

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. 1629—Vol. XXXII.

FRIDAY, JAN. 31, 1919.

[REGISTERED AT THE G.P.O.]

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, FEB. 2ND, Mr. P. E. BEARD.

SUNDAY, FEB. 9TH, Mr. HORACE LEAF.

Admission Free. Collection. Inquirers Cordially Invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION.

13, PEMBROKE PLACE, BAYSWATER, LONDON, W.

SUNDAY, FEB. 2ND, at 11, Dr. W. J. VANSTONE.

At 6-30, Mr. W. H. WIFFEN.

WEDNESDAY, FEB. 5TH, at 7-30, Mr. ROBT. KING.

WIMBLEDON SPIRITUALIST MISSION.

THRO' PASSAGE BETWEEN 4 & 5, BROADWAY, WIMBLEDON.

NEXT SUNDAY, FEB. 2ND, at 6-30, Mr. ERNEST BEARD.

WEDNESDAY, at 7-30, OPEN CIRCLE, Mrs. CANNOCK.

WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, Mr. RICHARD A. BUSH attends to give information about the subject of Spiritualism. Enquirers welcomed.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY NEXT, at 11-15, Come and Hear Mr. T. DAVIS.

At 3, Lyceum. At 7, Come and Hear Mr. G. T. GWINN.

WEDNESDAY, FEB. 5TH, Mr. and Mrs. E. J. PULHAM.

CHURCH OF THE SPIRIT, CROYDON.

GYMNASIUM HALL, 117B, HIGH ST.

SPEAKERS FOR FEBRUARY:

FEB. 9TH.—Mr. ROBERT KING.

16TH.—Mr. HORACE LEAF.

23RD.—Mr. G. R. SYMONS.

SOUTH LONDON SPIRITUALIST MISSION.

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

SUNDAY, FEB. 2ND, at 11-30, SPIRIT CIRCLE. At 3, Mr. J. DUNN will address the Lyceum, and will also take the Evening Service. **MEMBERS' QUARTERLY MEETING** will be held at the close of the Evening Service.

THURSDAY, FEB. 6TH, at 8-15, Mrs. MARY CLEMPSON, Address and Clairvoyance.

SUNDAY, FEB. 9TH, at 7, Mrs. MARY GORDON, Address and Clairvoyance.

SUNDAY, FEB. 10TH, LYCEUM DAY.

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

SALE SPIRITUALIST CHURCH SERVICES

SUNDAY: LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING SERVICE, 7, at the FREE LIBRARY.

WEDNESDAY: MEMBERS' CIRCLE, Temperance Hall, at 7.

THURSDAY: PUBLIC CIRCLE at Free Library at 7.

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The Lyceum: Another 100 children members required.

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NATIONAL HOME CIRCLE UNION.

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Donations will be thankfully received and acknowledged by the Hon. Sec. A. W. GREY, 2, Wilmington Gardens, Eastbourne.

As no Charge is made for this service, the right to decline insertion is reserved.

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 Kitson, 19, Bromley Road, Hanging Heaton, Dewsbury.

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

PLATFORM GUIDE for SUNDAY, Feb. 2nd, 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, Mr Ratchford
aBELFAST—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—Hamerton-st. (RM) Lyc 10; 2, 6
aCHESTER—Brook-st. 3, 6.30
aCHRYSE—Hungerford-rd. Lyc 2; 2.45, 6.30
aDERBY—Charnwood-st. Lyc 10.30, 2; 3, 6.30
aDEARNLEY—Lyc 10, 2.45, 6
aEASTWOOD (NOTTS.)—Hill Top. Lyc 10.45, 1.45; 3, 6
aFENTON—80, Market-st. 3, 6.15
aGATESHEAD—Beaconsfield Hall. 6.30, Mrs Nugent
aGLOSSOP—Faurel-rd. 3, 6, Miss Florence Morse
aHANLEY—Y.M.C.A. Building, Marsh-st. Lyc 2.30; 10.45, 6.30
aHEYWOOD—William-st. (RM) Lyc 10, 1.45; 2.45, 6.30
aHORWICH—Beatrice-st. Lyc 10; 3, 6.15, Miss Jackson
aHULL—Holborn Hall, Witham. Lyc 10.30, 2.30; 3, 6.30
aLONDON—Orpheus Hall—Eastbourne-st. Lyc 2; 3, 6
aHYDE—Clarendon-st. Lyc 10.30; 2.45, 6.30
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. Wed. 7.45
aLONDON—Battersea—45, St. John's Hill, Clapham Junction. Lyc 3; 11.15, 6.30 [See advt.]
aLONGTON—Stone-rd. 10; 3, 6.30
aMACCLESFIELD—Cumberl'd-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, Mrs Jessy Greenwood
aPETERBOROUGH—Co-op Hall, Park-rd. 3, 6.30
aPRESTON—Central Bldgs., Lancaster-rd. Lyc 10.30; 2.45, 6.30
aRAWENSTALL—Back Ormrod-st. Lyc 10.30; 2.15, 6
aROXTON—Union-st. Lyc 3; 6.30
a SHEFFIELD—Vestry Hall, Meersbrook Park-rd. Lyc 2.30; 6.30
aSHIPLEY—Market Buildings, Teal Court. Lyc 10.30; 1.45; 3, 6.30
a SOUTHPORT—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-TRES—Socialist Institute, Yarm-lane. Lyc 10.45; 2.30, 6.30
aTODMORDEN—Eagle-st. (RM) Lyc 9.30, 1.30; 3, 6.30
aTUNSTALL—1, Piccadilly-st. 2.30, 6.30

* Manchester and District Union.

Hon. Sec.: D. MORGAN, 79, Fitzroy-st., Ashton-u-Lyne.
aAALTRINCHAM—20, Kingsway. 3; 6.30
aASHTON-U-LYNE—Burlington-st. (RM) 2.45, 6.30
aBOLTON—Dean-rd. Lyc 10, 2.15; 6.30
aBOLTON—Henry-st., Manchester-rd. Lyc 10; 3, 6.30
aDAISY HILL—Mabel-st. Lyc 10.30; 3, 6.30
aDENTON—Victoria-st., Market-sq. 3, 6.30
aDUNFRIEL—Railway-st. 3, 6.30
aLEIGH—Evans-st. (RM) Lyc 10; 3, 6.30
aMANCHESTER—Central Spiritualist Church—Onward Buildings, Deansgate. [See advt.]
aArdwick—38, Maskell-st. (RM) Lyc 10.30; 3, 6.30
aCheetham Hill—Crescent-rd. Lyc 10.30; 2.45, 6.30
aCollyhurst—Collyhurst-st., Oldham-rd. (RM) Lyc 10; 3, 6.30 [See advt.]
aHigher Openshaw—Lycium Church, Alhambra Buildings, Bank-st. 2.45, 6.30
aLongsight—Shepley-st., Stockport-rd. 6.45 [See advt.]
aMoston—Spiritualist Lycium Church, 43, Ashley-lane. Lyc 10.30; 3, 6.30 [See advt.]
aOpenshaw—Local Board Buildings, 915, Ashton Old-rd. Lyc 2.30; 6.30
aPendleton—Ford-lane. (RM) Lyc 10.30, 2.45; 6.30 [See advt.]
aPendleton—Clarendon-rd. 6.30
aSalford—West High-st., Cross-lane. Lyc 10.30; 3, 6.30
aSouth Manchester—Princes' Hall, Princess-rd. Lyc 2.30; 6.30 [See advt.]
aMIDDLERSBROUGH—Mill-st. 3, 6
aOLDHAM—Union-st. (RM) Lyc 10.30; 3, 6.30
aGlossop—Wilkinson-st., Glodwick-rd. 3, 6.30
aRATCLIFF—Railway-st. Lyc 10.30; 3, 6.30
aROCHDALE—Penn-st. Lyc 10; 3, 6
aRusholme—(RM) Lyc 10; 3, 6.30
aSalter (Cheshire)—Technical School, 73, 8 [See advt. on front page]
aShefferson—Lyc 10, 2.30, 6.30
aSTALYBRIDGE—Blandford-st. 3, 6.30
aSTOCKPORT—Lycium Church, 24, Wellington-rd. South. Lyc 10; 2.30, 6.30

* Midlands District Union (Birmingham Section).

Hon. Sec.: C. H. COOKE, 75, Clipston-road, Saltley, Birmingham.
aBIRMINGHAM—Lyc 3; 11, at 21, Snow Hill; 6.30 at Bristol-st. Council Schools
aASTON—Lozells Road Schools, nr Chain Walk. 6.30 Miss Bartlett
aBalsall Heath—353, Moseley-rd. 11, 6.30
aErdington—Central Hall, 90, High-st. 6.30
aFarnfield—58, Villa-rd., Handsworth. Lyc 3; 11, 6.30
aHandsworth—John-st., Villa Cross. (RM) 11, 6.30
aSalford—7, Alum Rock-rd. Lyc 10.30; 6.30
aSmall Heath—Back of 495, Coventry-rd., opposite Muniz-st. Lyc 11; 3, 6.30
aSmethwick—106, High-st., near Town Hall. Lyc 2.30; 11, 6.30
aCOVENTRY—New Hall, Bull-st., off Hertford-st. Lyc 3; 6.30
aFoleshill—New Hall, Broad-st. Lyc 10.45; 3, 6.30
aLEAMINGTON—Clemens-st. 6.30
aNETHERTON—Spiritualist Church, Victoria-st. 6.30
aNORTHAMPTON—11, Brunswick Place, Kettering-rd. 6.30
aWALSALL—Masonic Hall, High-st. Lyc 2.30; 11, 6.30
aBromwich—6.30
aWolverhampton—73, Temple-st. 3.15, 6.30
aMidland Chambers—Princess-st. Lyc 2.15; 3, 6.30

* North-East Lancashire District Union.

Hon. Sec.: GEO. C. HIGHAM, 83, Burnley-rd., Padiham
aACCRINGTON—26, China-st. Lyc 10.30; 3, 6.15
aRehabites' Hall—Abbey-st. 10.15; 2.45, 6.15
aBLACKBURN—St. Peter-st. (RM) Lyc 9.30, 1.45; 3, 6.30
aNorthgate—30, Regent-st. 3, 6.30
aBLACKPOOL—Albert-rd. (RM) Lyc 9.30; 3, 6.30
aBRIERFIELD—Commercial-st. Lyc 10; 3, 6.30
aBURNLEY—North-st. (RM) Lyc 9.30; 3, 6
aCLITHEROE—Old Weavers' Institute. 2.45, 6
aCOLNE—Cloth Hall. Lyc 10; 2.30, 6
aDARWEN—Church Bank-st. (RM) Lyc 9.30, 1.45; 3, 6.30
aEARBY—Back Greenend Avenue. Lyc 10, 1.45; 3, 6
aFLEETWOOD—Old Bethel Hall, Kemp-st. Lyc 10.30; 2, 6.30
aGT. HARWOOD—Off Westwell-st. Lyc 10; 2.45, 6.15
aNELSON—Vernon-st., Railway-st. (RM) Lyc 10; 2.30, 6
aPADIHAM—Ightenhill-st. Lyc 10, 1.30; 2.45, 6
aPRESTON—Clark's Yard. (RM) Lyc 10; 3, 6.30 Mrs Hall
aRISHTON—Eachill-rd. Lyc 10.30; 2.45, 6

* Northern Counties Union.

Hon. Sec.: A. H. BAIN, 51, Grainger-street, Newcastle-on-Tyne.
aANNFIELD PLAIN—Oddfellows' Hall. 6, Mrs Curry
aASHINGTON—Spiritualist Temple. (RM) Lyc 2.30; 6
Services temporarily suspended
aBEDLINGTON—Y.M.C.A. Hall. 6, J. Bell
aCHESTER-LE-STREET—Conservative Hall, Front-st. 6
aCULLINGHOPE—Beckett Hall. Lyc 2.30; 6.30, Mrs Young
aDARLINGTON—Westbrook Buildings, Northgate. Lyc 10.30; 6
aBongate—6.15, Mrs R. Darby
aDUNSTON-ON-TYNE—Ellison-rd. Lyc 2.30; 6.30
aJ. W. Hamilton
aGATESHEAD—Rectory Hall, St. Cuthbert's Place, Bensham. (RM) Lyc 2.30; 10.30, 6.30, Mrs Clark
aHETTON-LE-HOLE—Oddfellows' Hall. 6, Miss Horsley
aHIRST—Store Hall. Lyc 2.30; 6
aJARROW—Co-op Hall. Lyc 2; 6.30, W. Walker
aMIDDLERSBROUGH—Socialist Institute, Grange-rd. Lyc 10.45; 6.30, W. Brough
aNEWBURN—Band Room, Winning. 6.30, W. D. Todd
aNEWCASTLE-ON-TYNE—20, Royal Arcade, Pilgrim-st. 6.30, W. Moody
aBentwell—Co-op Hall, New Bentwell. Lyc 2.30; 6
Mrs Stone
aHeaton and Byker—2, Potts-st., top of Shields-rd. Lyc 2.30; 6.30, J. G. Grey
aTemperance Institute—Rutherford-st. Lyc 2.30; 6.30, Lycium Services
aNEW SHILDON—Hydesville House, Shildon-rd. (RM) Lyc 2.30; 6, Services temporarily susp'd
aNewlands Avenue—(RM) Lyc 2; 6, F. Cortes
aNEW DELAVAL—Infants' Schoolroom. 6.30
aNORTH SHIELDS—Rippon Hall, 42, Stanley-st. West (RM) Lyc 2.30; 6.30, J. Gills
aSOUTH SHIELDS—Fowler-st. Lyc 2.30; 6.30, Lycium Anniversary
aRobinson-st.—Lyc 2.30; 6.30
aSouth Eldon-st.—Lyc 2.30; 6.30, A. H. Bain
aSTANLEY—Victoria Club Hall. 6, Mrs Brittain
aST. HELENS—Assembly Rooms. 6, Mrs Turner
aSUNDERLAND—Good Templars' Hall, Calvert-st., Monkwearmouth. 6.30, Mrs Robinson
aDerwent Spiritualist Evidence—6.30, W. R. Sowden
aSTOCKTON-ON-TRES—Brunswick-st. Lyc 1.30; 2.45, 6.30
aWALLSEND—Co-op Hall, (1) Carlisle-st. 11, 6.30 Mrs Frampson
aWEST HARTLEPOOL—Hallam Hall, Musgrave-st. Lyc 10.30; 2.45; 6, Mrs Common

WIST STANLEY—Front-st. Council School. 6
Mrs Rutherford
WHITLEY BAY—6.30, T. Galley
WITTON PARK—6

* North Lancashire and West Cumberland District Union.

