoyance. Clairvoyance also by Mr. Tapp, Mr. Evans and Mrs. Burgess. Mrs. Farr also took the evening service, giving an address and clairvoyance.

RUNCORN.—Mrs. Park gave clairvoyance in the afternoon, and in the evening

discoursed on "Spiritualism, what does it mean to you?" also clairvoyance. Mr. Leach presided.

SHEFFIELD, Heeley.—Mr. Roebuck spoke on "Reconstruction on the lines of Spiritualism." Mr. Lakes gave clairvoyance.

Heeley, Gifford-road: Mr. and Mrs. King gave addresses and clairvoyance. Good audiences.

Meersbrook: Mr. Lewis Firth gave an address and clairvoyance in the afternoon. In the evening he discoursed on "Religion." Good meeting.

STALYBRIDGE, Chapel-street.—Mrs. S. A. Lewis devoted the afternoon to spirit delineations and messages. Evening, her guide gave an address on "O God, make use of a broken vessel."

St. HELENS.—Addresses by Mrs. Watkins and Mr. S. Williams, also clairvoyance.

SOUTHPORT, Hawkshead Hall.—Mrs. Lee greeted the assemblies with a discourse on "Ring out the old, ring in the new." Spirit friends were described, and their messages imparted. Mr. Rowlandson presided.

SUTTON-IN-ASHFIELD.—Mrs. Crowder gave addresses on "The feet of years" and "Reconstruction," also clairvoyance. Full hall.

SWADLINCOTE.—Mr. W. Harvey gave addresses on "A New Year in our Spiritualist Cause" and "Spiritualism, its future," also clairvoyance.

WEST MELTON.—Services were held by Mr. and Mrs. Haywood, of Mexboro'. Mr. Haywood gave an address on "Christian faith and the facts of Spiritualism." Mrs. Haywood gave delineations. Delineations were also given by Mr. Waddington. Mrs. Staley presided.

WIGAN, Millgate.—Mrs. Hamer gave an address in the evening on "Spiritualism and its teaching."

WISBECH.—Mrs. Wm. Taylor gave an address on "A New Year's message," also clairvoyance. Mr. Tomlinson presided.

\*\*\* Owing to the reduced space at our disposal we are not able at present to insert reports of Lyceum work, unless events are advertised in our advertising columns. Please, in future, send such reports to the Editor of "The Lyceum Banner," 17, Bromley-rd., Hanging Heaton, Dewsbury.

### Births, Marriages, and Transitions.

Ordinary intimations when printed under the above heading, will be inserted as follows: Six lines, 1/- Above six lines, 2/- per line. Payment must be sent with the intimation. Poetry not accepted.

#### TRANSITION.

BEARDSHALL-PARKER.—Passed away on Jan. 1st, 1919, at 663, Little Horton-lane, Bradford, S. Beardshall-Parker, the beloved wife of J. Parker, after a painful illness, borne with great patience. She was a worker on behalf of Spiritualism for more than thirty years. Interred at Schoolmore Cemetery, Jan. 4th. Services at house and cemetery conducted by Mrs. Winders.

BARROW-IN-FURNESS, PRINCES' HALL. The child of Mr. and Mrs. Wonfor was named in this hall on Dec. 27th, 1918, The name given by the parents, Gwendoline. Spiritual name, "Star of Peace." Medium, Mrs. H. Butterworth.

### The British Magnetic Healers' Association

21, MANOR STREET, ARDWICK GREEN, MANCHESTER.

Will hold Public Healing Meetings On SATURDAY and TUESDAY EVENINGS at 7-30.

A Hearty Invitation to All.

MR. VERNON will Diagnose Disease and give Herbal Recipe for same for a small fee of 6d., from 7-30 to 8-30 every Saturday.

Societies could not do better than advertise their meetings, etc., in this paper.

### Society Advertisements.

#### South Manchester Spiritualist Church

PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 12TH, at 6-30 and 8-15, Mr. F. HEPWORTH.  
MONDAY at 8-15, Members' Developing Class conducted by Mrs. Eastwood.  
TUESDAY at 8-15, Public Developing Circle conducted by Mrs. Forrest.  
THURSDAY, at 3 and 8-15, Miss Cotterill

#### Manchester Society of Spiritualists,

36, MASKELL ST., ARDWICK GREEN.

OPEN CIRCLES will be held in the Rooms of the above Society every SUNDAY AFTERNOON at 3 o'clock prompt. Doors closed at ten past. All invited.

#### Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANSGATE.  
SUNDAY, JAN. 12TH, at 6-30.  
Services commence at 6-30. Circles are strictly for members only.

