

# THE TWO WORLDS

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

Founded]

also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, FEB. 7, 1919.

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

PRICE TWOPENCE.

## Marylebone Spiritualist Association, Ltd.,

will, until further notice,

**HOLD SUNDAY EVENING MEETINGS at 6-30 p.m. at  
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SUNDAY, FEB. 9TH, Mr. HORACE LEAF.

SUNDAY, FEB. 16TH, Mr. ERNEST HUNT.

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Doors open at 6 p.m. No admission after 6-40 p.m.

## LONDON SPIRITUAL MISSION.

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W

SUNDAY, FEB. 9TH, at 11, Mr. ERNEST MEADS.

At 6-30, Mr. PERCY BEARD.

WEDNESDAY, FEB. 12TH, at 7-30, Mr. A. PUNTER.

## WIMBLEDON SPIRITUALIST MISSION.

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

SUNDAY, FEB. 9TH, at 6-30, Mr. ERNEST HUNT.

WEDNESDAY, at 7-30, MEETING for Members and Associates.

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, FEB. 9TH, at 11-15, Mr. T. O. TODD.

WEDNESDAY, FEB. 12TH, at 7, Mrs. A. BODDINGTON.

SUNDAY, FEB. 16TH, at 11-15, Mr. and Mrs. JONES.

At 7, Mr. T. O. TODD.

WEDNESDAY, FEB. 19TH, Mrs. E. NEVILLE.

SUNDAY, FEB. 23RD, at 11-15, Mr. E. WOOD.

At 7, Mr. and Mrs. PULHAM.

WEDNESDAY, FEB. 26TH, Mr. and Mrs. SMITH.

## SOUTH LONDON SPIRITUALIST MISSION.

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

SUNDAY, FEB. 9TH, at 11-30, SPIRIT CIRCLE.

At 7, Mrs. MARY GORDON, Address and Clairvoyance.

THURSDAY, FEB. 13TH, at 8-15, PUBLIC MEETING.

SATURDAY, FEB. 15TH, at 7, SOCIAL and DANCE in aid of Mission Funds. Admission 8d., including Tax.

SUNDAY, FEB. 16TH, at 11-30, 3 &amp; 7, LYCEUM DAY.

SATURDAY, FEB. 22ND, at 8, SUNDAY, FEB. 23RD, at 11-30 and 7, MONDAY, FEB. 24TH, at 3, Mrs. HARVEY, of Southampton.

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

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## NATIONAL HOME CIRCLE UNION.

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ON account of the great public interest in this epoch-making movement, a CONFERENCE will be held in London as well as Manchester, due notice of which will appear in this column.

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## THE SPIRITUALISTS' NATIONAL UNION.

(INCORPORATED OCTOBER 22ND, 1901.)

OFFICERS, 1917-18:

PRESIDENT—MR. ERNEST W. OATEN, Sycamore House,  
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SECRETARY AND REGISTERED OFFICES—HANSON G. HEY  
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OBJECTS.

The Spiritualists' National Union is established to promote, maintain and extend  
the propaganda of the facts and teachings of Modern Spiritualism.

PURPOSES.

For this purpose the National Union wish to strengthen the hands of existing  
Spiritualist Societies, to unite and consolidate in a spiritual brotherhood and organ-  
isation, to develop and encourage investigation and research into all aspects of Spirit-  
ualistic activities, to foster international relationships, with the Spiritualist and  
kindred associations of other lands, to make fraternal arrangements and co-operate  
with progressive bodies working for human advancement, to arrange for conferences,  
lectures, and demonstrations, and to issue explanatory, instructive, and inspiring  
literature on the subject of Modern Spiritualism.

With the recognition and maintenance of the independent inter-government of  
Societies, the National Union desire to bring about and increase mutual understand-  
ing, fraternity, co-operation, and consolidation among Spiritualists generally.

We appeal to all Spiritualists to actively co-operate with and financially support  
the Union in the achievement of the foregoing purposes.

BENEVOLENT WORK.

A National Fund of Benevolence, supported by voluntary contributions, is  
administered on behalf of aged workers in the movement and others in distress.

Communications from Societies wishing affiliation, or individuals desiring to  
become members, and all correspondence to be addressed to the General Secretary  
as above.



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. 9th, 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).