Hon. Sec.: C. WALLACE, 291, Marsh-st., Barrow.
aBARROW-IN-FURNESS—Psychological Hall, Dalkeith-st. Lyc 10; 3, 6.30
aDALTON—Beech Hill, Market-st. 6.15
aMILTON—No information
aULVERSTON—Burlington-st. Mission Rooms. Lyc 10.30, 1.30; 3, 6.30

* North Midlands District Union.

Hon. Sec.: E. COWLEY, 106, Station-rd., Brimington, Chesterfield.
aBILPER—Jubilee Hall. (RM) Lyc 10.30; 2.45, 6.30
aBURTON-ON-TRENT—Horniglow Wharf. Lyc 10.45; 3, 6.30
aNew-street—Lyc 10; 2.45, 6.30
aCHESTERFIELD—Assembly Rooms. Lyc 10.30, 2.15; 3, 6.30, Tom Tyrrell
aAlliance—Templars' Hall, Shipley Yd. 2.30, 6.30
aDERBY—2, Forester-st. 2.30, 6.30
aGRANTHAM—Central Hall, Wharf-rd. (Room 4). 6.30
aHUCKNALL—Torkard—Public Hall. 3, 6.30
aILKESTON—Gas Workers' Hall, St. Mary's-st. 3, 6
aLEICESTER—Queen-st. Lyc 11; 3, 6.30, Miss Hall
aQueen's Hall—Silver-st. Lyc 2.45; 4.1, 6.30, Mrs Bentley
aMANSFIELD—Quaker-lane. Lyc 10.30; 2, 6.30
aLINCOLN—Coultham-st. Lyc 10.25; 3, 6.30
aNOTTINGHAM—Gladstone Hall, Lamartine-st. Lyc 2.30; 10.45, 6.30
aBasford—Clark's Buildings, Isandula-rd., Basford. Lyc 10.45, 2; 3, 6
aBelwell—No. 1 room, Hazel-st. Hall, off Upper Main-st. 6.30
aMechanics' Lecture Hall—North Church-st. Lyc 2.30; 10.45, 6, J. J. Morse
aProgressive—Glimmer Buildings. Lyc 10.45; 3, 6.30
aSUTTON-IN-ASHFELD—Swan-st. Lyc 10.30; 2, 3, 6
aSWADLINCOTE—Woodhouse-rd. June. 3, 6

* Scottish Spiritualists' Alliance.

Hon. Sec.: A. CUMMING, 18, Melrose Gardens, Kelvinside North, Glasgow.
aABERDEEN—Trades Hall, Belmont-st. 11, 6.30
aSpiritualists' Union—17, St. Nicholas-st. 11.30, 6.30
aDUNDEE—Progress Hall, Murraygate. Lyc 12.45; 11, 6.30
aCutlers' Hall—Murraygate. Lyc 12.45; 11, 6.30
aForesters' Hall—Ratray-st. Lyc 12.45; 11, 6.30
aEDINBURGH—Albyn Rooms, 77, Queen-st. Lyc 11.15, 6.30
aGLASGOW—Masonic Chambers, 200, West Regent-st. Lyc 4; 2, 6.30
aScottish Mediums' Union—c/o Royal Institute, 237, West Campbell-st. Cir 11.40; Lyc 4.30; 6.30

* Southern Counties Union.

Hon. Sec.: J. G. MACFARLANE, Hallendale, St. Piran's Avenue, Copnor, Portsmouth.
aBOURNEMOUTH—Wilberforce Hall. 11.15, 7
aBRIGHTON—Windsor Hall, Windsor-st., off North-st. Lyc 3; 11.15, 7 [See advt.]
aBristol—Thomas-st. Stokes Croft. Lyc 3; 6
aSt. Paul's—21, Bishop-st. 11.15, 6.30
aCROYDON—Gymnasium Hall, High-st., near Grand Theatre. 11.15, 6.30
aEXETER—Market Hall. 11, 6.30
aPAIGNTON—Public Hall. 6.30
aPLYMOUTH—Morley-st. 6.30
aPORTSMOUTH—Spiritualist Church—Lake-rd. 6.45
aProgressive—311, Souders-rd., Southsea. 11.15, 6.45
aTemple—73, Victoria-rd., South. Lyc 3; 11, 6.45
Mrs Scholey
aREADING—Blagrove-st. Lyc 2.30; 11.15, 6.45
aSOUTHAMPTON—Cavendish Grove. (RM) Lyc 2.30; 11, 6.30
aSt. Andrew's Hall—St. Mary's-rd. 11, 6.30
aWINCHESTER—Hyde Abbey-rd., North Walls. Lyc 10.15; 6.30

* South-West Lancashire and Cheshire District Union.

Hon. Sec.: Mrs E. SMYTH, 2, Clifton-st., Wigan.
aBIRKENHEAD—56, Bridge-st. Lyc 11; 3, 6.30, Mrs A. Williams
aCHESTER—Commonhall-st. (RM) Lyc 10.30; 2.30, 6.30
aCHORLEY—Union-st. 6.30
aEARLESTOWN—Leigh-st. Lyc 10.30; 2.30, 6.30, T. J. Hindley
aHINDLEY—Bridge-st. 3, 6.30
aLIVERPOOL—Daulby Hall, Daulby-st. Lyc 10.30; 3, 6.30, H. T. Batten
aRomer-st. Lyc 9.30; 3, 6.30
aSouth Liverpool—83, Windsor-st. 3, 6.45
aNORTHWICH—Wilton Pavilion. 6.30
aPemberton (nr. Wigan)—Old Salvation Army Barracks (car term). Lyc 2.30; 6.30
aPLATT BRIDGE (nr. Wigan)—Co-op Hall. 6.30
aRUNCORN—Ashridge-st. Lyc 11; 3, 6.30
aST. HELENS—47, Brook-st. Lyc 10.30; 3, 6.30
Miss Wallwork
aWARRINGTON—Druids Hall, Sankey-st. Lyc 1.45; 3.45, 6.30
aWIGAN—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 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
 Carmelton—Lyc 2 30; 6 30
 * ABERTILERY—1, L.P. Rooms, Arcade. 6
 * 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
 * CARDIFF—26, Card-st. Lyc 2 45; 11, 6 30
 Central—17, Working-st. Lyc 2 15; 6 30
 Northcote-st.—6 30
 * DOWLAIS—Carnegie Library, Church-st. 6 30
 * FERNDALE—Feintun-st. Healing 11 15; Lyc 2 30; 6
 * MARRY—66, Edward-st. 6
 * MERTHYR TYDFIL—Angel Buildings, Highest Lyc 2 30; 11, 6
 * a Progressive Temple—Tramroad Side Nth. (RM) Lyc 2 30; 6
 * MOUNTAIN ASH—Miskin School. 5 45
 NEWPORT (Mon.)—Mission Hall, Harry-st. 6 30
 Central—33, Commercial-st. 6 30
 PENRHILWICHAIR—Girls' School. 6
 * PENYGAIG—Dinas-rd. 6 30
 * POSTYPRIDD—River-st. Lyc 2 30; 6 30
 * a Spiritual Evidence Society—Market St. Chambers, Church-st. 6
 PORTH—Aberhonddar-rd. 6 30
 * TREDGAR—Temp. Hall, Morgan-st. Lyc 3; 6
 Mrs Hill
 * TREFORST—Spirit Mission Church, Lyc 2 30; 6 30
 * TRENHUNT—57 Gwendoline-st. Lyc 2 30; 5 30
 * YSTRAD—Ystrad-rd. Lyc 11; 6 30
 YSTRADGYNALIS—Workman's Hall. 6

* Union of London Spiritualists.

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

- * a Brixton—Stockwell Park-rd., Brixton-rd. Lyc 3; 6 30
 [See advt.]
 * a Camberwell—Surrey Masonic Hall, New-rd. 11, 6 30 [See advt.]
 a Glapham—Adjoining Reform Club, St. Luke's-rd., High-st. Lyc 3; 11, 7 [See advt.]
 Ealing—Clark's College Gymnasium, 5a, Uxbridge-rd., Ealing Broadway. 7
 * a E.L.S.A.—Stratford Centre, Earham Hall, Earham Grove, Forest Gate, E. 6 30 [See advt.]
 * a Fulham—12, Lettice-st., Munster-rd. Lyc 3; 7
 * a Hackney—23a, Ashurst-rd. 6 30, Mrs Pridmore
 * a Kingston-on-Thames—Bishops' Hall, Thames-st. Lyc 3; 6 30, Mrs Jamrack
 * a Loughborough—The Priory, 410, High-st. 6 30
 * a Little Wford—Christian Spiritualists, corner of Third Avenue, Church-rd., Manor Park. Lyc 3; 6 30
 G Prior
 * a Manor Park—Shrewsbury-rd., corner of Strone-rd. 11, Lyc & Healing: 7, Aid D J Davis
 * a N.L.S.A.—Grovedale 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, Park-sh, opposite Public Baths. 7
 * a S.L.S.M.—Lausanne Hall, Peckham. Lyc 3; 11 30, 7
 [See advt. on front page]
 a Southend—Crowsome Gyn., North View Drive. 6 30
 a Tottenham—The Chestnuts, 694, High-rd. Lyc 3; 7
 * a Woolwich & Plumstead—Percivalance Hall, Villars-rd., Plumstead. Lyc 2 7 [See advt.]

* YORKSHIRE SPIRITUALIST COUNTY COUNCIL.

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

* Dewsbury, Bradford & Keighley District Committee.

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

- * BATLEY—2, Station-rd. Lyc 10, 145; 3, 6
 * a BATLEY CARR—Carr-st. Lyc 10, 2; 6, Mr Long
 BIRSTALL—Railway Ter. 2 45, 6, Mrs Capr.

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

Lyc 10 30; 2, 6 30, Lyceum Day
 Bowling—Harker-st., Wakenfield-rd. Lyc 10 30, 1 45; 3, 6 30

* a Otley-rd.—Lyc 10 30; 3, 6 30

Ripley-st., Manchester-rd.—Lyc 10 30, 1 45; 3, 6 30
 Mr Wood

* CLACKHURTON—Old Robia Rooms, Westgate.

Lyc 10 30, 2; 3, 6

* DEWSBURY—Bond-st. Lyc 10, 145; 3, 6, Mr St. bles

HECKMONDWIKE—Tower-st. Lyc 10 30, 2; 3, 6

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

LIVERSELD—Well-st. Lyc 2; 3, 6

* MORLEY—Cross Church-st. Lyc 145; 3, 6

Queen-st.—3, 6

* OSSETT—Lyc 10, 145; 2 30, 6

SALTAKE—Victoria Hall, Victoria-rd. (ent'ce Lockwood-st.) Lyc 10 30, 1 45; 3, 6 30, B Taylor

* SKIPTON—Temperance Hall. 2 30, 6, Mrs Stafford

VRADON—Town Hall. 2 45, 6, A Waddington

* Huddersfield & Halifax District Com'ttee

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

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

Mr Doubt day

* a Martin-st.—(RM) Lyc 10, 2; 3, 6, Mrs Charley

ELLAND—James-st. Lyc 10, 1 45; 3, 6, Mrs Nutton

* a HALIFAX—Raven-st., Queen's-rd. (RM) Lyc 10, 1 30; 2 45, 6, Mrs Ramsden

* a St. Paul's—Albion-st. (RM) Lyc 10 30, 1 30; 2 45, 6

* HERBEN BRIDGE—Hope Chambers, Hope-st. Lyc 10 30, 1 45; 3, 6 30, Mr Ingham

* HUDDERSFIELD—Quarrelly. Lyc 10 30, 2; 3, 6

Mrs Bottomley

* Ramsden-st.—(RM) Lyc 10; 3, 6 30

* MANSBURY—Lyc 10 30, 2; 3, 6

* a SLAITHWAITE—Lath-lane. Lyc 10 15, 1 45; 2 30, 6

S Ackroyd

* a SOWERBY BRIDGE—Hollins-lane. (RM) Lyc 9 45; 2, 6

Mrs Wadman

* WEST VALLEY—Green-lane, nr. Tram terminus. 2, 6

T Wright

Leeds District Committee.

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

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

Mc Barrans

* HEMSWORTH—South Moor-rd. 3, 6, Mr Wilson

* a LEBUR—The National Spiritualist Church, 67, Cookridge-st., next door to the Coliseum. (RM) Lyc 1 15; 6 30, Miss Tyne

* a Easing-rd.—Lyc 2; 6 30, Mr Essam

* a Armley—Theaker-lane. (RM) Lyc 10, 2; 3 15, 6 30

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

Queen-st.—3, 6 30, Mrs Glenn

* SOUTH ELMSAL—Moorthorp. 6 30, Mrs Wilton

* a WAKEFIELD—Dixon's Yard, Kirkgate. Lyc 10, 1 45; 2 45, 6 30, Mrs Mitchell

* a YORK—St. Saviourgate. Lyc 10 15; 2 45, 6 30, Mrs Todd

High Overgate—Lyc 10 30; 3, 6 30

Sheffield District Committee.