#### Collyhurst Spiritual Church,

COLLYHURST STREET.

SUNDAY, JAN. 12TH, at 3, 6-30 and 8, Mr. GILLING.  
Lyceum Session at 10.  
MONDAY, at 3 and 8, Mrs. Evans.  
WEDNESDAY, Open Circle.  
THURSDAY, Members' Class.  
SUNDAY, JAN. 19TH, Mrs. Sharples.

#### Longsight Spiritualist Society,

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

SUNDAY, JAN. 12TH, at 6-45 and 8-15, Miss WAGHORN.

#### Moston Spiritualist Lyceum Church,

43, ASHLEY LANE.  
Three minutes from Conran St. Car Terminus.  
SUNDAY, JAN. 12TH, at 6-30, Miss ELLIOTT.  
WEDNESDAY, at 8-15, Open Circle.  
SUNDAY, JAN. 19TH, Mr. Bragg's Class.

#### Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, JAN. 12TH, at 10-30, 2-30, 6-30, LYCEUM OPEN SESSIONS.  
WEDNESDAY, at 3, Ladies' Meeting.  
THURSDAY, at 8, Mrs. HOLT.  
SUNDAY, JAN. 19TH, Locals.

#### Barrow-in-Furness Spiritualist Church

PSYCHOLOGICAL HALL, DALKEITH ST.

SUNDAY & MONDAY, JAN. 12TH & 13TH, Mr. WILLIAM TYSON.  
SUNDAY, 3, 6-30. MONDAY, 2-30, 7-30. FRIDAY, 7-30.

#### Small Heath Spiritual Church,

495, COVENTRY ROAD, BIRMINGHAM.

SUNDAY, JAN. 26TH, at 6-30, Special Address and Clairvoyance by Mrs. A. SHARPE, also MONDAY at 8.

LYCEUM EVERY SUNDAY AT 3.

#### Brighton Spiritualist Church,

WINDSOR HALL, WINDSOR STREET. Affiliated to the S.N.U.

JAN. 12TH, at 11-15 and 7, Mrs. JENNIE WALKER, Addresses & Descriptions. MONDAY, at 3, Public Meeting. At 8, Healing Circle. WEDNESDAY, at 8, Public Meeting.

# OLDHAM SPIRITUALIST CHURCH, ELLIOTT STREET.

**SUNDAY, Jan. 26th, at 3 and 6-30, Mr. TOM TYRRELL, of Blackburn.**

SILVER COLLECTIONS will be taken at the door.

Hot Water, provided for friends coming from a distance.

## Society Advertisements.

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

SUNDAY NEXT, at 11-30 and 7, Mrs. NEVILLE, Addresses and Clairvoyance, also MONDAY at 7-45.  
TUESDAY, at 7-45, Annual General Meeting  
THURSDAY, at 7-45, Enquirers. Questions  
FRIDAY, at 7, Guild.  
LYCEUM EVERY SUNDAY AT 3.

### FORWARD MOVEMENT.

**ATHANÆUM HALL, 148, NORTH ST.,**  
Sunday Afternoon, Jan. 12th,  
Lecture by **ELLIS T. POWELL, Esq., LL.B., D.Sc.,** Vice-President London Alliance, on  
"Our Soldiers in the West." Chair taken at 3 o'clock by **Dr. Severn.**  
Admission free. Reserved Seats, 2/- & 1/-.

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

SUNDAY, JAN. 12TH, at 7, Mrs. CLEMPSON, Address and Clairvoyance.

### SPECIAL NOTICE.

SUNDAY, JAN. 19TH, at 11-15 and 7, Mrs. TIMMS, D.N.U., of Cardiff, Addresses and Clairvoyance. All Circles as usual.

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

SUNDAY, JAN. 12TH.  
At 11, Public Circle. At 3, Lyceum. At 7, Mrs. CANNOCK.  
FRIDAY, at 8, Public Service.  
JAN. 19TH, Mr. HORACE LEAF.

**East London Spiritualist Association.**  
No. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (Pass through Main Building, and to Second Room on Left).

**GRAND CHRISTMAS FESTIVAL** in Large Hall, Saturday, Jan. 11th, at 6-30 p.m. Tickets, including Tax, 1s. 3d.

SUNDAY, JAN. 12TH, Mr. SARFAS.  
SUNDAY, JAN. 19TH, Mrs. E. NEVILLE

**CHISWICK TOWN HALL,**  
TURNHAM GREEN, LONDON, W.

**PROPAGANDA MEETING,**  
MONDAY, Jan. 13th, 1919, at 7-30 p.m.  
In the Chair: The Lady Muir Mackenzie.

Speakers: Mrs. ELLA WHEELER WILCOX, Mr. HORACE LEAF (Clairvoyant), Mr. PERCY SMYTH, and others.