- ABERDEEN—Music Hall Buildings. 11, 6 30  
\*ACCRINGTON—Argyle-st. 2 30, 6  
\*BACUP—Christchu ch.-t. Todmorden-rd. Lyc 10, 2 30; 6, Mr Almond  
\*BELFAST—St. George's Hall, High-st. Lyc 3; 11 30, 7  
\*BOLTON—Bradford-st. (RM) Lyc 10; 2 45, 6  
\*BRIGHTON—Old Steine Hall, 52, Old Steine. Lyc 3; 11 30, 7 [See advt.]  
\*BURNLEY—Hammerton-st. (RM) Lyc 10; 2, 6  
\*CHESTER—Brook-st. 2, 6 30  
\*CHORLEY—Fleury-st. 3, 6 15  
\*CREWE—Hungerford-rd. Lyc 2; 2 45, 6 30  
\*DERBY—Charnwood-st. Lyc 10 30, 2; 3, 6 30  
\*DEARNLEY—Lyc 10, 2 45; 6  
\*EASTWOOD—(Notts.)—Hill Top. Lyc 10 45; 1 45; 3, 6  
\*FENTON—80, Market-st. 3, 6 15  
\*GATESHEAD—Beaconsfield Hall. 6 30, Mrs Campbell  
\*GLOSSOP—Faurel-rd. 5, 6, J J Morse  
\*HANLEY—Y.M.C.A. Building, Marsh-st. Lyc 2 30; 10 45, 6 30  
\*HEYWOOD—William-st. (RM) Lyc 10, 1 45; 2 45, 6 30  
\*HORWICH—Beatrice-st. Lyc 10; 3, 6 15, Mrs Fishwick  
\*HULL—Holborn Hall Witham. Lyc 10 30, 2 30; 3, 6 30  
\*Orphers Hall—Eastbourne-st. Lyc 2; 3, 6  
\*HYDE—Clarendon-st. Lyc 10 30; 2 45, 6 30  
\*KETTERING—24a, Dalkeith Place. 2 30, 6 30  
\*LANCASTER—Central Hall, Ct. John-st. Stonewell. Lyc 10 30; 3, 6 30  
\*LEEDS—East. (No particulars)  
\*LEICESTER—Foresters' Institute, St. Nicholas-st. 6 30  
\*LIVERPOOL—Spiritualist Institute, Boyd's Cafe, 22, Whitechapel. Weds. 7 45  
\*LONDON—Batterssea—45, St. John's Hill, Clapham Junction. Lyc 3; 11 15, 6 30 [See advt.]  
\*LONGTON—Stone-rd. 10; 3, 6 30  
\*MACCLESFIELD—Cumberl'd-st (RM) Lyc 10 30; 3, 6 30  
\*MORCAMBE—Milton Rooms, Market-st. 3, 6 30  
\*OLDHAM—Elliott-st. (RM) Lyc 10; 2 30, 6 30, R McCommon  
\*PETERBOROUGH—Co-op Hall, Park-rd. 3, 6 30  
\*PRESTON—Cent' Bldgs., Lancaster-rd. Lyc 10 30; 2 45, 6 30  
\*RAWENSTALL—Back Ommrod-st. Lyc 10 30; 2 15, 6  
\*MISS H Wallwork  
\*ROVTON—Union-st. Lyc 3; 6 30  
\*SHEFFIELD—Vestry Hall, Meersbrook Park-rd. Lyc 2 30; 6 30  
\*SHIPLEY—Market Buildings, Teal Court. Lyc 10 30, 1 45; 3, 6 30  
\*SOUTHPORT—Foresters' Hall, Wright-st. Lyc 10 30; 3, 6 30  
\*STALYBRIDGE—3, Chapel-st. 3, 6 30  
\*ST. HELENS (Co. Durham)—6 30  
\*STOCKPORT—Central (Founded 1888), Lord-st. 3, 6  
\*a Progressive—Over 74, Lower Hillgate. 3, 6 30  
\*STOCKTON-ON-TEES—Socialist Institute, Yarm-lane. Lyc 10 45; 2 30, 6 30  
\*TODMORDEN—Eagle-st. (RM) Lyc 9 30, 1 30; 3, 6 30  
\*Central—Roomfield Bldgs. Lyc 10, 1 30; 3, 6  
\*A Earley  
\*TUNSTALL—1, Piccadilly-st. 2 30, 6 30  
\*WIDNES—St. Paul's Chambers, Victoria-rd. Lyc 1 45; 3, 6 30

### \* Manchester and District Union.

- Hon. Sec.: D. MORGAN, 79, Fitzroy-st., Ashton-u-Lyne  
\*ALTRINCHAM—20, Kingsway. 3, 6 30  
\*ASHTON-U-LYNE—Burlington-st. (RM) 2 45, 6 30  
\*Mrs Owen  
\*BOLTON—Dean-rd. Lyc 10, 2 15; 6 30, Mrs Taylor  
\*a Henry-st., Manchester-rd.—Lyc 10; 3, 6 30, Mrs Ramm  
\*a BURY—66, King-st. Lyc 10, 1 45; 3, 6 15  
\*DAISY HILL—Mabel-st. Lyc 10 30; 3, 6 30, Mrs Cocker  
\*DENTON—Victoria-st., Market-sq. 3, 6 30, Mr Howarth  
\*a DUKINFIELD—Railway-st. 3, 6 30, Mrs Wild  
\*a LEIGH—Evans-st. (RM) Lyc 10; 3, 6 30  
\*a MANCHESTER—Central Spiritualist Church—Onward Buildings, Deansgate. [See advt.]  
\*a Ardwick—38, Maskell-st. (RM) Lyc 10 30; 3, 6 30  
\*Miss Goodwin  
\*a Cheetham Hill—Crescent-rd. Lyc 10 30; 2 45, 6 30  
\*Mrs Smith  
\*a Collyhurst—Collyhurst-st., Oldham-rd. (RM) Lyc 10 30; 6 30. [See advt.]  
\*Higher Openshaw—Lyceum Church, Albion Buildings, Bank-st. 2 45, 6 30, Mrs Reece  
\*a Longsight—Shepley-st., Stockport-rd. 6 45 [See advt.]  
\*Moston—Spiritualist Lyceum Church, 43, Ashley-lane. Lyc 10 30; 3, 6 30  
\*a Openshaw—Local Board Buildings, 915, Ashton Old-rd. Lyc 2 30; 6 30, Mr Carter  
\*a Pendleton—Ford-lane. (RM) Lyc 10 30, 2 45; 6 30 [See advt.]  
\*Pendleton—Clarendon-rd. 6 30  
\*a Salford—West High-st., Cross-lane. Lyc 10 30; 3, 6 30, Open Sesion  
\*a South Manchester—Princes' Hall, Princess-rd. Lyc 2 30; 6 30 [See advt.]  
\*a Middleton—Gilmere-st. Lyc 10 15; 3, 6  
\*a Progressive—7, Mill-st. 2, 6, Mr Wrigley  
\*a OLDHAM—164, Union-st. (RM) Lyc 10 30; 3, 6 30  
\*Mrs Knott  
\*a Gladwick—Wilkinson-st., Gladwick-rd. 3, 6 30  
\*Miss E. Cotterill  
\*a RADCLIFFE—Railway-st. Lyc 10 30; 3, 6 30, H Batten  
\*St. Peter's—6 30