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

* a MARSLBY—George Yd. Lyc 2, 6 30

* a DONCASTER—31, Spring Gardens. 3, 6, Mrs Roddis

* a WILFORD—3, 6, Mrs Chapman

GOLDTHORPE—1, Main-st. 3, 6, Mrs Hanson

* a MEXBOROUGH—Central Hall, West-st. Lyc 10, 2; 3, 6

* a PARKGATE—Ashwood-rd. Lyc 10; 2 30, 6

* a ROTHURHAM—Percy-st., near Drill Hall. Lyc 10, 1 30; 11, 3, 6 30

* a SHEFFIELD—Centre, Middle Class Schools, Paradise Sq. Lyc 2 30; 11, 6 30, District Committee

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

W C Mason

* a Heeley—Temple Hall, Branshall-lane. Lyc 10, 2 30; 6 30, Mrs Harrison

* a WREST MRLTON—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
 BARNOLDSWICK—Lyc 10; 2 30, 6
 BARROW-IN-FURNESS—Orange Hall, Ramsden-st. 3, 6 15
 BEDFORTH—Market Place. 2 45, 6
 BURNLEY—Richard-st. Lyc 10; 3, 6 30
 CARLISLE—16, West Walks. 2 30, 6 30
 CHESTER-LE-STREET—Middle Chase. 6 30
 CHORLEY—Fellsey-st. 3, 6 15
 CLAYTON-LE-MOORS—2 30
 DAUBHILL (Bolton)—Spiritual Hall, Swan-lane. 3, 6 30
 DONCASTER—Bentley, Council Schools. 3, 6
 ECCLES—1, 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
 HARROW & WHEATSTONE—Gayton Rooms, Station-rd. 6 30 [See advt.]
 a HOLLINWOOD—Byrom-st. Lyc 10 15; 3, 6 30
 HULL—Day-st. Lyc 2 30; 6 30
 Foresters' Hall—Charlotte-st. 6 30
 KETTERICK—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—Kosmos Church, Wiltshire-rd. 7
 a Goodprays—opposite G.E.R. Station. 7
 London Spiritualist Mission—13 Pembroke Place, Bayswater, W. (RM) [See advt. on front page]
 a Marylebone Spiritualist Asso.—Steinway Hall, 11, 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 [See advt. on front page]
 a LOUGHBOROUGH—Swan-st. 3, 6 30, Mr Richardson
 MANCHESTER—Newton Heath—Manor Hall, Albion-street. Lyc 2 15; 6 30, Mrs Reece
 MOSSLEY—Apsley House, Abney-rd. Lyc 10 30, 1 45; 3, 6 30
 NOTTINGHAM—Bentick-rd. Board Schools, Radford. Lyc 10 30; 3, 6 30
 OLDHAM—Bleasby-st. Lyc 1 30; 3, 6 30
 a Chadderton—Lyc 10, 2, 6 30
 a Cromford—36a, Market-st., Shaw. 6
 a Hums—Coronation-st. Lyc 10; 3, 6 30
 PRESTON—10, Lawson-st. Lyc 10 30; 3, 6 30, Mrs Heald
 SADDLEBORTH—Court-st., Uppermill. 3, 6 30
 SCARBOROUGH—Literary Institute, Vernon Pl. 3, 6 30
 SEACOMBE & EGREMONT—Victoria Assembly Rooms. 3, 6 30
 SEATON DELREAL—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, Mrs Dawson
 a SOUTHPORT—Hawthorn Hall. 3, 6 30, Pte Craven
 TORQUAY—Ellancombe 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, Falson Ave. Lyc 3; 7
 Spiritual Research Church (Inc.)—Lifton-st.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,629—Vol. XXXII.

FRIDAY, JANUARY 31, 1919

PRICE TWOPENCE.

Selected Poetry.

MY CREED.

I hold that Christian grace abounds
Where charity is seen: that when
We climb to heaven, 'tis on the rounds
Of love to men.

I hold all else, named piety,
A selfish scheme, a vain pretence;
Where centre is not, can there be
Circumference?

This I moreover hold, and dare
Affirm where'er my rhyme may go;
Whatever things be sweet or fair,
Love makes them so.

Whether it be the sickle's rush
Through wheat-fields, or the fall of showers,
Or by some cabin door a bush
Of rugged flowers.

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers
That makes us saints; we judge the free
By what it bears.

And when a man can live apart
From works, on theologic trust,
I know the blood about his heart
Is dry as dust. —ALICE CARY.

Some Evidence of Man's Survival After Death.

James Jenkinson.

Looking back for more than 30 years since my first acquaintance with Spiritualism began, one finds it difficult to review the whole of the tests and experiences that have helped during that time to convince me of its truth.

Such testimony that I have obtained at various times and places would fill this journal over and over again, and it is quite possible, even then, would not do much in the way of convincing others. Nevertheless, it seems to me only right that those who have secured convincing evidence of the survival of the individual after death should record some of the more striking of such experiences for the benefit of inquirers, either by relating them at times set apart, or through the medium of the press whenever that is possible. Some such personal experiences of mine have been so recorded in another form.*

Time was when I found it impossible to accept the fact that spirits were able to return to the friends they had left behind.

The late Mrs. Groom, the mother of Spiritualism in Birmingham, was the first person to help knock that idea on the head; since then I have, although not clairvoyant, seen the spirits, spoken to them, shaken their materialised hands, and have watched them dematerialise before my eyes, after, in one instance, the spirit had been speaking before a company of sixteen people upwards of twenty minutes. A stupendous fact to me, which has influenced my whole life. Full of enthusiasm, I related this incident to a lady friend of a different persuasion, shortly after its occurrence, and was bluntly told that I must have dreamed it.

During a severe illness, after I had been given up by the medical man attending me, and a physician whom he had called in for consultation, I tried an experiment, when the pain was less acute. It was some time after I had accepted Spiritualism as a truth.

Thinking that my time on earth was nearly ended, I asked my wife one morning to draw up the little table in the room to my bedside, as I wanted to get in touch for a moment, if possible, with our spirit friends. Communication was at once established, the intelligence purporting to

* See "Talks with the So-called Dead," by James Jenkinson, Post free 7d., from The Two Worlds Office, 18, Corporation Street, Manchester.

be my father. I voiced my request, "If that is you, dad," I said, laying great stress on the "if," "would you call and ask Mr. W. to come and see me?" a friend who had proved his mediumship on many occasions, but who, so far as I was aware, did not know of my illness. The spirit said he would, and the table was removed.

Shortly before 10 p.m. the evening of that day my wife was thinking of locking up preparatory to getting a little rest, when there came a knock at the door, and standing there upon opening it was Mr. W., with a smile on his face, and upon entering the room, intimated his intention of at once going upstairs to see me. He appeared partly under control, it was noticed, and after a preliminary greeting he stated that my father had been to the works where he was employed, and told him that I wished to see him. Thinking that he was being fooled, he hesitated on reaching home, and took off his boots, but was obliged to put them on again, as my father persisted, and would not leave him until he had consented to come and see me.

Can our materialist friends explain this?

On one occasion Miss R., of Handsworth, with her father and mother, consented to give a seance at a friend's house for the benefit of inquirers, which I attended with my wife and family, a younger brother, and my nephew and niece.

The seance room being prepared by me, at the request of the occupants, a pair of curtains was fixed up in a corner of the room, the background being a wall, and a table set in front of same, on which a pencil and some loose sheets of paper were placed.

On another table a hand-bell, a pair of castanets, and a musical box. The first thing to indicate the presence of unseen visitors was slight but considerableappings on the table set before the curtains, then the curtains were pulled to and fro at times somewhat roughly, a piece of tape was placed through the curtains, and the sitters invited one at a time to pull against the force at the other end. Then ensued a tug of war on a small scale, and it was quite amusing to watch the children pulling against their invisible opponents at the other end of the tape, the force opposed to them being considerable, as I proved for myself. We heard the musical box being wound up and set going, the castanets beating time to the music. The hand-bell was taken up to the ceiling, ringing over our heads, afterwards being thrown under the table.

Previous to her passing my mother had a stroke, and on one occasion, during the temporary absence of my sister, she fell out of bed, bruising her face considerably, which turned almost black, in fact. Some time after her death Mrs. Place-Veary was announced to speak on Spiritualism at the Birmingham Temperance Hall, a meeting which I was unable to attend, but which was attended by my wife, who arrived late, and consequently found herself placed at the back of the hall. However, she was not hidden from the clairvoyant eye. Mrs. Place-Veary pointing out that a spirit stood beside her who had had a stroke, and had also suffered from a fall previous to her death, as one side of her face was quite black. She further said the name of the spirit was Mary Ann (my mother's name), and gave an accurate description of her generally. The medium, I may mention, for the information of the inquirer, was quite a stranger to my wife at that time, who informed me later that she was not thinking of my mother.

Such are a few of the incidents that have helped to convince me, and as they have been recorded for the benefit of the inquirer, may I be allowed to suggest to him or her the advisability of carrying on their investigations with patience, putting aside all preconceived ideas; keep an open mind, do not accept everything you see and hear, but, in the words of the prophet Paul, "Prove all things, hold fast, that which is good."

No man can long be a bigot who tries to be a brother.

Societies can help us by helping themselves at the same time. If you have a special service or function of any kind, advertise it in this paper. Rates to Societies are only one shilling per inch. Two or three shillings spent in this direction would advertise your efforts to all your town and district. This is an age of advertisement, if you wish to attract audiences our advice is to Advertise! Advertise!! Advertise!!! In vain an old proverb, "Spare your advertising, and spoil your meeting."

A Strange Series of Psychical Experiences.

Lilian Whiting.

THAUGHTS FROM THE "MATINEE TELEPHONIQUE"
[CONCLUDED FROM LAST WEEK.]

THE trunk was sent, and it contained Miss Field's diary for 1878, which, like most of our daily records, set out bravely on January 1st, and ended about the 24th, and there was not another entry during the year in it! All the same, the entries well covered the mysterious date of "Jan. 14th," and established the fact that there was a "matinee, telephonique." The error in my not having had this trunk with all the others had been the mistake of a hotel porter. For Jan. 7th (1878) I found this record in her journal:—

"I have already twenty-one articles on the telephone. My idea now is to invite the Press to a Matinee Telephonique and get one general chorus of gratuitous advertising before the opening of Parliament.

(8th.) "Labouchere told Nash, the solicitor, that the telephone was splendidly managed.

(9th.) "The Queen has invited Mr. Bell to exhibit the telephone at Osborne House on the 14th. Consequently, I'll delay the press meeting till two days after.

(14th.) "Drove early to Osborne Cottage, where Sir Thomas Biddulph, Lady Biddulph, General and Mrs. Ponsonby awaited me. I sang 'Kathleen Mavourneen' to the Queen, who thanked me telephonically. Also recited Rosalind's Epilogue to Her Majesty."

(16th.) "To-day, town all alive with the telephone. Our Matinee Telephonique was a great success. Quite two hundred people were present, including the American Minister, Sir Julius Benedict, Hermann Vezin, Genieville Ward, Du Maurier, and William Black. All delighted with the telephone. The lunch was good, and nobody wanted to leave. I was on my feet from 11 to 5-10, and fearfully tired."

Now the Journal record shows that while January 14th was the day set for the "Matinee Telephonique," yet, as the Queen commanded the exhibition of the telephone at Osborne on that date, it was deferred and actually took place on the 16th. But the ring, which she purchased herself, and had, in advance, ordered the date of "Jan. 14th" engraved on it, did commemorate the festival. The diary verified everything for me except the purchase of the ring. It was a year before I was finally able to verify that. And when I was able, it was through the late Co. William Reynolds (of 11, Broadway, New York), whom I came to know, and who told me that he knew "all about" the ring. "I was with her when she bought it," he said. He, too, was in London at that time, and was one of those interested in the telephone.

Was it Miss Field who thus wrote through Mrs. Piper's hand? If not, then to what can we ascribe the intelligence which proved to be true?

At the initial seance of this series with Mrs. Piper the writing began with the simple, direct announcement, "I am Kate Field," in a manner peculiarly characteristic. The record was devoted to the explanation of a business matter of which I had known nothing, a private matter involving motives, and events, and persons, and the objective side of this I was able, within a few months, to absolutely verify in every detail, and the assertion of various inner motives ascribed to the actors in it was of a nature to fitly correspond with the outer actions, and to be, presumptively, true.

Mere incidents, of course, might be indefinitely multiplied. While all these incidents, in the aggregate experience of a multitude of people, offer much testimony to the genuineness of the theory of spirit communication, they also offer a wide field for speculative discussion as we advance into a large knowledge of the problems of psychology.

Science is constantly extending its range of knowledge as to the nature of the immaterial world. Laboratory demonstrations have established the reality of matter too fine to appeal to the senses. Science demonstrates the actuality of some forty-six octaves of vibrations of which the senses can give no report, and an infinite number beyond these are postulated. Beyond the forty-ninth octave begins the realm of the super-physical. Marvels of light, of sound, of new sensations lie beyond the threshold. This super-physical realm is that of the higher forces into whose comprehension and use the world is advancing. They are too familiar, as a matter of daily phenomena, to require any catalogue of them. The secrets of the universe are being increasingly wrested from these regions and harnessed to the use of man.

Now it is with all this larger outlook on the universe itself that the subject of psychical research, or of direct communication between the Seen and the Unseen, has to do. This communication is not to be regarded as an isolated phenomenon; if it exists, it is an inherent part of the spiritual life of humanity. We speak of the present and the future life, of this and of the "next" world; but there is really no dividing line. "The flowing conditions of life," as Emerson phrased it, expresses that incessant merging of successive conditions into each other. The forms of manifestation change. Life itself is a continuity, unbroken in its essential quality by these transitions of form. The present and the future are but phases of the same continuity of life. The change from infancy to mature manhood is very great; but

it is all a matter of what Swedenborg calls "discrete degrees." It is one unbroken continuity of progression. In this universe whose centre for each man is his own being, and whose circumference extends to the infinite eternities, man finds himself. What is he here for? What is he to do? Whence did he arrive, and whither does he proceed?

Science reveals that matter exists in a constantly ascending series of refinement. The octaves that lie beyond the realms of the senses consist of more and more intense vibrations. Ultra-violet light, for instance, only begins with the fifty-first octave, and its vibrations are many million times a second. The vibrations of thought, the highest potency in the universe, are infinitely more rapid than these. There is a theory that between the physical and the ethereal realms lies a vast magnetic field, whose coarsest stratum co-ordinates with the finest vibrations of the physical, while its finest stratum co-ordinates with the coarsest vibrations of the spiritual realm. It thus forms the evolutionary link between the physical and the spiritual worlds or conditions.

In the change we call death, what has occurred? The ethereal body, in which the soul, the essential being, the ego, the spiritual man (whichever term one employs) is clothed, has withdrawn from the physical body, as one withdraws his hand from his glove. The man is released from the physical world. He has entered into the ethereal world.

(1) The physical body is in correspondence with the physical realm.

(2) The ethereal body is in correspondence with the ethereal realm.

(3) Consciousness is not a function of the physical brain, but a manifestation through that brain. The physical brain is its instrument of transmission during the period that man remains in his physical body. If the physical brain suffers injury, it hinders or suppresses the manifestation, as a defective musical instrument hinders or suppresses the playing of the musician; or as a defective or broken pen would hinder or debar the poet from recording his song. But while a defective physical brain might thus hinder or prevent the expression of consciousness, it has no power over the consciousness itself; because consciousness is an attribute of the spiritual man who temporarily inhabits a physical body. The defective musical instrument, or the defective pen, does not lessen nor annihilate the musician's power nor the poet's song.