ADMISSION FREE. Silver Collection.

**Hackney Society of Spiritualists,**  
240A, AMHURST ROAD.

**A CONCERT and SOCIAL EVENING**  
will be held for Members and Friends on  
**SATURDAY, Jan. 18th,**  
from 7 to 10 p.m.

Admission 7d., including Tax

## Society Advertisements.

**Church of the Spirit,**  
SURREY MASONIC HALL, NEW ROAD, CAMBERWELL, LONDON, S.E.

SUNDAY NEXT, at 11, Church Service.  
At 6-30, Mr. M. E. HUNT.  
JAN. 19TH, 32nd Anniversary Services.

**Woolwich & Plumstead Spiritualist Church,**  
PERSEVERANCE HALL, VILLAS ROAD.

SUNDAY, JAN. 12TH,  
Mrs. ORLOWSKI, Address & Clairvoyance.  
WEDNESDAY, JAN. 15TH,  
Mr. MATTESON, Address.

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

SUNDAY, JAN. 12TH, at 6-30,  
Mr. WRENCH.

MONDAY, JAN. 13TH, at 8,  
COMMITTEE MEETING.

WEDNESDAY, JAN. 15TH, at 3,  
LADIES' MEETING — Mrs. JAMRACH.

THURSDAY, JAN. 16TH, at 8,  
PUBLIC CIRCLE.

SUNDAY, JAN. 19TH, at 6-30,  
Mr. and Mrs. SMITH.

LYCEUM EVERY SUNDAY AT 3.

## BRITISH MEDIUMS' UNION.

### THE NEXT QUARTERLY MEETING

will be held at  
HOLLINWOOD SPIRITUALIST CHURCH,  
BYROM STREET,

ON SATURDAY, JAN. 18TH, 1919.

Chair to be taken at 4 by Mr. G. LEE.

Tea at 5-30.

**PROPAGANDA MEETING** at 7-30, to be Addressed by Members of the Union.

Will all Members who have changed their address during 1918 notify same on or before the above date, for publication of new lists. W. E. BENILEY, Hon. Sec.

### North-East Lancashire Union.

#### THE QUARTERLY MEETING

will be held in the  
SPIRITUALIST HALL, COMMERCIAL ST.,  
BRIERFIELD.

ON SATURDAY, JAN. 18TH, 1919, at 3-15, Business of importance for the Union's welfare will be introduced.

A Good Attendance of Delegates and Associates is requested.

Tea will be provided, but bring your own Provisions. GEO. C. HIGHAM, Sec.

## THE LYCEUM BANNER.

### ONE PENNY MONTHLY.

THE OFFICIAL ORGAN OF THE LYCEUM UNION.

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Address Mr. ALFRED KITSON, Bromley Road, Hanging Heaton, nr. Dewsbury.

## Miscellaneous Advertisements

To Let, Wanted, For Sale, Prospective Announcements, Speakers' Dates, Mediums Wanted: 20 words 1s.; 30 words, 1s. 3d. per insertion. For every additional 10 words or less, 3d.

Will all who are interested in Spiritualism, and occult subjects, and in the formation of a Society in Walthamstow, communicate with Mrs. LUCAS, 39, Rectory-road, Walthamstow, E. 17?

WANTED, all People to try Nature's Remedies in Herbs, Roots and Barks. Advice given by a Successful Medical Medium in all cases, with prescription; for 1s. — R. PLATT, 80, Warrington-road, Lower Ince, Wigan.

### SPEAKERS' OPEN DATES, Etc.

Will Mediums having dates, or desirous of dates, with the Eccles Spiritual Church, 1, Trafford-road, Eccles, kindly communicate with Mr. WALTER ROBINSON, 154, Trafford-road, Eccles, Hon. Sec.

### WANTED.

WANTED; in good condition, "Harmonic Series" of books, vols. 1, 2, 3. Lowest price to R. G. EVANS, Arlunfa, Pwllheli.

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**Our Self After Death.** By the Rev. Arthur Chambers. Cloth, 170 pages, 2s. 3d.; paper covers, 1s. 5d. post free.

**The Reality of Psychic Phenomena, Raps, Levitations, &c.** By W. J. Crawford, D.Sc. Cloth, 246 pages, 5s. 5d. post free.