- \*aROCHDALE—Penn-st. Lyc 10; 3, 6  
\*a Regent Hall—(RM) Lyc 10; 3, 6 30  
\*SALE (Cheshire)—Technical School. 3, 8 [See advt. on front page]  
\*aSHAW—Lyon-st. Lyc 10, 2; 3, 6 30, Mrs Thornton  
\*STALYBRIDGE—Blandford-st. 3, 6 30  
\*STOCKPORT—Lyceum Church, 24, Wellington-rd. South. Lyc 11, 2; 3, 6 30

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

- Hon. Sec.: C H COOK, 75, Clifton-road, Saltley, Birmingham  
\*aBIRMINGHAM—Lyc 3; 11, at 21, Snow Hill; 6 30 at Bristol-st. Council Schools  
\*a Aston—Lozells Road Schools, nr Chain Walk. 6 30  
\*Mr. Price  
\*a Balsall Heath—353, Moseley-rd. 11, 6 30  
\*a Erdington—Central Hall, 90, High-st. 6 30  
\*a Forward Society—58, Villa-rd., Handsworth. Lyc 3; 11, 6 30  
\*a Handsworth—John-st., Villa Cross. (RM) 11, 6 30  
\*a Salford—7, Alum Rock-rd. Lyc 10 30; 6 30  
\*a Small Heath—Back of 495, Coventry-rd., opposite Mintz-st. Lyc 11; 3, 6 30  
\*a Smeethwick—106, High-st., near Town Hall, Lyc 2 30; 11, 6 30  
\*a COVENTRY—New Hall, Bull-st., off Hertford-st. Lyc 3; 6 30  
\*a Foleshill—New Hall, Broad-st. Lyc 10 45; 3, 6 30  
\*a LEAMINGTON—Clemons-st. 3, 6 30  
\*a NETHERTON—Spiritualist Church, Victoria-st. 6 30  
\*a NORTHAMPTON—11, Brunswick Place, Kettering-rd. 3, 6 30  
\*a WALSALL—Masonic Hall, High-st. Lyc 2 30; 11, 6 30  
\*a Brownhills—6 30  
\*a WOLVERHAMPTON—73, Temple-st. 3 15, 6 30  
\*a Midland Chambers—Princess-st. Lyc 2 15; 3, 6 30

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

- Hon. Sec.: GEO. C. HIGHAM, 83, Burnley-rd., Padham  
\*a ACCRINGTON—26, China-st. Lyc 10 30; 3, 6 15  
\*a Rochdale—Hall—Abbey-st. 10 15; 2 45, 6 15  
\*a BLACKBURN—St. Peter-st. (RM) Lyc 9 30, 1 45; 3, 6 30  
\*a North—29, Regent-st. 3, 6 30  
\*a BLACKPOOL—Albert-rd. (RM) Lyc 9 30; 3, 6 30  
\*a BRIEFLEY—Commercial-st. Lyc 10; 3, 6 30  
\*a BURNLEY—North-st. (RM) Lyc 9 30; 3, 6  
\*a CLITHERO—Old Weavers' Institute. 2 45, 6  
\*a COLNE—10th Hall. Lyc 10; 2 30, 6  
\*a DARWEN—Church Bank-st. (RM) Lyc 9 30, 1 45; 3, 6 30  
\*a EBBW—Back Greenend Avenue. Lyc 10, 1 45; 3, 6  
\*a FLEETWOOD—Old Bethel Hall, Kemp-st. Lyc 10 30; 2, 6 30  
\*a GT. HARWOOD—Off Westwell-st. Lyc 10; 2 45, 6 15  
\*a NELSON—Vernon-st., Railway-st. (RM) Lyc 10; 2 30, 6, Mr Buckley  
\*a PADHAM—Lightenhill-st. Lyc 10, 1 30; 2 45, 6  
\*a PRESTON—Clark's Yard. (RM) Lyc 10; 3, 6 30  
\*a LYCEUM ANNIVERSARY  
\*a RISHTON—Eachill-rd. Lyc 10 30; 2 45, 6

### \* Northern Counties Union.

- Hon. Sec.: A. H. BAIN, 51, Grainger-street, Newcastle-on-Tyne  
\*a ANNFIELD PLAIN—Oddfellows' Hall. 6, Mrs Mann  
\*a ASHINGTON—Spiritualist Temple. (RM) Lyc 2 30; 6  
\*Services temporarily suspended  
\*a BRIDLINGTON—V.M.C.A. Hall. 6, R King  
\*a CHESTER-LE-STREET—Conserv. Hall, Front-st. 6  
\*Mrs Robinson  
\*a CULLERCOATS—Beckett Hall. Lyc 2 30; 6 30  
\*a DARLINGTON—Westbrook Buildings, Northgate. Lyc 10 30; 6  
\*a Doncaster—6 15, A H Bain  
\*a DUNSTON-ON-TYNE—Ellison-rd. Lyc 2 30; 6 30  
\*J G Gray  
\*a GATESHEAD—Rectory Hall, St. Cuthbert's Place, Bensham. (RM) Lyc 2 30; 10 30, 6 30  
\*a HETTON-LE-HOLE—Oddfellows' Hall. 6  
\*a Hirst—Store Hall. Lyc 2 30; 6  
\*a JARROW—Co-Op. Hall. Lyc 2; 6 30, Mrs Milner  
\*a MIDDLESBROUGH—Socialist Institute, Grange-rd. Lyc 10 45; 6 30, Mr Stockwell  
\*a NEWBURN—Band Room, Winning. 6 30, Mrs Dance  
\*a NEWCASTLE-ON-TYNE—20, Royal Arcade, Pilgrim-st. 6 30, J Clarke  
\*a Benwell—Co-Op. Hall, New Benwell. Lyc 2 30; 6  
\*W D Todd  
\*a Heaton and Byker—2, Potts-st., top of Shields-rd. Lyc 2 30; 6 30  
\*a Temperance Institute—Rutherford-st. Lyc 2 30; 6 30  
\*a NEW SHILDON—Hydesville House, Shildon-rd. (RM) Lyc 2 30; 6, Services temporarily susp'd  
\*a Newlands Avenue—(RM) Lyc 2; 6  
\*a NEW DELAVAL—Infants' Schoolroom. 6 30  
\*a NORTH SHIELDS—Rippon Hall, 42, Stanley-st. West. (RM) Lyc 2 30; 6 30, J Lawrence  
\*a SOUTH SHIELDS—Fowler-st. Lyc 2 30; 6 30, W Walker  
\*a Robinson-st.—Lyc 2 30; 6 30  
\*a South Eldon-st.—Lyc 2 30; 6 30, T. Galley  
\*a STANLEY—Victoria Club Hall. 6, W R Sowden  
\*a ST. HELENS—Assembly Rooms, 6 30, Mrs Vipond  
\*a SUNDERLAND—Good Templars' Hall, Calvert-st., Monkwearmouth. 6 30, J Gills  
\*a Derwent Spiritual Evidence—6 30, Mrs Young  
\*a STOCKTON-ON-TEES—Brunswick-st. Lyc 1 30; 2 45 6 30  
\*a WALLSEND—Co-Op. Hall, (1) Carville-st. 11, 6 30  
\*Mr Palmer.