Consciousness is a function of the spiritual man. The finer the brain, the more perfect the transmission. The finer the musical instrument, the better does it transmit the music of the player. The better the pen, the paper, the more easily does the poet record his song.

The spiritual being is the real, the permanent, the essential man. Whether he is, or is not, clothed in a physical body is merely incidental. He has his lessons to learn, his experience to gain, in a physical universe. His physical body is his temporary instrument of communication, because this physical body is in harmonious vibration with the physical universe. The reason that we cannot see the friend who has withdrawn from his physical body is simply that the physical eye cannot register the high rate of vibration of the ethereal body. It once happened to me, in hearing a scientific lecture before the Lowell Institute of Boston, to be seated directly in front of a revolving copper disc, placed on a table, a little way from the speaker. Suddenly the disc disappeared from my sight. No one was near the table. While gazing, bewilderingly, where the disc was a moment before, it as suddenly came into visibility again. What had happened? Merely that its rate of vibration had for a moment become so high that my eye could not register it. When it became slower, it was again visible. At that moment it occurred to me as a possible analogy with the ethereal body, and with the possible explanation that we do not see it because of its higher rate of vibration. The clairvoyant has developed the spiritual sight, on this higher plane, and thus he does see it. That is to say, if clairvoyance shall establish itself as an indisputable fact, as it may perhaps be held to have done already.

Kant has said that "At some future day it will be proved that the human soul is, while on earth, in an uninterrupted communion with those living in another world; that the human soul acts upon these beings, and in return receives impressions of them." The discoveries of Sir Oliver Lodge as to the nature of "the ether of space" contribute essentially to the rationale of the interpenetration of the physical and the ethereal realms; and that, while the physical only corresponds to the one, so the ethereal body corresponds to the other. And that while conditions differ, these conditions do not necessarily involve geographical separation. The two are interpenetrated.

One may find the analogy in the different conditions in which two persons really live, whose outward life is side by side. Take the occupants of two adjoining rooms, and yet realise the vast and immeasurable distance that may extend between the real life, the spiritual quality, of the two persons.

Now, keeping in mind the fact that two spiritual beings, the one still clothed upon with a physical body, the other having withdrawn from his physical body, are yet, essentially, the same, and that the spiritual recognition between them remains unaltered, communication between them becomes a mere detail. I may speak to a friend who is standing on the other side of a screen, and whom, therefore, I cannot see. May I not, perhaps, speak to the friend who, because my eye cannot register the high vibration of his

etheral body, is invisible to me? May there not be mutual speech, or that communion that answers to what we here call speech?

May I offer one little incident that seems to imply the continuity of memory? In Paris, soon after the death of Kate Field, I received a very kind note from Edward Everett Hale: "Susan (his sister) tells me," he wrote, "that the death of Kate Field will be a great sorrow to you. I did not know Miss Field. I hope I shall know her."

The inference was as simple as if Miss Field had gone to Calcutta, we will say, where he, too, expected to go ere long. The time went by, and some fifteen years later Dr. Hale passed on to the life more abundant. One day Dr. Hyslop (who was conducting psychical experiments with a medium in Boston) asked me if I had known Dr. Hale. I replied in the affirmative. "He came to-day," said Dr. Hyslop, "and sent you the queerest message. It is, 'Tell Lilian Whiting that I have seen Kate Field, and she is the most adventurous spirit I have ever met in a feminine body.'" Now, I do not relate this with any hard and fast conviction that there might not be some explanation of it less obvious than what appears on the surface. In the simple and obvious view, however, it would seem that Dr. Hale remembered the note he had written to me, and that this message simply continued the sequence. "I do not know Miss Field. I hope I shall know her." Then he passes into that next condition of life in which she lives. He meets her; he is reminded of the words of some years before, and so he sends a message that now he has met her, and adds that of the impression she makes on him. One thing is true. All these correspond perfectly with the known characters of the two persons concerned. Dr. Hale was one who never failed in any possible kindness of sympathy and friendship. Kate Field was an essentially "adventurous" spirit, as all her friends would testify.

In writing this paper I am not making any plea for the Spiritualistic interpretation. I feel much as Dr. Holmes used to say, when he would remark, "I talk—not to tell what I think, but to find out what I think." One discusses these questions, not in the least as a special pleader, but from the interest of different points of view that we may perchance come more nearly to the truth.

It may seem from a large array of indications that the etheral realm is the unit of departure; that our real life even while tethered to the physical world by means of the physical body, is still largely in the etheral and only partially in the physical; that the health, poise, harmony, and well-being of the etheric body largely determines the health and effectiveness manifested through the physical body; that the sources of energy are in this etheral realm, and that in proportion as man learns to tap these, and relate them to use, does life progress. The two environments are interpenetrated. The twofold nature of man is in correspondence with these two environments. Primarily and fundamentally, man is a spiritual being (now and here), he does not merely become a spiritual being by death; he is a spiritual being temporarily clothed upon with a physical body which relates him to the physical world. He lives, now and here, a twofold life; not distinctly separated, but blended and interpenetrated and interdependent. As the spiritual man, he is in responsive relations with the etheral realm; he has an awareness of companionships that are not visible to him; he has an intuitive perception of a range of life, with which he is allied, beyond that which is physically visible, audible, or tangible. His spiritual senses bring him into direct relation with those who have withdrawn from the physical environment.

Now the spiritualisation of life is not achieved by renouncing all the duties of life. It is only by their more complete acceptance and fulfilment that it is increasingly achieved. Man's place in the cosmic order is of incalculable and immeasurable importance. What is he on earth for? For no less purpose than to be a co-worker with God. The continuity of life is unbroken by that change which we call death. We enter only more favourable conditions for the expansion of our powers. As Stephen Phillips so truly says:

"The delusion of death shall pass;
The delusion of mounded earth, the apparent withdrawal;
We shall shed our bodies and upward flutter to freedom."

If there is no absolute separation between those whom we designate as the dead and the living; if those who withdraw from the physical world pass only to a larger and fuller life; if our ideas of death have been somewhat a misconception of its nature; if science, in thus revealing to us the realities of a universe we do not yet see, has provided a foundation for intelligent investigation of the very nature of life itself, and the discarding of much of its gloom and sorrow; if we may be going to live a more constructive philosophy in a reinterpretation of life—shall we not thus emerge into conditions of far greater efficiency? Man's real and determining relations are with this super-physical world even with the Blessed Order. To that Order all life is tending as to the one far-off, divine event.—REASON.

If you feel that the reading of this copy of *The Two Worlds* has done you good, ask your friends to purchase copies, that they also may be benefited.

"Two Worlds" Sold Out.

DO SPIRITUALISTS READ ENOUGH?

James Lawrence.

The first headline comprises words familiar to every issue of *The Two Worlds*, and it is my purpose to-day to examine them, to analyse them, and to try to come to some understanding as to what they really imply, what is their actual value, and if it would be possible to reduce the amount of uncertainty hanging over them.

Read just as part of a weekly report, they appear harmless enough, have no aggressiveness attaching to them, and indicate, as is obviously the intention, the literary activity and loyalty of the Society concerned.

Read, however, in an interested mood, a meditative mood, a comparative mood, they assume other aspects, possess magnified proportions, and throw in the eyes of the reader a challenge not to be overlooked by those whose business it is either to be responsible for the progressive tendencies of a Society, or who are interested in the intellectual status of the Movement generally. These critical deductions in nowise impute ulterior motives to the scribes who indite the various reports, they doubtless desire to intimate regarding the efforts put forth by their members to popularise our journals, and to improve their own minds and those of the inquiring casual visitors.

But what they seem to unconsciously ignore is the incompleteness of their information. "The Two Worlds sold out" conveys nothing definite to those outside the particular Societies, but, on the contrary, gives birth to false conclusions, and incites to haphazard guesses. Twelve dozens may have been sold, but, on the other hand, twelve copies may mark the limit of the supply. Scores of times have I heard the matter referred to, and as many speculations indulged in, all of which could be avoided by Secretaries plainly stating how many copies had been disposed of. I know one Society with nearly, if not over, a hundred members, where only twelve copies of *The Two Worlds* are sold, and another, with a less membership, where thirty copies are taken weekly. Possessing this knowledge, I am not in the least surprised to find that the latter body occupies a much higher position in the Spiritualist world than the other, principally due to the facts just enumerated.

To keep abreast of any movement, secular or spiritual, conversancy with its literature is a prime necessity, particularly those of its weekly organs devoted to the everyday doings of the various sections or districts, and those alive to the need for presenting every newly-discovered truth or phenomenon instantly, invitingly, and, above all, simply and lucidly. Society reports, like the district news of a county newspaper, link up the movement, and give an idea, brief though it may be, of how matters go there and about. Sometimes I may not read every article in *The Two Worlds* but rarely do I miss perusing all the reports, both special and ordinary. Thus do I know where certain speakers are, and what subjects are discoursed upon.

Allied closely to the reading of our periodicals is the habit of book and pamphlet purchasing, and here also one finds great room for expansion. A bookstall is a feature conspicuous by its absence in too many of our halls, whereas it ought to be an indispensable adjunct. Few, few of our Societies have a lending library attached to them, and, unfortunately, one notes that sometimes even where they exist due attention is not paid to their replenishment and advocacy. I know of three such, and they are well stocked, but many scores of miles separate them, while intervening are dozens where the only philosophical regalement is the weekly Sunday address. Numerically certainly our Christian brethren outnumber us, but I think we could profitably learn from them to support our journals, magazines, etc. When we contemplate the mass of weeklies and monthlies issued in the names of Roman Catholicism, Protestantism, and Nonconformity, we are amazed as to how they exist. Besides, the various branches of each sect have their own pet organ, and, as a rule, a parish publication to boot. Such enterprise should not be outside our accomplishing.

There are brains enough to produce the goods, and enterprise enough to launch them, but when we come up against the cultivation of a taste for and the permanent distribution of such things, we receive a rude set back. And surely due and safe guidance in the selection of suitable matter exists in the fact that our various Editors in every issue of their periodicals set forth lists, named and priced, of just that likely to be of service.

This has become a regular and valuable feature of *The Two Worlds*, as it is of our other papers, so that no excuse can be consistently advanced that the uninitiated and the unwary might be imposed upon. There is much more on which I could have touched, but, for the present, at any rate, I will let the above suffice, inviting the opinions, remedies, etc., of others having wider experience and sounder judgment than myself.

It is better to be gracious than to be graceful.

MAKERS of criticism never are good takers thereof.

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FRIDAY, JANUARY 31, 1918.

Wandering and Wondering.

ONE topic is occupying the minds of all sorts of men who are alive to the issues before society at this time. It is expressed in the one word—Reconstruction. It is realised now the stress of the war is over that old problems have assumed new forms; that conditions which up to the war time were accepted as correct can no longer be so considered. Newly liberated forces are stirring in men, and setting up new thoughts in their minds; or, perhaps, to put it more correctly, the newer thoughts are reanimating the former hopes of a better human world.

This plea for reconstruction is not confined to one class nor to one matter only. It is urged on behalf of religion, ethics, industry and politics. It is the call of the down-trodden for an amelioration of their lot. It is voiced by those who wish a better state of human society, so that eventually some approximation to the dream of a universal human brotherhood may become a realisable possibility.

Perhaps the aspects of this desire for reconstruction which are most clamant are connected with religion, society and industry. As to the first, there can be no question that all churches see the need of a restatement of their foundations, aims, and tenets. The old order is passing, the new is just rising on the horizon. It is more clear now than ever that the letter killeth, and that it is only the spirit which giveth life. That religion must be life and daily practice, that forms and ceremonies made by man do not imply a recognition of all that makes for what the ordinary man calls religion. The inadequacy of ordinary religious teaching to minister to the bereaved during the late war is admitted; it needs no argument. It is pitiful to know that after nineteen centuries the churches are not yet able to prove the truth of their claim that man is an immortal spirit; it is worse that they still continue to denounce as evil people those who say they possess the necessary proofs. Yet thousands of intelligent men and women have during the past four years turned to Spiritualism for the comfort they could not obtain elsewhere. They found our light was indeed a true revelation, and never again can they accept the crude literalism of the creeds once accepted.

As to ethical reconstruction, there is small doubt possible for its necessity. The newspapers often afford sorry reading as to the trickeries of commerce and business, as to the lack of social morals alike in high and low society; while what is called "high" finance would often seem to be but gilded robbery on a colossal scale. In business how often it is difficult to decide where the salesman's suggestion oversteps the line of strict veracity? So long as sales are achieved no one appears to consider the means employed.

The world's work must be done, but is there any good reason why some should toil and spin, and that others should live upon the labour of their fellows? Is it so wrong a thing to say that we each and all should share the burdens of our common needs? Labour hurts no one, if it be so that each does the share which his endowments permit. But idleness enfeebles body, mind and spirit. When men rise to the understanding that labour is for the needs of men, and not for the purpose of their ease, when the produce of man's endeavours are for the welfare of all, then we may see more of comfort for all than so far the world has realised.

The final point deals with a subject which is age-old in evil things—politics. It includes power, place and privilege. It is allied with priestcraft, kingcraft and money-craft, and is too often the highway on which the plausible

tricky and crafty schemer walks along to secret ends he has in view. A reconstruction of political life is one of the matters now claiming attention. Truly those who are intent on this matter of reconstruction have much work ready to their hands. Will they be equal to the task before them?

What are the religious teachers of to-day doing to make their faiths realities to the minds of thinking people? But little, though doubtless they are doing their best. Too many are still wandering in the desert of antiquated doctrines, and wondering why intelligent people will not accompany them. Too many of their flocks are also wandering amid outworn creeds, and wondering why they fail to receive comfort in their hours of trial. Too many are wandering over the pages of ancient records, and wondering why others find no pleasure therein. Too many are wandering from the real facts of man's nature, and wondering why the world is not what they wish it to be. When the crucial trial comes, and their beloved ones are called to the next life they realise that they have wandered so far away from understanding what it means to die, that they wonder if, after all, there is any future life! Wandering and wondering, they find no foundation left them, losing the mental poise which knowledge gives, they can but grieve over their, to them, irreparable loss.