**Our Life After Death.** By the Rev. A. Chambers, Vicar of Brockenhurst. A splendid book for devout readers. 3s. 11d.

**Where Are Our Heroic Dead?** By Sir William Earnshaw Cooper, C.I.E. The Church's opportunity. Eminent fitted to circulate among Christian inquirers. 21d. post free.



# Yorkshire Spiritualist County Council Speakers' Plan for January.

SECRETARY: MR. H. CLAUGHTON, 34, ST. PAUL'S ROAD, SHIPLEY.

DEWSBURY, BRADFORD, AND KEIGHLEY DISTRICT COMMITTEE.—Hon. Sec. Mr. F. LENG,  
5, Tichborne Road, West Bowling, Bradford.

	January 5	January 12	January 19	January 26
Batley, 2, Station Road—Lyc. 10, 1-45; 3, 6-30	Mr. B. Taylor & Miss E. M. Smith	Mrs. Knight Mr. Doubleday	Mrs. Noble Mrs. Graydon Mr. Clark	Open Mrs. Butterworth Mrs. Kelsey
*Batley, Carr St.—Lyc. 10, 2; 6	Mrs. Ackroyd	Mrs. Horsfield		
Birstal, Railway Terrace—2-45, 6	No information	No information	No information	No information
Bradford, Milton Spiritualist Church, Carlisle Rd.—Lyc. 10-30; 3, 6-30	No information	No information	No information	No information
Bradford, 165, Otley Road—Lyc. 10-30; 3, 6-30	Mrs. Hirst	Mrs. Jowett	Mrs. Graydon	Mrs. Mitchell
Bradford, Spiritual Church, Ripley Street, Manchester Road—Lyc. 10-30, 1-45; 3, 6-30	Mrs. Smith	Mrs. Clough	Mr. J. P. Jones	Mr. Lightowler
Bowling Spiritual Church, Harker St., Lyc. 10-30, 1-45; 3, 6-30	No information	No information	No information	No information
Cleckheaton, Old Robin Rooms— Lyc. 10-30, 2; 3, 6	No information	No information	No information	No information
Dewsbury, Bond St.—Lyc. 10, 1-45; 3, 6	Mr. Kitson	Mrs. Fleming	Mr. Rastall	Miss Hawkyard
Heckmondwike, Tower Street—Lyc. 10-30, 2; 3, 6	No information	No information	No information	No information
*Keighley, Heber St.—Lyc. 10; 2-30, 6	No information	No information	No information	No information
Liversedge, Well Street—Lyc. 2; 3, 6	No information	No information	No information	No information
*Morley, Cross Church Street—Lyc. 1-45; 3, 6	No information	No information	No information	No information
Morley, Spiritualist Mission Society, Queen Street—3, 6	Mrs. Dodsworth	Mrs. Playforth	Open	Open
Ossett—Lyc. 10, 1-45; 2-30, 6	No information	No information	No information	No information
*Salford, Victoria Hall, Victoria Rd. (En- trance Lockwood St.)—Lyc. 10-30, 1-45; 3, 6-30	Messrs. Wood & Jones	Mrs. Long	Mrs. Ackroyd	Mrs. Sugden
Skipton, Temperance Hall—2-30, 6	Open	Open	Dis. Com. Conference	Open
Yeadon, Town Hall—2-45, 6	Mr. Leng	Open	Mrs. Mitchell	Open

HUDDERSFIELD AND HALIFAX DISTRICT COMMITTEE.—Hon. Sec.: Mr. B. Taylor, 107, Moorend Road,  
Lockwood, Huddersfield.

*Brighouse, Commercial Street—Lyc. 10; 2, 6-30	No information	No information	No information	No information
*Brighouse, Martin St.—Lyc. 10, 2; 3, 6	Open	Mr. Wilson	Mr. J. Dickenson	Open
Elland, James St.—Lyc. 10, 1-45; 3, 6	No information	No information	No information	No information
*Halifax St. Paul's Alma Street—Lyc. 10-30, 1-30; 2-45, 6	No information	No information	No information	No information
*Halifax, Raven Street, Queen's Road— Lyc. 10, 1-30; 2-45, 6	Mrs. Stell	Mrs. J. Greenwood	Mrs. F. Wilson	Mrs. Crowcroft
Hebden Bridge, Hope Chambers, Hope Street—Lyc. 10-30, 1-45; 3, 6-30	Mr. G. Ingham	Mr. W. Edwards	Mr. G. Stabler	Mr. J. Dickenson
*Huddersfield, Ramsden Street (R.M.) Lyc. 10; 3, 6-30	Mr. W. Gush	Lyc. Open Sessions	Mr. Harrison	Mrs. Crowther
*Huddersfield, Quarumby—Lyc. 10-30, 2; 3, 6	Mrs. Noble	Mr. S. Ackroyd	Mrs. Knight	Mr. G. Ingham
*Marsden—Lyc. 10-30, 2; 3, 6	No information	No information	No information	No information
*Slaithwaite, Laith Lane—Lyc. 10-15, 1-45; 2-30, 6	Lyceum Day	Mr. A. Wilkinson	Open	Mrs. Thornes
*Sowerby Bridge, Hollins Lane—Lyc. 9-45; 2, 6	Mrs. Bottomley	Open	Mr. T. H. Wright	Mr. J. Smithson
West Vale, near Tram Terminus—3, 6	Mr. S. Rastall	Mrs. Schofield	Mrs. Muff	Mrs. Fleming