- \*a WEST HARTLEPOOL—Halladean Hall, Musgrave-st. Lyc 10 30; 2 45, 6, Mr Stamp  
\*WEST STANLEY—Front-st. Council School. 6, Sorgt Grundy  
\*WHITLEY BAY—6 30  
\*WITTON PARK—6, Mrs Bell

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

- Hon. Sec.: C. WALLACE, 191, Marsh-st., Barrow.  
\*a BARKING-IN-FURNESS—Psychological Hall, Dalkeith-st. Lyc 10, 2; 3, 6 30  
\*a DALTON—Beech Hall, Market-st. 6 15  
\*a MILLON—No information. 6  
\*a ULVERSTON—Burlington-st. Mission Rooms. Lyc 10 30, 1 30; 3, 6 30

### \* North Midlands District Union.

- Hon. Sec.: E. COWELL, 106, Station-rd., Brimington, Chesterfield.  
\*a BELPER—Jubilee Hall. (RM) Lyc 10 30; 2, 6 30  
\*a BURTON-ON-TRENT—Horniglow Wharf. Lyc 10 45 3, 6 30  
\*a New-street—Lyc 10; 2 45, 6 30  
\*a CHESTERFIELD—Assembly Rooms. Lyc 10 30; 15, 3, 6 30 A Wilkin on  
\*a Alliance—Templers' Hall, Shipley Yd. 2 30; 6 30  
\*a DERBY—2, Forester-st. 2 30, 6 30  
\*a GRANTHAM—Central Hall, Wharf-rd. (Room 4), 6 30  
\*a HUCKNALL TORKARD—Public Hall. 3, 6 30  
\*a ILKESTON—Gas Workers' Hall, St. Mary's-st. 3, 6 30  
\*a LEICESTER—Queen-st. Lyc 11; 3, 6 30  
\*a Queen's Hall—Silver-st. Lyc 2 45; 11, 6 30, Mrs Jennie Walker  
\*a MANSFIELD—Quaker-lane. Lyc 10 30, 2, 6 30  
\*a LINCOLN—Coulham-st. Lyc 10 25; 3, 6 30  
\*a NOTTINGHAM—Gladstone Hall, Lamerline-st. Lyc 2 30; 10 45, 6 30  
\*a Basford—Clark's Buildings, Isandula-rd., Basford Lyc 10 45; 2; 3, 6  
\*a Belper—No. 1 room, Hazel-st. Hall, off Upper Main-st. 6 30  
\*a Mechanics' Lecture Hall—North Church-st. Lyc 2 30; 10 45, 6 W J Leeder  
\*a Progressive—Clumber Bldgs. Lyc 10 45; 3, 6 30  
\*a SUTTON-IN-ASHFIELD—Swan-st. Lyc 10 30, 2; 3, 6  
\*a SWADLINCOTE—Woodhouse-rd. Junc. 3, 6

### \* Scottish Spiritualists' Alliance.

- Hon. Sec.: A. CUMMING, 18, Melrose Gardens, Kelvin-side, North, Glasgow.  
\*a ABERDEEN—Trades Hall, Belmont-st. 11, 6 30  
\*a Spiritualists' Union—17, St. Nicholas-st. 11 30, 6 30  
\*a DUNDEE—Progress Hall, Murraygate. Lyc 12 45; 11, 6 30  
\*a Cutlers' Hall—Murraygate. Lyc 12 45; 12, 6 30  
\*a Foresters' Hall—Ratray-st. Lyc 12 45; 11, 6 30  
\*a EDINBURGH—Albyn Rooms, 77, Queen-st. Lyc 11 15, 6 30  
\*a GLASGOW—Masonic Chambers, 100, West Regent-st. Lyc 4; 2, 6 30  
\*a Scottish Mediums' Union—c/o Royal Institute, 237, West Campbell-st. Cir 11 30; Lyc 4 30; 6 30

### \* Southern Counties Union.

- Hon. Sec.: J. G. MACFARLANE, "Allendale," St. Piran's Avenue, Copnor, Portsmouth.  
\*a Bournemouth—Wilberforce Hall. 11, 15, 7  
\*a BRIGHTON—Windsor Hall, Windsor-st., off North-st. Lyc 3; 11 15, 7 [See advt.]  
\*a BRISTOL—Thomas-st., Stokes Croft. Lyc 3; 6 30  
\*a St. Paul's—21, Bishop-st. 11, 6 30, G A Morley Wright  
\*a CROYDON—Gymnasium Hall, High-st., near Grand Theatre. 11, 6 30 Robt King  
\*a EXETER—Market Hall, Market-st. 11, 6 30  
\*a PAIGNTON—Public Hall. 6 30  
\*a PLYMOUTH—Morley-st. 6 30  
\*a PORTSMOUTH—Spiritualist Church—Lake-rd. 6  
\*a Progressive—311, Somers-rd., Southsea. 11, 6 45  
\*a Temple—73, Victoria-rd. South. Lyc 3; 11, 6 45  
\*Mr Blake  
\*a READING—Blagrove-st. Lyc 2 30; 11 15, 6 45  
\*a SOUTHAMPTON—Cavendish Grove. (RM) Lyc 2 30; 11, 6 30  
\*a St. Andrew's Hall—St. Mary's-rd. 11, 6 30  
\*a WINCHESTER—Hyde Abbey-rd., North Walls. Lyc 10 15; 3, 6 30