When contrasting the ethical ideas of to-day with the actual facts around us, is it to be wondered at that all sections of society seem to lack the stabilising ethic which alone makes life sweet and pure? Men wonder why God does not sweep away the evils in our midst. They wander in the pleasing delusion that God will do all, that man need but trust Him! Let us cease wandering in fool's paradises, let us stop wondering why this, that, or the other is permitted. Rather should we wonder why man himself has not put aside all the evils in the direction of ethical failure. If men collectively positively declined to have any dealings with those who stultify every law of honour, right and truthfulness, a term would be soon put to all dishonourable conduct in all walks of life. It is no service to the world to wander in the old plea that such things have always been, nor to wonder whenever they shall cease.

As to the questions of industry and politics, what can be said as to reconstruction in each case. These are vital issues as to human society at present and in the future. The first is not only a question of capital and labour, of production, wages and wealth. The soul of a toiler is as much the child of God as that of an idler. Yet, to many, a bank-book is more important than a Bible. A man is "a hand," not a fellow creature; a machine for helping to make the wealth he so seldom shares. Not seldom the toiler follows the example of the selfish employer, each considering himself first. But so long as labour is used for profit making, so long will work be considered as a curse. Still wandering in the by-paths of ancient doctrine which asserts work is a punishment! Then men wonder why the worker resents his practical bondage.

Let us close with one statement, which is neither new nor startling. It is only simple truth and practical common-sense. It is this: Preachers may preach, reformers may postulate, magnates may say their say, while politicians may shout their shibboleths, but after all it is the individual which truly counts. The units make the aggregate, and as are the units, so is the mass. This being the case, we need neither wander nor wonder, but work to make the conditions of this life so excellent that we need not rely so much on a happy hereafter as to do our part to create a happier present. Let us cease from wandering and wondering, and come down to the basic fact of all reforms. The work of human uplift must start first in the individual ere it can be manifested in the lives of the community at large.

MERTHYR TYDFIL.

ON Sunday last Mrs. Jenny Walker came to Merthyr Tydfil, to the St. Tydfil's Spiritualist Society, Angel Buildings. Her addresses, listened to throughout the day by crowded audiences, were full of inspiration, poetic fire and fervour, and winning appeal. It says much for this excellent worker that she fully satisfied the critical folk of this town. Her morning subject was "Contentment under adverse conditions." In simple, eloquent language she pointed to the necessity of having the mind fixed upon those eternal principles of righteousness and goodness if one desired to preserve an equitable state of mind amidst the transitory things of earthly existence. In the afternoon and evening her themes were "The practical value of Spiritualism" and "Let there be light." These addresses, deftly woven together, splendidly illustrated the immense value of Spiritualism in these days of stress, and how it will aid in the period of reconstruction just ahead. It is not too much to say that each and all received a moral and spiritual uplift which will inspire them for many days.—W. H. EVANS, President.

MRS. MARIOTT (LONDON).—We have a letter waiting at this office for you. Please send your address, and letter shall be sent at once.

The Public Press and Spiritualism—No. V.

A Digest of Press Cuttings as Supplied to the Spiritualists' National Union during December.

Compiled by HANSON G. HEY, Secretary.

AN article appeared in the "Belfast Evening Telegraph" by the Rev. F. W. O'Connell, Litt. D., on "The Future of Spiritualism. Contradictory Evidence. Poppa Fox's Error."

He begins: "After 50 years the Spiritualists are still at loggerheads." I seem to remember that it is nearly 2,000 years that Christendom has been established, and it is further from unification than ever. So it is but a case of finding their own ailments to belabour us with. When Christendom becomes united, "one and indivisible," as symbolised, then will be his time to preach. He plays on the subconscious mind a good deal, and relates some queer seance stories. He first finds fault with spirits' names, as being too illustrious, or else of "nonentities" such as "John King," "Katie," "Moonstone," etc. Either too big or too small. He claims the spirits only know English, no saving clause. "I have met only those who know no other."

In the same issue is a reply to Mr. Redfern Kelly, who has rushed into discussion on "Life Beyond the Veil." He is reminded how Galileo suffered because he contended the world was round, and Bruno died for his belief (now universally accepted) that the earth is not the centre of the universe. This writer also tells of seances, but in another vein than the rev. gentleman. He tells how he has sat at a table with three others, who would scorn to trick each other, and answers have come indicating the great moving forces of the universe—force, intelligence, and love. A very good letter, not less, but more so, by the questions which he asks, e.g., "What do we know of the component parts of the soul?" Herein the previous writer will find as many opinions as men, in spite of nearly 2,000 years.

The "Methodist Recorder" for Jan. 2nd has an article on "The True Spiritualism and the False" by "The Padre," which is a refreshing bit of broadmindedness.

Sir A. Conan Doyle has a letter in the "National News," where also appears a letter asserting that "Spiritualism must be immediately condemned if we are to reconstruct Christianity." I wonder if a man-constructed Christianity will be any better?

Mr. F. L. Rawson has a very good letter in the "Nottingham Daily Express," in which he makes several points not particularly pleasing to orthodox thought.

The "Portsmouth Evening News" had an account of a presentation at the Temple to Mrs. Yeardye, the late Treasurer. Mr. J. G. MacFarlane, the President, handed her a handsome bag, and referred to the value of her services. Mr. Blake, who was present, also testified to Mrs. Yeardye's courtesy. Mrs. Yeardye, who was taken by surprise, suitably responded. "These are the little acts which speak to us of friendships past and gone."

A little correspondence is proceeding in the pages of "The Nation," to which Dr. Chas. Mercier contributes, and I endorse one remark of his, viz., "It is quite useless to argue about Spiritualism, whether new or old. Persons of one temperament will believe in it; another will not." He objects to the name of prestidigitateur, because he has a difficulty in pronouncing it.

Mr. Reid More suggests that Sir Oliver Lodge, F.R.S., can, if he wishes, give an exhibition of "occult" phenomena before the Society? Can he? I remember, when a member of one of our Societies (C. E., a Spiritualist) was attempted to be expelled for simply being "one." It might be so with the F.R.S.

In the pages of the "Daily Express" is a cleverly-written take-off on "The Plague of Isms," in which the writer descants on knitting in trains and crocheting in theatres, and the winter sales, among other isms.

In the "Methodist Recorder" is an article on "Communion with Our Departed," an unsympathetic article, too, for he asserts there is no proof that messages were from "Raymond," and when I come to think of it, there was none that Moses and Elias were the men they said they were. So my friend proves more than he bargained for. Again, what proof have we of the existence of the Voice at Jordan? He tells us what God would do if He allowed communicating. He seems to know.

In the "Daily Mail" is an exceedingly good article on "I Can't Believe My Own Eyes," by a soldier in the East Surrey, who narrates some doings of the Hindus. The fashion was to describe them as psychologised, but he says he saw it in broad daylight, in the open; half a regiment did so, too. When these things are done inexplicably, they might ease up on Spiritualism.

In the "Westminster Gazette" is a story of a real ghost, which the writer says seems a fit subject for the Psychical Research Society to investigate, with a prospect of definite results.

From the "Portsmouth Evening News" we read of the transition of one of the worthy members of Portsmouth Temple, and an account of his Spiritualistic funeral. Mr. Frank T. Blake, President of the Southern Counties Union officiated. The service opened with the singing of the hymn,

"We Do Not Die." Then followed an address, in which the teachings of Spiritualism as to the after-life were set forth. On the way to the grave "Nearer, My God, to Thee" was sung. Every Spiritualist present carried a bunch of white flowers, which were thrown on the coffin when lowered into the grave. A very impressive service.

In the "Aberdeen Express" a letter appears from a musician, who was playing at a social evening at the Spiritualist Church, and was given a description by two different ladies after they had rendered a certain piece. Reaching home, they looked up a photo, and found it corresponded with the description of the late Emil Waldeufel, whose composition they had just been playing, all unknown to the ladies. This is a testimony worth having, for the ladies had no knowledge of who the form was, or why he was there, but just described what they saw.

In the "English Review" Bernard Sickelt gives the third chapter of his "Spiritualism and Its New Revelations," in which he fastens on hypnotism as a possible way of escape, and argues to be decently dead and decently buried is so simple, but is not to be ignoble. He quotes Shelley's line, "Hell is a city much like London," and says we take that as our ideal, only we substitute Heaven for Hell. But asks what the word matters? Call the place what you like, if the denizens can look upon this war and not prevent it. "It is no place for either me or my friends, or my most cruel and relentless enemies." It is brave writing this, but is he not taking a big jump, for if God is omnipotent, God could have stopped the war, and then because He did not, it (Heaven) is no place for him. It proves too much, and these are men who tell us that "Gods pass all human understanding," and then because they cannot understand them they are all wrong.

In the "Sunday Express" is a good article on "The Call of the Occult," well worth reading.

In the "Saturday Review" is a review of Sir Oliver Lodge's latest book, "Christopher: A Study in Human Personality."

In the pages of the "Pall Mall Gazette" Ella Wheeler Wilcox has a powerful article entitled "Across the Void," in which she pays tribute to the great minds working on the problem of communication here, and tells how she knew her husband was still alive. There is a reply to it in the following issue of the paper, which is in opposition to quoting Sir Oliver Lodge, etc., for the majority (overwhelming) of scientific men in Europe are against him. That may be so. Was there not a time when Galileo was forced to recant the statement that the world went round? And if the overwhelming majority of that day were right, they are right still, and if Galileo spoke untruth then, it is an untruth now, though the overwhelming majority of savants are preaching the rotundity of the earth now. I like the way these men coolly say the eminence of these men of science in their own particular line is nothing to the point.

The "Birmingham Mercury" has interviewed Sir Oliver Lodge on the question of the religion of Spiritualism, and Sir Oliver Lodge said, "I am not a Spiritualist. I am a scientific man, whose concern is to get at the facts." Mr. A. Cook, the President of the Birmingham Spiritualist Church, in an interview, put our facts splen- and added, "Sir Oliver Lodge has not yet got beyond the facts of the religion of Spiritualism, while Sir A. Conan Doyle has."

The newspapers are full of this subject, far more full than I make apparent, and this is all to the good; the transition from ridicule is slow but sure.

MANCHESTER CENTRAL SPIRITUALIST CHURCH.

The annual general meeting was held on Saturday afternoon, Jan. 18th, about 60 members being present. After the passing of the minutes and the reading of the balance sheet, showing £33 14s. in hand, which consisted, approximately of Flower Fund £6 12s. 1d., Developing Class Fund £7 10s., and General Fund £19 11s. 11d., the accounts were passed, subject to separate accounts of the funds named being kept in future.

The President (Mr. C. G. Rickards) then gave his valedictory address, in which he stated that many of his ideals had not been realised, but that now the war is over we should earnestly set about getting a building more suitable to our needs. During the past year our membership had risen to 197. He regretted the passing to the Higher Life of Mr. Percy Robinson, who had made the supreme sacrifice for his country. He congratulated the Developing Class on its continued good work under the leadership of Mr. Chandley, and thanked the officers who had been associated with him during the past year, referring especially to the assiduity of the stewardesses, who had never failed in carrying out their various services.

A resolution was passed that in future six months' membership shall qualify for election to office.

A motion that the members' subscription be 10s. was lost by a large majority.

The following officers were then appointed: President, Mr. C. G. Rickards; vice-president, Mr. R. O. Grant; hon. sec., Mr. Lancashire; hon. treasurer, Mr. Bowe; committee, Messrs. W. H. Wolstenholme, T. Chandley, R. L. Jackson, Miss Stubbs, Mrs. Bennett, and Mrs. Brooks; auditors,

Messrs. J. A. Wilson and F. J. Barlow; S.N.U. delegates, Messrs. Rickards, Grant, Chandley, and Wolstenholme; M.D.U. delegates, Messrs. Rickards and Wolstenholme; stowardesses, Mesdames Burnett, Jackson, Brookes, Misses Salmon and Buerdsell; Witchcraft Amendment Act secretary, Mr. Wolstenholme; visiting committee, Mesdames Renshaw, George, Rowe, and Miss Buerdsell; organist, Mr. F. Meadowcroft.

Tea was served at 5-30 p.m., and after business was concluded a social meeting was held, at which Mrs. Burnett's juveniles acquitted themselves splendidly, Miss McDermott and Miss Whitehead rendering vocal selections, and Mr. Brummitt and Mr. Wolstenholme giving recitations and readings.

During the evening a case of dessert cutlery was presented, on behalf of the church, by Mr. W. H. Wolstenholme, to Mrs. Gordon Small (née Spiers), as a mark of esteem and appreciation of services rendered, to which Mrs. Small suitably responded.

Congratulations to our two members, Mr. and Mrs. Ernest Brooks (née Brown) were conveyed on their matrimonial alliance.

Mrs. Renshaw, who some time ago had to give up her post as voluntary organist owing to ill-health, was thanked for her valuable services.

Votes of thanks to the lady caterers, the retiring officers, and the juvenile and adult contributors to our entertainment, concluded a day which we hope is the herald and augury of a harmonious and progressive new year.—F. CHANDLEY.

Spiritualism and Church Doctrines.

Jas. W. Stevenson.

THIS evening, friends, when speaking to you on "Spiritualism and Church Doctrines," I have put in writing what I am about to say, for the same reason that I did so when, on a recent occasion, I laid before you "A Plain Statement of Facts," and which our friend the Editor of THE TWO WORLDS did me the honour of giving wide publicity to in his issue of Nov. 8th last. For this I do thank him, and also the well-known writer (Mr. Jas. Lawrence) of many interesting articles which frequently appear therein, for his more than kind appreciation in the issue for Nov. 22nd.

There is nothing gives me more happiness than in doing what I can for the welfare and spread of our loved Movement, Spiritualism. I would further return thanks for this other opportunity of doing so, and I desire to here say that I stand before you, not as one taking the name of "Christian," nor a "Christian Spiritualist," or any other presumed combination, but as a Spiritualist, free and unfettered in every way, without ill-will to any, but with a firm determination to stand for Spiritualism, without the least compromise whatever. While I say this, I can never forget the earnest appeal made to us who were members of the Dundee Society of Spiritualists, shortly after its formation, by one in the Great Beyond, for whom I have a deep love and reverence, and given through me to one of the meetings, then held in a building bearing his name, when he expressed the desire that each individual member of the Society might become a Christ, like unto Jesus of Nazareth and others of God's Christs, who existed before and since the days of Jesus. For this reason I stand before you, and glory in being a Spiritualist, free and unfettered, for as a Spiritualist I reject all church doctrines, such as "God and man," "Creation," "The Fall, Salvation and Atonement," "Death," "Resurrection," "Judgment," "Heaven," and "Hell," etc. These mentioned surely are enough to place one outside the pale of what is called Christianity, though they be so far at one with that termed "the larger hope."