LEEDS DISTRICT COMMITTEE.—Hon. Sec.: Mr. A. E. Beety, 17, Thomas Street, Shipley.

*Castleford, Lower Oxford Street—Lyc. 10-15; 3, 6	Mrs. J. J. Glenn	Mrs. Holdsworth	Mrs. Crowder	Mrs. Thickett
Hemsworth, South Moor Road—3, 6	Miss A. Fitzpatrick	Mrs. Glenn	Mrs. Lockwood	Mr. George
*Leeds, Psychological Church, 67, Cookridge Street, adjoining Coli- seum—Lyc. 2-15; 6-30	Mr. A. Wilkinson	Mrs. Thickett	Mr. Gawthrop	Miss E. Smith
Leeds, Easy Road—Lyc. 2; 6-30	Locals	Dis. Com. Conference	Mrs. Cooke	Mr. Baldwin
*Leeds, Theaker Lane, Armley—Lyc. 10, 2; 3-15, 6-30	Mr. Gawthrop	Mrs. Warburton	Miss McKay	Miss Tyne
*Normanton, Assembly Street—3, 6	Mr. Wilson	Mrs. Beecroft	Mrs. Holdsworth	Mr. Barrans
Normanton, Queen Street—3, 6	Lyc. Interchange	Mrs. Cooper	Mrs. Bolton	Lyceum Prize Day
South Elmsall, Moorhorp 3, 6-30	No information	No information	No information	No information
*Wakefield, Dixon's Yard, Kirkgate— Lyc. 10, 1-45; 2-45, 6-30	No information	No information	No information	No information
*York, St. Saviourgate—Lyc. 10-15; 2-45, 6-30	Mr. Sowden	Miss McKay	Mr. A. Wilkinson	Miss Cotterill
York, High Ousegate—Lyc. 10-30; 3, 6-30	No information	No information	No information	No information

SHEFFIELD DISTRICT COMMITTEE.—Hon. Sec.: Mr. J. Dunn, 51, Shirland Lane.

*Barnsley, George Yard—Lyc. 2; 6-30	No information	No information	No information	No information
*Doncaster, 83, Spring Gardens—3, 6	Mrs. Cliff	Mrs. Cropper	Mr. Porter	Miss A. Hesp
*Doncaster, Wood Street—3, 6	Open	Mr. Lang	Open	Open
Goldthorpe, 1, Main Street—3, 6	No information	No information	No information	No information
*Mexborough, Central Hall, West Street Lyc. 10, 2; 3, 6	No information	No information	No information	No information
*Parkgate, Ashwood Road—Lyc. 10; 2-30, 6	Dis. Com. Conference	Open	Open	Open
*Rotherham, Percy Street, near Drill Hall—Lyc. 10, 1-30; 11, 3, 6-30	Lyceum	Hospital Sunday	Mr. L. Firth	Mr. T. Hossell
*Sheffield, Centre, Middle Class Schools, Paradise Sq.—Lyc. 2-30; 11, 6-30	Mr. & Mrs. Tozer	Mrs. Dawson	Mr. J. K. Jones	Lyceum
*Sheffield, Attercliffe, Bradford Street— Lyc. 10, 2; 3-15, 6-30	No information	No information	No information	No information
*Sheffield, Healey, Temperance Hall, Bramhall Lane—Lyc. 10, 2-30; 6-30	Mrs. Roebuck	Open	Mr. Barrans	Open
*West Melton, Market Hall, Wath-on- Deane—3, 6-30	No information	No information	No information	No information
*Wombwell, Melville St.—Lyc. 2-30; 6	No information	No information	No information	No information

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