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

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

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

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

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

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

- ABERAVON & PORT TALBOT—9, Post Office, Bldgs. Aberavon. 3, 6 30  
 ABERCYNON—Navigation School. 6 30  
 Carmelton—Lyc 2 30; 6 30  
 \* ABERTILLERY—11, L. P. Rooms, Arcade. 6  
 \* a Six Bells—113, Somerset-st. 2 30; 6  
 BARRY DOCK—Atlantic Hall. 6 30  
 \* CAERAU—Progressive Thought Church, Hermon-rd. Lyc 2 30; 11, 6  
 \* a CARDIFF—26, Castle-st. Lyc 2 45; 11, 6 30  
 Central—17, Working-st. Lyc 2 15; 6 30  
 Northcote-st.—6 30  
 \* DOWLAIS—Carnegie Library, Church-st. 6 30  
 \* FRANKLYN—Fountain-st. Healing 11 15; Lyc 2 30; 6  
 \* MANDY—66, Edward-st. 6  
 \* MERTHYR TYDFIL—Angel Bldgs., High-st. Lyc 2 30; 11, 6  
 \* a Progressive Temple—Tramroad Side Nth. (RM) Lyc 2 30; 6  
 \* MOUNTAIN ASH—Miskin Schools. 5 45  
 NEWPORT (Mon.)—Mission Hall, Harry-st. 6 30  
 Central—33, Commercial-st. 6 30  
 PENRHYNWIC—Girls' School. 6  
 \* PENYGRAIG—Dinas-rd. 6 30  
 \* PONTYPRIDD—River-st. Lyc 2 30; 6 30  
 \* a Spiritual Evidence Society—Market Sq. Chambers, Church-st. 6  
 PORT—Aberthaw-rd. 6 30  
 \* TREDEGAR—Temp. Hall, Morgan-st. Lyc 3; 6  
 R T Price  
 \* TREFOREST—Spirit Mission Church. Lyc 2 30; 6 30  
 \* TREHERBERT—57, Gwendoline-st. Lyc 2 30; 5 30  
 \* YSTRAD—Ystrad-rd. Lyc 11; 6 30  
 YSTRADGYNLAIS—Workman's Hall. 6

**\* Union of London Spiritualists.**

Hon. Sec.: Mrs. MARY GORDON, 16, Ashworth-rd., Maiden 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 Clapham—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—240a, Ashurst-rd. 6 30, A H Saffas  
 \* a Kingston-on-Thames—Bishops' Hall, Thames-st. Lyc 3; 6 30, H H Kirby  
 \* a Lewisham—The Priory 410, High-st. 6 30  
 \* a Little Uford—Christian Spiritualists, corner of Third Avenue, Church-rd., Manor Park. Lyc 3; 6 30  
 G Taylor Gwynn  
 \* a Manor Park—Shewsbury-rd., corner of Strone-rd. 11, Lyc & Healing; 7  
 \* a N. L. S. A.—Grovevale Hall, Highgate, N. Lyc 3; 11 15, 7 [See advt. on front page]  
 \* a Plaistow—2, Braemar-rd., Barking-rd. Lyc 3; 6 30  
 Richmond—14, Parkshot, opposite Public Baths. 7  
 \* a S. L. S. M.—Lausanne Hall, Peckham. Lyc 3; 11 30, 7 [See advt. on front page]  
 \* a Southend—Crownstone Gym., North View Drive. 6 30  
 \* a Tottenham—The Chestnuts, 684, High-rd. Lyc 3; 7  
 \* a Woolwich & Plumstead—Perseverance Hall, Villars-rd., Plumstead. Lyc 3; 7 [See advt.]

**\* YORKSHIRE SPIRITUALIST COUNTY COUNCIL.**

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

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

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

- \* a BATLEY—2, Station-rd. Lyc 10, 145; 3, 6  
 \* a BATLEY CARR—Cart-st. Lyc 10, 2; 6  
 \* a BIRSTALL—Railway Ter. 2 45, 6, Miss Tordoff

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

Lyc 10 30; 3, 6 30, T H Wright  
 Bowling—Harker-st., Wakefield-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 Lonsdale

**\* a CLACKHURTON—Old Robin Rooms, Westgate.**

Lyc 10 30, 2; 3, 6

**\* a DEWSBURY—Bond-st. Lyc 10, 1 45; 3, 6, Mrs Glenn**

HECKMONDWICK—Tower-st. Lyc 10 30, 2; 3, 6  
 Mrs Begg

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

LIVEREDGE—Well-st. Lyc 2; 3, 6

**\* a MORLEY—Cross Church-st. Lyc 1 45; 3, 6**

Queen-st.—3, 6  
 a OSSETT—Lyc 10, 1 45; 2 30, 6

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

wood-st.) Lyc 10 30, 1 45; 3, 6 30, Mrs Muff

**\* a SKIPTON—Temperance Hall. 2 30, 6, Mrs Tearne**

YEADON—Town Hall. 2 45, 6, Mrs Bolton

**\* Huddersfield & Halifax District Com'ttee**

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

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

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

**\* a ELLAND—James-st. Lyc 10, 1 45; 3, 6, Miss Smith**

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

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

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

**\* a HUDDERSFIELD—Quarby. Lyc 10 30, 2; 3, 6**

Service of Song  
 \* a Ramsden-st.—(RM) Lyc 10; 3, 6 30

**\* a MARSDEN—Lyc 10 30, 2; 3, 6**

\* a SLAITHWAITE—Laith-lane. Lyc 10 15, 1 45; 2 30, 6  
 M S Lomas

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

T Tyrrell  
 WEST VALE—Green-lane, nr. Tram terminus. 3, 6  
 Mrs Thackray

**Leeds District Committee.**

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

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

Mr Wilson  
 a HERMSTON—South Moor-rd. 3, 6, Miss Cromack

**\* a LEBBS—The National Spiritualist Church, 67,**

Cookridge-st., next door to the Coliseum. (RM) Lyc 2 15; 6 30, District Com Conference