I feel so strongly on this that I cannot see how anyone, knowing what those who have gone into a higher existences and gained wisdom and knowledge, tell us of God's truth, and justice, can stoop to compromise in the least, and therefore I say again (of course, everyone is entitled to his or her own opinion) I cannot understand how anyone, knowing what is revealed through Spiritualism, cannot stand for Spiritualism as Spiritualism alone, on its foundation facts, given us by those who can speak from their own experience of the life after death. For they, and they only, can do so although they may be called "dead" by our world. So, much for Spiritualists, and the necessity for a straight and clean Spiritualism, with its noble, sublime, and true philosophy, brought for light and leading by arisen humanity. Would that all taking the name of Spiritualist could fully realise the mighty possibilities inherent in Spiritualism, to be the greatest helper to assist humanity to be religious. In using the term religious, I do not mean sanctimonious, long-fadedness, full of shallow faith and belief, hypocrisy and cant, but men and women standing in the dignity of their creation as sons and daughters of the Eternal, ever striving their utmost to study and live in harmony with the laws of that Great First Cause of all that is, has been, or ever shall be. Religion is not a matter of faith or belief, creeds and doctrines, rituals and ceremonies, but being good and doing good, with an earnest desire and aspiration to the Giver of

All to live in really true manhood and womanhood, and thereby be enabled to avail themselves of Divine and never-failing beneficence, and not to put one of the Almighty philanthropist's benefactions to a base use, or abuse them in any way, for all creations are good, and create for the highest welfare and benefit of everyone in the Infinite's countless domains in unfathomable space, and incomprehensible as that Infinite Power, the Creator and Sustainer of all.

Now for "Spiritualism and Church Doctrines." Church doctrines, all having their base on theology, tell of God, with all the egotism of theologians, as being "jealous of His honour and glory," a "God of battles," giving instructions for the murder of men, women, and even little children. As Robert Burns sung, "Sends ane to heaven and ten to hell, a' for His glory." The church doctrines also put God (the theologians seem to know so much about the Almighty) as a "God of wrath and vengeance," but "long suffering and slow to anger," with mercy to those who love Him, and with wrath and endless vengeance to all others.

Of man the Church doctrines say "He is born in sin and shapen in iniquity," "totally depraved, devoid of all good, and wholly inclined to evil." They also teach the creation of this world in six days, and that God created man out of the dust of the earth, in His own image, man and woman created He them, but they fell from that high estate. To rectify this and Divine justice (they call it), to be satisfied, He sent His only begotten son to die for them and the human family, so that through his blood atonement might be made for the sins of the world, and salvation thus assured for those who believed thereon. Death they term the "King of Terrors," and that when death takes place, "the doom of all is fixed."

After death they teach comes the Resurrection and the Judgment, when at the "last trumpet" all shall arise from their graves, and the sea shall give up its dead, then before the great white throne, with God and His son on His right hand all shall be arraigned, those on the right hand to eternal bliss, and those on the left to endless torment. Such, then, are some of the doctrines of the Church, with the exception of the Roman Catholics, who have an intermediate state called purgatory, but they, like all the other Christians, have as a finality Heaven and Hell.

There are other doctrines which could be referred to, but enough has been said to show the vast difference between Church doctrines and the truths which are revealed through the movement named Spiritualism, and brought to earth's inhabitants by those of our own loved ones, and others high and noble, who were once what we now are; travellers in earth life.

Spiritualism proclaims no such God as the Church doctrines portray, but an Almighty Loving Power, in all, through all, over all, yea, beyond all, and Who, as writers in the Hebrew Bible say, is "no respecter of persons," and who requires of man only "to do justly, love mercy, and walk humbly with God." It proclaims that the source of life is the sublimest of all mystery, infinite in power, boundless in love, gracious in gentleness, compassionate in pity, and unerring in justice. It proclaims that the Infinite named God cannot be fathomed, and is incomprehensible to the finite mind of man and woman. Cannot be sinned against or injured in any way, whose laws are perfect, just and true, ever the same, and cannot be, or ever have been, broken. It proclaims that wrath and mercy are not attributes of this Power, for in the Infinite "dwells no relentless wrath," and mercy is the prerogative of those who can be injured or sinned against, but the Infinite's justice is more tender and pitiful than man's mercy.

Spiritualism proclaims that the spirit man or woman is not made of the dust of the earth; and to dust returns, but is an individualised thought, as it were, of the Eternal, and however degraded, bereft of all pure love, honour and holiness the act may be, that lays the foundation for the material body through which the spirit manifests its individuality; it (the spirit) is pure and divine, part and parcel of the All in All. Man "not totally depraved," not "born in sin and shapen in iniquity," "devoid of all good, and inclined to all evil." It proclaims that every man, woman and child are divine sons and daughters of the Eternal, and that sometime, somewhere and somehow all shall yet realise the divinity of their origin.

Spiritualism holds the Church doctrine of the creation to be purely a fable, but that this world of ours has taken millions of years in creation for inhabitants to be thereon. It proclaims that man has never really fallen from his high estate; it is but the falterings and stumblings by the way on his trend to the evolution and realisation of his innate divinity, and that there is no such thing as that which is called salvation, for none can be eternally lost, but that progression is for everyone in the aeons of eternity.

It proclaims that death is no "king of terrors" to those whose lives here have been well spent, but only an incident in the onward march of humanity, "higher yet, still higher, nearer to the Light." To some death comes as a friend and deliverer, to others an avenger; and to all the mighty revealer. Death, it proclaims, does not separate the loved ones who have "passed on" from loved ones still upon earth, but, like the ocean which divides, only joins the continents of our earth together, so that with certain conditions, through what are called purely natural laws, those of bygone

days and us can have communion with one another, expressing our love, and give it help to each other, and learn from them, so far as we can comprehend, of the life beyond the tomb, until our time comes to be re-united in full to those "whom we have loved and lost awhile." It proclaims that there is no resurrection of the physical body, but that the real resurrection is whenever we fully realise our separation from our earth body.

The Judgment Day, Spiritualism proclaims, is no great assize court, with white throne and so-called Lamb's Book of Life opened, but shall take place in the silent clear light of Almighty Justice. Each one shall judge themselves, and out of their memory shall come the true and sure testifiers to thoughts and conduct while on earth. Then, in their own divinity, in the consciousness of God dwelling within them, they shall be their own judge and jury, consider the evidence and give their verdict, and it cannot be otherwise than unerringly just.

Spiritualism proclaims that heaven and hell are not localities, but conditions within one's self, and can be with us now, and carried with us into the life after death. That heaven is harmony, love, and happiness. Hell the very reverse; disharmony and bitter remorse.

In finishing these remarks, we would say thanks, heartfelt thanks, for that which cannot but give sublime comfort to mourning bereaved ones, and while Spiritualism does not deny punishment in the hereafter for what is called sin by us on earth, it proclaims that the Church doctrine of "endless torment" is not true, but that punishment is the just law of cause and effect, according to the knowledge and environments while on earth, and that punishment is not inflicted by the All in All, nor is vindictive and everlasting, but salutary and remedial. Spiritualism proclaims that all shall yet be well with everyone of the Eternal's children, for progression is the ultimate for all, and not salvation for some only. Now I leave that which I have laid before you to your consideration, and will conclude with the following two verses well known and generally called by us "The Old Hundredth," which he who has enabled me to lay before you the foregoing delighted in, and since passing into the "higher life" has somewhat altered:—

"All people, wheresoe'er ye dwell,
Sing to the Lord with thankful voice,
Give Him your love, His goodness tell,
Come ye before Him and rejoice.

"For why, the Lord our God is good,
His justice is forever sure,
His truth at all times firmly stood,
And shall from age to age endure."

BRITISH MEDIUMS' UNION.

THE quarterly social gathering and Executive meeting was held on Saturday, Jan. 18th, at Hollinwood Spiritualist Church, Byrom-street. Mr. G. Lee (President) occupied the chair. There was a fair attendance of members. It is very gratifying to know that the Union is progressing favourably. The propaganda meetings recently held in aid of the Legal and Defence Fund had been very well attended, and the financial assistance was gratifying. The Secretary reported that more invitations to hold propaganda meetings for this object had been received, and arrangements would be shortly made for meetings at Oldham, Radcliffe, Manchester, and other places. The President outlined the Legal and Defence Scheme, and intimated that if we were to be successful in taking up legal and defence cases we must have at least £400. He then urged all members to do their best to collect as much as possible, to make the scheme a success, and to remember that if we hoped to make mediumship more perfect, and wished to aim at a loftier ideal, we must be free from police interference. During the pending of the Witchcraft Amendment Act this could only be accomplished by united effort. The following names were submitted for nomination for membership: Mrs. Walmisley (Rawtenstall), Miss V. Whalley (Manchester), Mrs. Hunt (Manchester), Mrs. E. W. Minney (Kettering), Mr. Hibbert (Bolton), Mr. Rotherham (Widnes). All were accepted.

The evening meeting was well supported by the local friends. Mr. G. Lee presided, and the following members contributed short speeches and clairvoyance: Mr. Farrer, Mr. Hibbert, Mr. Knight, Mrs. Pilkington, Mrs. Giggie, Mr. Bacon, Mrs. Stafford, and Mr. Boyland. A vote of thanks was conveyed to the Hollinwood friends for their kind hospitality, and especially to the ladies who provided a very substantial tea.—W. E. BENTLEY, Hon. Sec.

BIRMINGHAM: SMALL HEATH.

With deep regret we have to record the passing into the "Higher Life" of Ivy Goose, aged 12 years, on the 20th inst. one of our Lyceumists. Her mortal remains were interred at Yardley Cemetery on the 25th. The service was conducted by our President (Mr. G. W. Sharpe). It was very comforting and uplifting to the parents, Mr. and Mrs. Goose, and their sister Edith. The hymn, "O grave, where is thy victory?" was sung by many of the Lyceumists and friends. The graveside service was most impressive. Mr. Sharpe con-

cluding with a poem, "The Beyond." A memorial service was held at the Lyceum, also at the evening service, conducted by Mrs. A. Sharpe, who delivered an address on "Thy will be done," which was very comforting to all. The Lyceumists rendered "Over the River of Light." Clairvoyance was given by Mrs. Sharpe, who also spoke consoling words to the bereaved parents. The altar was decorated with ivy and white flowers. The hall was packed to excess. Pros.: Special Social, Feb. 8th, at 7-30. All come.

LIVERPOOL SPIRITUALISTS' INSTITUTE.

THE opening lecture for this session was given in Boyd's Café, 22, Whitechapel, on Wednesday, Jan. 22nd, by Mrs. Ellen Green, her subject being "The mystery of mind." The meeting was thrown open to the public, and the room was comfortably filled. At the close of the lecture there was much questioning and discussion.

HULL: HOLBORN HALL.

On Saturday evening, the 25th inst., an interesting event took place in the above hall. The occasion was the presentation of a travelling bag to Mr. Atkinson, a brooch to Mrs. Atkinson, and a pocket wallet to Master Donald Atkinson, on their leaving England for South Africa, on account of Mr. Atkinson's health. Many expressions of goodwill and wishes for their successful welfare were expressed by various members present. Mr. and Mrs. Atkinson having thanked the friends in touching terms, the proceedings terminated by singing "God be with you till we meet again."

MIDDLESBRO'.

MR. SOWDEN, of Newcastle, paid us a surprise visit on Tuesday and Wednesday evenings, the 14th and 15th inst. We turned scores away disappointed. Mr. Sowden kindly offered to conduct another meeting on Thursday afternoon. Many were glad of another chance to hear him. Our regret is that the hall is far too small for our congregations.

NOTTINGHAM.

A PUBLIC SEANCE was successfully conducted at the Social Guild Rooms, Trinity Square, Nottingham, by the Gladstone Hall Society, in aid of the Witchcraft Amendment Fund, on Thursday, the 24th inst. The chair was taken by Mr. G. W. Morris, who was ably assisted by Mrs. G. W. Morris and Miss Swadden. These ladies successfully demonstrated the truth of survival, and were the means of giving comfort and counsel to many. A silver collection was taken, which amounted to the sum of 15s. At the close of the meeting a vote of thanks was passed.

WALSALL.

FOLLOWING the visit of Sir Arthur Conan Doyle (who has made such a wonderful impression upon the minds of the people of Walsall, and has opened up such a spirit of inquiry into the truths he gave the large audience in the Temperance Hall), on Wednesday, Jan. 22nd, our gifted speaker, Mrs. Jennie Walker, addressed a large congregation in the Co-operative Hall. Her subject was "Spiritualism: What it stands for," and was treated in an excellent manner, showing that the success of our Spiritual Movement was because Spiritualism entered into every phase of human life. Mrs. Walker's addresses are delivered in such an earnest manner that we hope soon to have a return visit. Our President (Councillor John Venables, J.P.) presided.—S. B. BROWN.

WEST BROMWICH.

A SOCIETY having been formed in West Bromwich, a public meeting to inaugurate the same was held in the West Bromwich Town Hall on Tuesday, Jan. 21st, which was presided over by Councillor J. Venables, J.P., of Walsall, who spoke of his long connection with the Movement, and of the convincing proofs he had when he commenced investigation, and it is certain the narration of his personal experiences proved most interesting to the large gathering assembled. He then introduced Mrs. Jennie Walker, of London (who was the speaker for the evening), and referred to the successful work which had been accomplished by her in various parts of the world.

Mrs. Jennie Walker based her address on the words "Spiritualism the great healer," and in doing so referred to the various systems of the world and their influence upon men and women, and placed against those the sweet and comforting influence of the Spiritualistic philosophy and its accompanying phenomena—an address which received the earnest attention of all present. Mrs. Walker will long remember her visit to West Bromwich, and the hearty reception given her by the workers.

The first public service of the Society was held in the Labour Hall on Sunday, Jan. 20th, when Mr. A. Monk (President of the Society) presided, and Mr. S. Mallin gave an interesting and instructive address.—D. H. J.

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 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.*

MEETINGS HELD ON SUNDAY, JANUARY 26th, 1919.

ABERDEEN, Bon Accord. — Morning, open circle. Address and clairvoyance by Mrs. Inglis. Crowded audiences Saturday and Sunday evenings. Solo by Miss Milne. Two WORLDS sold out. Mrs. Murray presided.