**\* a EASY-RD.—Lyc 2; 6 30, Miss Cooke**

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

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

Dickenson  
 Queen-st.—3, 6 30, Mrs Wright

**\* a SOUTH ELMSALL—Moorthorp. 6 30, Mrs Foster**

\* a WAKEFIELD—Dixon's Yard, Kirkgate. Lyc 10, 1 45; 2 45, 6 30, Miss McKay

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

A G Harri-on  
 High Ousegate—Lyc 10 30; 3, 6 30

**Sheffield District Committee.**

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

**\* a BARNSLY—George Yd. Lyc 2, 6 30**

\* a DONCASTER—83, Spring Gardens. 3, 6, Mr Verity

**\* a Wood-st.—3, 6, Mr Luna**

GOLDTHORPE—1, Main-st. 3, 6, Miss Cromack

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

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

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

1 30; 11, 3, 6 30, A J Chappell

**\* a SHEFFIELD—Centre, Middle Class Schools, Paradise**

Sq. Lyc 2 30; 11, 6 30

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

Mrs Charnley  
 \* a Heeley—Temple Hall, Bramhall-lane. Lyc 10, 2 30;

6 30, Mrs Marcroft  
 \* a WEST MELTON—Market Hall, Wath-on-Dearne. 3, 6 30

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

**UNATTACHED SOCIETIES.**

- BARNOLDSWICK—Lyc 10; 2 30, 6  
 BARROW-IN-FURNESS—Orange Hall, Ramsden-st. 3, 6 15  
 BEDWORTH—Market Place. 2 45, 6  
 BURNLEY—Richard-st. Lyc 10; 3, 6 30  
 CARLISLE—16, West Walls. 2 30, 6 30  
 CHESTER-LE-STREET—Middle Chase. 6 30  
 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, Eglinton-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  
 HARKOW & WEALDSTONE—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  
 KETTERING—Temperance Hall, Gold-st. 3, 6 30  
 a LEIGH—Market Buildings. Lyc 10 30; 3, 6 30  
 LINCOLN—Spiritualist Alliance, Oddfellows' Hall, Broadgate. 11, 3, 6 30  
 LIVERPOOL—Star of Hope, 75, Cockerill-st., Walton. 11, 2 45, 6 30  
 a LONDON—Brixton—Kosmon Church, Wiltshire-rd. 7  
 a Goodmayes—opposite G.E.R. Station. 7  
 London Spiritual Mission—13, Pembroke Place, Bayswater, W. (RM) [See advt. on front page]  
 a Marylebone Spiritualist Asso.—Steinway Hall, Lt. 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, Mrs Hallam  
 MANCHESTER—Newton Heath—Manor Hall, Allen-street. Lyc 2 15; 6 30, Mrs Langford  
 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—Blensby-st. Lyc 1 30; 3, 6 30  
 a Chadderton—Lyc 10; 2, 6 30  
 Crompton—36a, Market-st., Shaw. 6  
 Mumps—Coronation-st. Lyc 10; 3, 6 30  
 PRESTON—10, Lawson-st. Lyc 10 30; 3, 6 30, Mrs Green  
 SADDLEWORTH—Court-st., Uppermill. 3, 6 30  
 SCARBOROUGH—Literary Institute, Vernon Pl. 3, 6 30  
 SEACOMBE & EGREMONT—Victoria Assembly Rooms. 3, 6 30  
 SEATON DELEVAL—Miners' Hall. 5 30  
 SHEFFIELD—Stanforth-rd., Darvall. Lyc 10, 2; 3, 6 30  
 a Heeley—44, Gifford-rd. Lyc 10, 2 30; 6 30, Mr Stewart  
 a SOUTHPORT—Hawkshead Hall. 3, 6 30, Miss A Farrar  
 TORQUAY—Ellacombe Hall, Princes-rd. 6 30  
 a WALLASEY—128, King-st., Egremont. 11, 3, 6 30  
 WHITWORTH—Market-st. 2 30, 6  
 WIGAN—84, Millgate. 3, 6 30  
 WINDHILL—Lyc 10 30, 1 30; 2 30, 6  
 WISBECH—Lecture Room, Public Hall. 6 30

**OVERSEA SOCIETIES.**

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

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,630—Vol. XXXII.

FRIDAY, FEBRUARY 7, 1919

PRICE TWOPENCE

## Selected Poetry.

### AT THE PEACE TABLE.

E. A. Guest.

WHO shall sit at the peace table, then, when the terms of peace are made—  
The wisest men of the troubled lands in their silver and gold brocade?

Yes, they shall gather in solemn state to speak for each living race,  
But who shall speak for the unseen dead that shall come to the council place?

Though you see them not and you hear them not, they shall sit at the table, too;  
They shall throng the room where the peace is made and know what it is you do;  
The innocent dead from the sea shall rise to stand at the wise man's side  
And over his shoulder a boy shall look—a boy that they crucified.

You may guard the doors of that council hall with barriers strong and stout,  
But the dead unbidden shall enter there, and never you'll shut them out.  
And the man that died in the open boat, and the babes that suffered worse,  
Shall sit at the table when peace is made, by the side of a martyred nurse.

You may see them not, but they'll be there; when they speak you may fail to hear;  
You may think that you're making your pacts alone, but their spirits hover near,  
And whatever the terms of the peace you make with the tyrant whose hands are red,  
You must please not only the living here, but must satisfy your dead.

## The Ordeal of Democracy.

Geo. F. Berry.

THE year 1918 closed with a chorus of rejoicings. Four great autocracies had gone down in defeat, and the world seemed won for Democracy. A few weeks only have passed, and with the New Year flags have ceased to wave, and the songs have died down to murmurings that roll round the world with an ominous sound. Famine, disease, and a red terror stalk through the lands of the defeated, and even the victors stand appalled with bated breath, asking whether the slender thread of power in their hands can save them from the surrounding chaos.

Peace! The age-long dream of prophet and seer. That enduring peace for which the tolling millions have made such terrible sacrifices. How shall it be secured for the world in the absence of stable governments to make contracts and agreements among our erstwhile enemies and friends? Those social reconstructions among the allied peoples, and especially of our own England, projected as the long-delayed "justice" to the poor and lowly, yet whose valour in the dark days of war helped to break the chains of arrogant kingcraft. How shall justice be done in the homeland if governments be set at naught, and anarchy reigns unchecked? Such are the problems that confront Democracy at this moment.

Democracy truly is in the ascendant. Must it inevitably prove itself the New Saviour of the world, almost, as it were, in spite of itself, as something fore-ordained to victory? Are there conditions attaching to its existence, laws of being, which, if obeyed, lead on to the "delectable lands," or, disobeyed, lead on to disaster and oblivion? Surely those having spiritual insight know that the latter alternative is the true position.

Look for a moment at the individual soul. We know that if it is to be useful, either to itself or others, it must subdue its natural tendencies to caprice and passionate outburst, and bring its powers under self-discipline in order to achieve the higher and larger potentialities of its being.

Who does not remember the old advertisement: "The Child: What will it become?" followed by its double illustrations of advancement through education to honoured old age, or through neglect to an abject and dishonoured end. There is no magic in the term "human soul" by which it shall automatically display the higher characteristics of humanity. Put it among the beasts of the field, and it will display animal propensities. Each soul stands forth potent for good or evil, and what it will become is determined by the action upon and its reaction on its environment.

What are Autocracies and Democracies but forms of associated life, whose units are those self-same individuals we just now saw to be potentially good or bad citizens. If there is no magic in the term "human soul," neither is there in the terms "Democracy" or "Autocracy." There is nothing which compels the one type to stand for tyranny and the other for freedom. An autocrat can deal justly by his subjects, and a democrat may ignore the existence of serfdom in his own domains. Justice in an autocracy naturally depends on whether the king or the small ruling class are just persons. Justice in a democracy equally depends on whether those who exercise authority are just persons. In a democracy this exercise of authority is broader based, descending in varying degrees of responsibility to all who have the means of expressing their will, as, for instance, through the vote. Government, therefore, in a democracy, will reflect the standard of justice accepted by the mass of the people who put it in power.

The ordinary mind imagines that the yoke of a democracy is easier to bear than that of a king or oligarch. But this is true in appearance only. To the evil-doer restraint is irksome under whatever form compulsion is applied. That the evil-doer must be restrained is a law governing the existence of any type of society. So long as the laws be just, and justly administered, the righteous man is unaware of restraint under any form of government.

In the line of social evolution the democratic form of government is a higher type of associated life, suitable to a stage in human history where the largest possible number of individuals are conscious of a corporate life. It is more complex than the forms below it, and for that very reason calls for more delicate handling. If physical compulsion is less easy to enforce, yet obedience to law and order is as imperative as in the less ideal types. In proportion as the stability of the State rests on the voluntary surrender by its component parts of individual liberties for the sake of an ethically conceived corporate life, the more delicately poised is its existence, and the narrower the margin of ill will necessary for its dissolution. Let there be no mistake or illusion on this point. In lower forms of social organisation one king may war upon another and conquer his territory, and the life of the people be little disturbed. Indeed, the conquered people may wake to find the conquest the beginnings of progress. Democracy at war with itself is likelier to plunge headlong into an anarchy wherein civilisation may be lost in a recurrent barbarism. For the nation as for the individual, the higher the climb the more awful the fall when the balance is destroyed.

Consider a few illustrations of this potential fall culled from modern life. In the political field, under the supposed banner of "free speech," criticism has been levelled at men in the highest public and State positions, and leaders have been driven from their posts, for no valid reason save the lust of power in a self-elected caucus. In the industrial field the same anarchy is seen. Sectional interests have risen to defy the authority of Trade Union Executives, and break away from the restraining influence of once-trusted leaders. Profiteering on unprecedented scales, from the great commercial undertakings down through all the productive or distributive agencies, and followed at last by the demand for war wages; each in turn choosing the direst moments of national extremity to wring concessions from the helpless community.

Abroad, in Russia and Germany, democracy is denying its own fundamental doctrine of representative government. The civil wars waging in those countries are intended to extirpate those sections of the communities who were its former rulers, or who cannot accept the new orientation of power.

That war breeds hatred and inflames the passions of men long oppressed is true enough. Hence many excuses can be made for the present excesses. But do not let the excuse blind our eyes to the potency of the events. Unless saner counsels soon prevail these disruptive tendencies may prove to be, not the darkness that precedes the dawn, but



the oncoming of a long night of social chaos. Let us reflect. Other civilisations have had their day and gone down into oblivion; and it is not impossible that our own may prove but one more illustration of the transience of human endeavours.

How can this disaster be averted, and what is its importance to us as Spiritualists? Let us turn back to the days immediately preceding the war, and gather up some of the impressions current at that period. The most outstanding feature was the expectancy of change. The world was to witness the coming of a returning Christ, or the re-appearance of an older god-man. Perchance instead of an Avatar some great political figure would arise to lead the warring nations to a world-wide brotherhood. Regarding the social reconstructions which now confront us, it was strongly held that they were long overdue, and the consequent unrest lay in the fact that the world was living below the level of its own higher spiritual outlook.