BACUP. — Mr. Archie Barley, of Heywood, conducted the services. Afternoon, clairvoyance. Evening, addressed a large gathering, assisted by Mr. Hardman. Mr. Carter presided, and also gave clairvoyance.

BEDFORTH, Market Place. — Afternoon, Mr. Holland gave an address on "In the midst of life we are in death," also clairvoyance. Evening, Mr. Ayriess gave an address on "I will praise the Lord at all times." Clairvoyance by Mr. and Mrs. Ayriess. Mr. Rowe presided over a good audience.

BIRKENHEAD, Hamilton. — Afternoon, address by Mr. Macbeth Bain and clairvoyance by Mr. Lappin. Evening, address by Mr. Lappin on "Love," followed with clairvoyant descriptions. Two WORLDS early sold out.

BIRMINGHAM, Aston. — Our speaker was Mr. A. J. Walker, whose subject was "Is there a life beyond the veil?" Clairvoyance followed. Room full.

Spiritualist Church: Meetings, morning at Corporation-street; evening, Bristol-street. Speaker, Mr. Rea. Mr. Dunn in the chair. Clairvoyant descriptions. Good congregation.

Erdington: Mr. J. G. Wood took the meeting in the evening, assisted by Mr. Jenkins and Mr. Atkinson. His address was on "Facts or fiction—which?" followed by clairvoyance. Two WORLDS sold out. Mrs. Harlow presided.

Saltley: Mrs. Brooks spoke on "There is no death," also gave spirit messages. Mr. J. H. Robinson presided over a crowded congregation.

BOLTON, Bradford-street. — Mr. Windridge had the pleasure of naming a little daughter of one of our former Secretaries, and took for the subject of his evening's address, "Mediumship," showing how home life had its influence in determining the production of various forms of mediumship.

BRIGHTON, Windsor Hall. — Miss Violet Burton conducted meetings morning and evening. Mrs. Curry gave descriptions.

BRISTOL, Thomas-street. — Morning, Study Group conducted by the President. Evening, Miss Yates gave an address on "Love, the first principle of Spiritualism." Clairvoyance by Mr. J. M. Eddy. Mr. Jennings presided over a good audience.

BURTON-ON-TRENT. — A concert and dance was organised by Mr. Harry for the wounded soldiers. The Star of Progress Society and Lyceum nobly rendered their services. The Excelsior Silver Prize Band rendered beautiful music. Mrs. Cherry rendered songs with perfect voice. Signor Ricardo, of Leicester, gave psychic read-

ings. The Society held a successful tea and social on the 28th for the opening of the room.

CARDIFF, Central. — Mrs. L. Lewis gave an address on "We know," followed by clairvoyance. Soloist, Miss Thomas. Hall crowded.

CHESTER, Brook-street. — Miss Sidley conducted our services, her subject in the evening being "New revelations." She also gave clairvoyance. Two WORLDS sold out.

CHESTERFIELD, Low Pavement. — Mrs. Ann Taylor spoke of her experiences in connection with Spiritualism, also giving clairvoyance. Mr. Cowell presided over good audiences.

DERBY, Central. — Mrs. Gilbert conducted our services, giving addresses and clairvoyance to very good audiences.

Charnwood-street: Mrs. Reese occupied our rostrum. Mrs. Lawson took the memorial part of the service to our arisen sister, Mrs. Spear.

DONCASTER, Spring Gardens. — Our platform was occupied by Miss A. Hesp, who gave addresses on "Spiritualism" and "To-morrow" to crowded audiences. Mr. Booth presided.

EXETER, Market Hall. — Mr. Frank T. Blake, of Bournemouth, spoke in the afternoon on "Life," and gave a rousing propaganda address in the evening to a crowded audience, also clairvoyance.

GOLDTHORPE. — Being disappointed by our booked speaker, one of our young locals, Mr. Kerley, gave a short address and clairvoyance. Mr. Jones presided over a good audience. Two WORLDS sold out.

LEEDS, National Spiritualist Church. — "Our religion learns us many things" was the theme on which Miss Smith erected the superstructure of her address. Spirit return demonstrated as a trism. Mr. Helm presided over a large audience.

LEICESTER, Queen-street. — Mr. G. Richardson conducted our services, giving addresses on "Watchman, what of the night?" and "The drama of life." He also gave clairvoyance. Crowded audiences.

LIVERPOOL, Daulby Hall. — Mr. E. A. Keeling occupied our platform, and answered a few select questions at the evening service. Open circle in the afternoon. Mr. Moody presided.

LONDON. — Battersea: Good morning circle. Evening, Mr. Connor and Mrs. Timms gave addresses, and Mrs. Timms clairvoyance.

Brixton: Mrs. Marriott gave an address on "The message of Spiritualism," followed by clairvoyant descriptions.

Camberwell: Morning service conducted by the members. Evening, address and clairvoyance by Mrs. A. Jamrach.

Clapham: Mrs. A. De Beaurepair gave a trance address on "Who is the individual who has most impressed humanity?" also descriptions. Miss Ratcliff rendered a solo.

Croydon: Address by Mrs. Annie Bodington. — Pros.: Sunday next, Services at 11 and 6-30. Circle after morning service.

Hackney: Mrs. E. Neville gave an address on "The five-pointed star," also clairvoyant descriptions.

Kingston-on-Thames: Mr. Horace Leaf gave an address and clairvoyance to a large audience. — Pros.: Sunday next, at 6-30, Mrs. Jamrach will give an address and clairvoyance.

Little Ilford: Evening, address by Mr. Watson. — Pros.: 2nd, at 6-30, Mr. George Prior. 3rd, at 3, Ladies, addresses and clairvoyance. 5th, at 7-30, Address by Mr. Mattensen.

London Spiritual Mission: Morning, Mrs. Vera Mervyn gave an inspirational address. Evening, Mr. Percy Beard gave a trance address.

Manor Park: Evening, Mrs. Graddon Kent gave an address on "Let your light shine before men," also clairvoyance. — Pros.: Feb. 2nd, at 7, Ald. D. J. Davis. Thursday, 6th, at 8, Mrs. Neville.

N.L.S.A.: Morning, address by Sergt. Campaigne on "Personal magnetism." Evening, address by Mr. W. F. Smith and clairvoyance and messages by Mrs. Smith. Good attendances. Two WORLDS sold out.

Plaistow: Mr. Mead gave an address on "The threefold duties of mankind."

Peckham: Morning, circle conducted by Mr. Richards. Evening, Mrs. Cannock gave an address and clairvoyance.

Stratford: Mr. Sarfas occupied the platform, and gave an address on "The call of Spiritualism" to a good audience.

Woolwich and Plumstead: Mr. G. T. Gein gave an address to a good audience.

Woolwich, Swan-street. — Mrs. Ratcliff gave addresses on "Our fellowship with God" and "Does death end all?" also tests. Crowded meetings.

MANCHESTER, Salford, West High-st. — Mr. J. Kay's class in the afternoon is proving helpful to inquirers. In the evening Mrs. A. E. Bentley gave an inspiring address to a full congregation, also clairvoyant descriptions.

MEXICO. — Mr. G. Keating spoke on "The aim of Spiritualism" and Mr. Lee on "Constructive Spiritualism." Our audiences continue to grow in a manner which shows a deep interest is taken in our efforts to spread our truths in this district.

NORTHAMPTON, Kettering-road. — Mr. Mooring gave addresses on "The power of spirit" and "Religion, past, present and future," followed by clairvoyance and messages. Mr. Bull read a lesson.

NEWPORT, Central. — Our meetings were conducted by Mr. and Mrs. Alexander, of Penarth. Mr. H. Armitage presided over crowded audiences.

Harry-street: Address by Mr. Essery and clairvoyance by Miss Rogers.

PAIGNTON, Public Hall. — Mr. Duncan, late President of the Edinburgh Spiritualist Society, who is staying in the neighbourhood, took the service on Sunday evening, his subject being "A sceptic's faith." Clairvoyance was given by Miss Mills.

PETERBOROUGH. — Addresses were given by Miss Leverington on "Spiritualism" and "Why seek ye the living among the dead?" Mrs. Last sang a solo. Mr. J. W. Rickett presided over crowded audiences.

PLYMOUTH, Morley Hall. — Mrs. Trueman presided over good attendances. The address was given by Mr. A. T. Blamey, followed by clairvoyant descriptions by Mrs. Summers.

Stonehouse: Meeting conducted by Mr. H. Pearce. Address by Mr. P. Webb on "Spiritualism and the churches outside." Solo by Mrs. Herd. Clairvoyance by Mr. S. Pearce. Full hall.

PONTYPRIDG, Market Square. — Mr. A. Essery delivered an address to a good audience at the Cinema. Mrs. Organ gave clairvoyance.

PORTSMOUTH, Temple. — Mrs. Harvey occupied our platform at both services, giving addresses followed by descriptions of spirit friends.

Somers-road: Mrs. Farr answered questions and gave clairvoyance in the morning. Evening, address and clairvoyance by Mrs. Farr.

PRESTON, Lawson-street. — Mr. D. Griffiths was our speaker, giving addresses on "Spiritual development" and "The failure of Christianity," followed by clairvoyance. Mr. Crank presided. Two WORLDS sold out.

ROTHERHAM. — Mr. T. Hossell gave an address on "Faith, facts and frauds of religious history." Miss Hilda Chappell rendered a solo. Mrs. Bradley presided, and Mr. Hossell also gave clairvoyance. Good audience.

RUNCORN. — Mrs. Park gave clairvoyance in the afternoon. Evening subject, "Faith, hope and charity," also clairvoyance. Mr. Brown presided.

SHEFFIELD, Attercliffe. — Services taken by Mrs. Cook, who gave addresses and clairvoyance. Collections for the hospitals. Mr. Murfit presided.

Centre: Our Lyceumists took the services afternoon and evening. Mr. and Mrs. Brown gave addresses and Mrs. Bowers clairvoyance. Miss D. Romanes (the Lyceum conductor) was in the chair. Collections for local hospital funds.

Heeley: Our services were conducted by Mrs. Playforth, whose evening subject was "The sower." She also gave clairvoyance. Heeley, Gifford-road: Society anniversary services. Mr. Slack, the blind medium,

of Moorthorpe, gave addresses and clairvoyance. Mrs. G. Magness rendered a solo. Mr. Stevenson presided over good audiences.

Meersbrook: Afternoon devoted to clairvoyance by Mr. Sutton. Evening, Mr. Haworth gave an address on "Life," followed by clairvoyance by Mr. Sutton. ST. HELENS. — Mr. Davies addressed our meetings, speaking on "A new era" and also giving clairvoyance.

SOUTHPORT, Hawkhead Hall. — Mr. A. G. Harrison, B.A., LL.D., of Bradford, discoursed on "The Renaissance of the 20th century," and, in conjunction with Mrs. Lomas, imparted clairvoyance. Good attendance. Mr. Beardsworth presided.

SWADLINCOTE. — Addresses and clairvoyance by our local workers. Subjects, "Spiritualism as a science" and "Can Spiritualism be destroyed?"

TREDEGAR. — Mr. Hughes gave an address on "The philosophy of life." Mrs. Rawle gave clairvoyant delineations to a good audience.

TREFOREST. — Mrs. Hughes gave an address on "The progress of the spirit," followed by demonstrations. Full hall. Two Worlds sold out.

WEST MELTON. — Services were taken by Mr. Wallace, Mrs. Kirk, and Mr. Winnepenny. Delineations were given by Mr. Wallace and Mrs. Kirk. Mrs. Lee presided.

WISBECH, Public Hall. — Address by Mr. G. H. Tomlinson on "Spiritualism legally established." Mr. Taylor followed with clairvoyance.

YORK, St. Saviourgate. — Miss Cotterill gave spiritual addresses. Discarnate friends were described and messages transmitted.

Society Advertisements.

South Manchester Spiritualist Church

PRINCESS HALL, MOSS SIDE.

SUNDAY, FEB. 2ND, at 6-30 and 8-15, **MR. CHANDLEY.**
Lyceum Session at 2-30.
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, **Mrs. CROPPER.**

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, DEANS GATE.

FEB. 2ND.—Circle for Members only.
9TH.—**MR. KAY.**
16TH.—Circle for Members only.
23RD.—**MISS BARTON.**

Collyhurst Spiritual Church,

COLLYHURST STREET.

SUNDAY, FEB. 2ND, at 3, 6-30 and 8, **MR. J. MASSEY.**
Lyceum at 10-30.
MONDAY, at 3 and 8, **Mrs. LARNER.**
WEDNESDAY, Public Developing Class.
SUNDAY, FEB. 9TH, **MR. BLUMENTHAL.**

Moston Spiritualist Lyceum Church,

43, ASHLEY LANE.
Three minutes from Conran St. Car Terminus.

SUNDAY, FEB. 2ND, at 6-30, **Mrs. SIMPSON.**
WEDNESDAY, at 8-15, **Open Circle.**
SUNDAY, FEB. 9TH, **Mrs. LYNCH.**

MANCHESTER AND DISTRICT UNION OF SPIRITUALISTS.

TREASURER:
C. G. RICKARDS, "Snow Hill," Heaton Park, Manchester,
to whom Subscriptions should be paid for current year.

Society Advertisements.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, FEB. 2ND, at 6-30 & 8, **Miss COTTERILL.**
Lyceum Sessions at 10-30 and 2-15.
WEDNESDAY, FEB. 5TH, at 3, **Ladies' Meeting—Mrs. NOBBS.**
THURSDAY, FEB. 6TH, at 8, **Miss SMITH.**
SUNDAY, FEB. 9TH, **Open Circle.**

Longsight Spiritualist Society,

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

SUNDAY, FEB. 2ND, at 6-45 and 8-15, **MR. GILLING.**
TUESDAY at 8-15.
THURSDAY at 8-15.

Brighton Spiritualist Church,

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

SUNDAY NEXT, at 11-15 and 7, **Mr. H. EVERETT, Addresses; Mrs. CURRY, Descriptions.**
Lyceum at 3.
WEDNESDAY, at 8, **PUBLIC MEETINGS.**

Brighton Spiritualist Brotherhood,

OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to the S.N.U.

SUNDAY NEXT, at 11-30 and 7, **Mrs. CANNOCK** Address and Clairvoyance.
MONDAY, at 7-30, **SOCIAL EVENING.** All welcome. Collection.
THURSDAY, at 7-45, **Questions and Clairvoyance.**
FRIDAY, **GUILD.**
FEB. 9TH to 19TH, **Miss BUTCHER.**

FORWARD MOVEMENT.
FEB. 9TH, at 3, at **ATHENÆUM HALL, Miss F. SCATCHERD.**
"New Forms of Proof for Disputed Facts."
Chair: **Alderman ISGER.**
Admission Free. Reserved Seats, 3/- & 1/-
Collection for expenses.

Battersea Spiritualist Society,

45, ST. JOHN'S HILL, CLAPHAM JUNCTION.

SUNDAY, FEB. 2ND.
At 11-15, **Circle Service.** At 3, **Lyceum.**
At 6-30, **Miss FELICIA SCATCHERD.**
THURSDAY, FEB. 6TH, at 8-15, **Mrs. BLOODWORTH.**

Brixton Spiritualist Brotherhood Church

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, FEB. 2ND.
At 3, **Lyceum.** At 7, **Mrs. NEVILLE,** Address and Clairvoyance.
FEB. 9TH, **MR. RICHARD BODDINGTON.**
CIRCLES: MONDAY, 7-30, **Ladies.** TUESDAY, 8, **Members only.** THURSDAY, 8-15, **Public.**

Church of the Spirit,

SURREY MASONIC HALL, NEW ROAD, CAMBERWELL, LONDON, S.E.

SUNDAY, FEB. 2ND,
11 a.m., **Church Service.**
6-30 p.m., **Miss ELLEN CONROY, M.A.**
FEB. 9TH, at 6-30, **Mrs. CANNOCK.**

Clapham Spiritualist Church,

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

SUNDAY, FEB. 2ND.
At 11, **Public Circle.** Questions answered.
At 3, **Lyceum.** At 7, **Mrs. MARY GORDON.**
FRIDAY, at 8, **Public Service.**
FEB. 9TH, **Mrs. MARRIOTT.**

East London Spiritualist Association.

NO. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (Pass through Main Building, and to Second Room on Left).

FEB. 2ND, **Mrs. ENSOR.**
FEB. 9TH, **Mr. CONNOR.**

Society Advertisements.

Woolwich & Plumstead Spiritualist Church,

PERSEVERANCE HALL, VILLAS ROAD.
SUNDAY, FEB. 2ND, **Miss VIOLET BURTON** gives the Address at 7 o'clock.
WEDNESDAY, FEB. 5TH, **Mrs. BLOODWORTH** gives the Address and Clairvoyance at 8 o'clock.

Stratford Spiritual Church,

IDMISTON ROAD, SIXTH TURNING DOWN FOREST LANE, GOING FROM MARYLAND POINT STATION

SUNDAY, FEB. 2ND, at 6-30, **Mr. G. R. SYMONS.**
WEDNESDAY, FEB. 5TH, at 3, **Mrs. SELF.**
Members' Circle at 7-30.
THURSDAY, FEB. 6TH, at 8, **PUBLIC CIRCLE.**
SUNDAY, FEB. 9TH, at 6-30, **Mrs. ORLOWSKI.**

LYCEUM EVERY SUNDAY AT 3.

Harrow & Wealdstone Spiritualist Society.

GAYTON ROOMS, STATION RD., HARROW.
SUNDAY, FEB. 2ND, **Mr. HORACE LEAF.**
SUNDAY, FEB. 9TH, **Mr. C. TRINDER.**
ADMISSION FREE. COLLECTION.

TRINITY LECTURE HALL, WEST AVENUE, WALTHAMSTOW.

PROPAGANDA MEETING,
THURSDAY, Feb. 6th, at 7-30.
Speaker: **Mrs. JENNIE WALKER.**
Subject: "The Uses and Abuses of Spiritualism."

ADMISSION FREE. SILVER COLLECTION.

Armley Spiritual Church.

THEAKER LANE, LEEDS.

LYCEUM ANNIVERSARY.
Feb. 8th, 9th and 10th.
A MEAT TEA and SOCIAL will be held on the 8th. Tea at 5 p.m. Social at 7 p.m.
Tickets, 1/3. Children 9d.
SUNDAY, FEB. 9TH, **Mrs. BENTLEY,** of Manchester, Speaker & Clairvoyant.
SUNDAY AFTERNOON, at 2, **OPEN SESSION.**
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Evening at 6-30 and 8.
MONDAY, FEB. 10TH, at 3 and 7-30.

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SILVER COLLECTIONS will be taken at the door.

Hot Water provided for friends coming from a distance.

CHESTERFIELD SPIRITUALIST SOCIETY.

SERVICES to be held in the MARKET HALL ASSEMBLY ROOMS.

SUNDAY, FEB. 2ND, at 3 and 6-30, Mr. TOM TYRRELL, OF BLACKBURN.

SUNDAY, FEB. 9TH, at 3 and 6-30, Mr. AARON WILKINSON, OF HALIFAX.

SUNDAY, FEB. 23RD, at 3 and 6-30, Mrs. JENNIE WALKER, OF CANADA.

Silver Collection taken at the door.

Hot water provided for friends coming from a distance.

NORTH MIDLANDS DISTRICT UNION.

Mrs. JENNIE WALKER, of Canada, will conduct a tour through the district, when the following towns will be visited:—

FEB. 9TH.—LEICESTER, in the Corn Exchange.

.. 10TH.—BURTON-ON-TRENT, Co-operative Hall.

.. 12TH.—DERBY, Forester Street Society.

.. 13TH.—BELPER, Spiritualist Church, New Road.

.. 16TH.—NOTTINGHAM, Large Mechanics' Hall.

FEB. 17TH.—HUCKNALL, Watnal Road Society.

.. 19TH.—SUTTON-IN-ASHFIELD, Swan St. Society.

.. 20TH.—MANSFIELD, Quaker Lane Society.

.. 22ND.—ILKESTON, Gas Workers' Hall.

.. 23RD.—CHESTERFIELD, Market Hall.

E. COWELL, Hon. Sec.

NEW SECRETARIES.

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

OLDHAM, CORONATION STREET. — Mr. H. TAYLOR, 52, Brunswick-street, Oldham.

ST. HELENS, 47, BROOK STREET. — Miss WINSTANLEY, Cor. Sec., 171, Westfield-street, St. Helens.

Births, Marriages, and Transitions.

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

TRANSITIONS.

SPEAR.—We regret to announce the passing to the Higher Life of Mrs. Spear, co-worker of Charnwood-street Spiritualist Society, Derby.

ORLOWSKI.—Ernest Alexander, beloved husband of May, and son of V. A. and M. E. Orlofski, passed to the Higher Life on Jan. 27th, aged 29, at 171, New Cross-road, London, S.E. The interment will take place at Brockley Cemetery on Friday, Jan. 31st, at 2 p.m. Service at Lausanne Hall, Peckham, at 1 p.m.

RIDGEWAY.—Sarah, the beloved wife of W. Ridgway, 264, Chorley New-road, Horwich, passed to the Higher Life Jan. 14, 1919. A devoted worker in the cause of truth and at the Horwich Spiritualist Church, where she held the post of Vice-President. Body interred at Bury Cemetery by Miss Jackson, of Dukinfield.

The British Magnetic Healers' Association

21, MANOR STREET, ARDWICK GREEN, MANCHESTER.

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Miscellaneous Advertisements

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SPECIAL Lectures and Demonstrations by Mr. C. A. MORLEY WRIGHT, at Bishop-st., Bristol, on Sunday and Monday, Feb. 9th and 10th.

SPEAKERS' OPEN DATES, Etc.

HERBERT MARLOW (Discharged Naval Seaman), Speaker, Clairvoyant and Psychometrist, is booking dates for 1919.—Write 195, Town-street, Rodley, Leeds. State Societies' terms.

Mrs. HIGSON, Speaker and Clairvoyant, desires bookings with Societies.—20, Flower-street, Oldham.

MR. E. KNIGHT, Speaker and Clairvoyant, is now booking dates for 1919.—14, North-street, Clitheroe, Lancs.

MR. ROBINSON is now booking dates for Sundays and week-nights, 1919 and 1920. Moorland Avenue, Dobcross, near Oldham.

WANTED.

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YOUNG GENT. in Norwich would like to join Circle, payment or otherwise.—H. P., Two WORLDS Office.

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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.

Yorkshire Spiritualist County Council Speakers' Plan for February.

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.

	FEB. 2ND.	FEB. 9TH.	FEB. 16TH.	FEB. 23RD.
Batley, 2, Station Road—Lyc. 10, 1-45; 3, 6-30.....	No information	No information	No information	No information
* Batley Carr, Carr St.—Lyc. 10, 2; 6	Mr. Leng	Open	Mrs. Pollard	Open
Birstal, Railway Terrace—2-45, 6.....	Mrs. Cape	Miss Tordoff	Mrs. Pettitt	Mrs. Mitchell
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.....	No information	No information	No information	No information
Bradford, Spiritual Church, Ripley Street, Manchester Road—Lyc. 10-30, 1-45; 3, 6-30.....	Mr. Wood	Mr. Lonsdale	Miss Smith	Mrs. Sugden
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. Stables	Mrs. Glenn	Mr. Kitson	Mrs. Thornes
Heckmondwike, Tower Street—Lyc. 10-30, 2; 3, 6.....	Mrs. Cambrey	Mrs. Begg	Mrs. Haigh	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.....	No information	No information	No information	No information
Ossett—Lyc. 10, 1-45; 2-30, 6.....	No information	No information	No information	No information
* Saltaire, Victoria Hall, Victoria Rd. (Entrance Lockwood St.)—Lyc. 10-30, 1-45; 3, 6-30.....	Mr. B. Taylor	Mrs. Muff	Mrs. Hirst	Miss Ward
Skipton, Temperance Hall—2-30, 6..	Mrs. Stafford	Mrs. Tearne	Prof. Timson	Mr. Barrans
Yeadon, Town Hall—2-45, 6.....	Mr. A. Waddington	Mrs. Bolton	Dis. Com. Conference	Open

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

* Brighouse, Commercial Street—Lyc. 10; 2, 6-30.....	Mr. Doubleday	Open	Open	Mrs. Muff
* Brighouse, Martin St.—Lyc. 10, 2; 3, 6	Mrs. Charnley	Mrs. Seed	Mrs. Clayton	Mrs. Crowther
Elland, James St.—Lyc. 10, 1-45; 3, 6	Mrs. Nutton	Miss Smith	Open	Mrs. Hirst
* 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. Ramsden	Mr. Gawthrop	Miss A. Hesp	Dis. Com. Conference
Hebden Bridge, Hope Chambers, Hope street—Lyc. 10-30, 1-45; 3, 6-30	Mr. Ingham	Mr. Barrands	Mr. Buckley	Mrs. Greenwood
* Huddersfield, Ramsden Street (R.M.) Lyc. 10; 3, 6-30.....	No information	No information	No information	No information
* Huddersfield, Quarmby—Lyc. 10-30, 2; 3, 6.....	Mrs. Bottomley	Service of Song	Mrs. Sykes	Mr. Harrison
* 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.....	Mr. S. Ackroyd	Mrs. Lomas	Lyceum Day	Mrs. Wadman
* Sowerby Bridge, Hollins Lane—Lyc. 9-45; 2, 6.....	Mrs. Wadman	Mr. T. Tyrrell	Mr. S. Rastall	Miss A. Hesp
West Vale, near Tram Terminus—3, 6	Mr. T. Wright	Mrs. Thackray	Mrs. Wadman	Mrs. Crossley

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

* Castleford, Lower Oxford Street—Lyc. 10-15; 3, 6.....	Mr. Barrans	Mr. Wilson	Miss Watson	Mr. Gawthrop
Hemsworth, South Moor Road—3, 6	Mr. Wilson	Miss Cromack	Miss Cooke	Mr. Waddington
* Leeds, Psychological Church, 67, Cookridge Street, adjoining Coliseum—Lyc. 2-15; 6-30.....	Miss Tyne	Dis. Com. Conference	No information	No information
Leeds, Easy Road—Lyc. 2; 6-30.....	Mr. Essam	Miss Cooke	Mr. Leng	Mr. Wright
* Leeds, Theaker Lane, Armley—Lyc. 10, 2; 3-15, 6-30.....	Mr. Dickenson	Mrs. Bentley	Mrs. Stell	Mr. A. E. Beety
* Normanton, Assembly Street—3, 6..	Mrs. Playforth	Mr. Dickenson	Mr. Gush	No information
Normanton, Queen Street—3, 6.....	Mrs. Glenn	Mrs. Wright	No information	Mr. Harding
South Elmsall, Moorharp 3, 6-30..	Mrs. Wilson	Mrs. Foster	Mrs. King	No information
South Elmsall	Mr. Ball	Mrs. Horton	Mrs. Jackson	Mrs. Wilkinson
* Wakefield, Dixon's Yard, Kirkgate—Lyc. 10, 1-45; 2-45, 6-30.....	Mrs. Mitchell	Miss McKay	Mrs. Roddis	Mrs. Crowder
* York, St. Saviourgate—Lyc. 10-15; 2-45, 6-30.....	Mrs. Todd	Mr. A. G. Harrison	Mr. Gawthrop	Mr. Gush
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. Roddis	No information	Mrs. Charnley	Mrs. Haigh
* Doncaster, Wood Street—3, 6.....	Mrs. Chapman	No information	No information	No information
Goldthorpe, 1, Main Street—3, 6.....	Mrs. Hanson	Miss Cromack	No information	Miss Fitzpatrick
* 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.....	No information	No information	No information	No information
* Rotherham, Percy Street, near Drill Hall—Lyc. 10, 1-30; 11, 3, 6-30	No information	Mr. A. J. Chappell	Mrs. Crowder	No information
* Sheffield, Centre, Middle Class Schools, Paradise Sq.—Lyc. 2-30, 11, 6-30	Dis. Com. Conference	No information	No information	Mrs. Furness
* Sheffield, Attercliffe, Bradford Street—Lyc. 10, 2; 3-15, 6-30.....	Mr. W. C. Mason	No information	No information	No information
* Sheffield, Heeley, Temperance Hall, Bramhall Lane—Lyc. 10, 2-30, 6-30.....	Mr. Harrison	Mrs. Marcroft	Mr. Lote	Supply
* West Milton, Market Hall, Wath-on-Deane—3, 6-30.....	No information	No information	Lyc. Dis. Council	Mr. Webster
* Wombwell, Melville St.—Lyc. 2-30; 6	No information	No information	No information	No information

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