Another conspicuous feature of pre-war days was the lament of the churches that their hold over the toiling masses was rapidly declining, and the tardy recognition of the fact that orthodoxy had no vital message for the modern world. Here was a portent of the first magnitude. While the national moral conscience stood at a higher level than at any previous period of our history, the people's belief in and acceptance of the fact of a spiritual rulership of the universe was at its lowest ebb. As a vital factor in human affairs, to all intents and purposes, the world was without religion.

It is at this point that the problem touches the Spiritualist most closely. No greater indictment can be brought against orthodoxy than its own confessed inability to lead the masses to a belief in spiritual verities. For Spiritualists one bright spot piercing the gloom of the angry war cloud was the story of the Mons Vision, and the long tale of psychic experiences recorded by soldiers returning from every battle front. More promising still is the eager desire of those who mourn their heroic dead, for some trustworthy information concerning the after-condition of those they loved and lost in the great tragedy of war.

Spiritualism alone can feed the hungering soul of the mourner with the bread that satisfies. To it, therefore, is committed the task of once again making religion a vital factor in national life. First and foremost, Spiritualism answers the age-long question of "Whither?" basing its claims upon the sure foundation of ascertained and verified knowledge. That bourne from which no traveller was supposed to return has indeed been re-crossed by the spirits of our own friends, who tell us "there are no dead, but all live."

Life is not one long feast, and the normal hungry man asks for a meal only that he may renew his strength and take up his daily task. So also of him who is hungry of soul. Give man the true "Bread of Life," and in the strength of that spiritual food he will turn again to the rebuilding of his world, working through all the heat and burden of the day to carry it on to higher and higher stages of development. Real religion has its message for the bright and sunny day of life as well as for the day of dark clouds. It exists for the day of prosperity as well as for the day of adversity. The seer and prophet singing of New Jerusalem are but interpreting the deeper harmonies of the spiritual life, and the social reformer sweeping away the rubbish of olden days in preparation for the cleaner and saner life of to-morrow is in the truest sense a religious man.

Let not, then, our message stop short at the one point of proclaiming the truth of the continuity of life. No condition is an end in itself, not even the possession of unending life. We live that we may become, and what we become is determined by every act performed. It is not only that what we do to-day determines what we shall be when we pass through the veil, but what we are to-day is determined by to-day's acts.

When the stability of a State depended on the valour or wisdom of a king, it was inevitable that eternal life should be thought to depend on the power of a Divine Saviour taking upon his shoulders the burdens and sins of his people. When kingship is outworn and democracy undertakes its own State preservation, it cannot be surprising to find this theory of a Divine Saviour beginning to fade from view also. The modern world needs no persuasion to believe itself its own political saviour. It must be taught that its spiritual emancipation is in its own hands likewise.

To wield power appeals to the ambitions of many. The lesson that he who wields power must accept responsibility is of slower growth. The almost entire lack of this sense of responsibility is the great outstanding fact of the anarchy which is troubling Europe to-day. Until the peoples learn this fundamental truth their civilisation is unstable and liable to sudden collapse.

This is our great call. We must emphasise those fundamental and unchanging spiritual principles upon which men must build if they are to achieve righteousness. Only just men can make a just peace. Only nations who love truth, honour and freedom can build an enduring league of nations. Let us not shrink from the duty of pointing out that nations and peoples are but aggregates of individual human units. If the unit knows naught of honour and truth, and cares not to deal justly with the neighbour who is his brother, no vision, and no ideal can build the corporate life of nations with a righteousness which is absent from the hearts of its living constituents. Let the Divine law speak in words of

living fire. "Whatsoever men sow that shall they reap." If men sow to the flesh, corruption of national and individual life must surely follow. If they sow to the spirit, then national life will show forth the glory of men who walk in paths of righteousness. A nation upright in heart will reap an abundant life here, and its citizens shall wake to the fullest consciousness of God in that kingdom beyond the veil

## The Conversion of Satan.

V. C. Desertis.

IN HIS essay on Mr. Robert Montgomery's poems Macaulay remarks, apropos of a soliloquy of Satan, "that the conversion of which certain Anglican divines did not despair seems to be rapidly taking place, as after a few lines of impiety the Devil always returns to very innocuous remarks." The Right Reverend Dr. McKenzie knows for a fact that the Devil is at the bottom of Spiritualism; it would appear, therefore, that his reformation has progressed far since Macaulay's time. Through Spiritualism he often tells us that God's laws are universal; that God works by the law of Consequence, that as a soul soweth so it shall surely reap; that Love is the fulfilling of the Law; and he even sometimes admits that Christ is the Invisible King both of this world and the next. One can scarcely suppose that so old an offender will not have occasional lapses, but on the whole Lucifer seems to have returned to his erstwhile function of light-bearer, and to have become almost apostolic!

I would commend to Dr. McKenzie's notice the remarkable similarity between the gifts of the spirit, as described by St. Paul, and the psychic gifts of Modern Spiritualism. There were in Corinth, along with much disorderly mediumship, gifts of healing—so have we. There were working of signs, i.e., physical phenomena—so have we. There were prophecies, not all true, e.g., "the Shepherd of Hermas." There were discernings of spirits, i.e., clairvoyance. There were "tongues," not all valuable; so also there are now. And psychic knowledge, and even wisdom, are not far to seek.

"If Satan cast out Satan, how shall his kingdom stand?"

In the thirteenth century the recovered philosophy of Aristotle was banned by the Roman ecclesiastics. Aquinas adopted it into his Summa Theologiae. The clericals condemned Galileo; they opposed geology; they denounced Darwin; they condemned Biblical research; and under the name of "Modernism" the Papacy still fulminates comprehensively against the whole movement towards the liberty of the human mind. It now lifts its harmless thunders against psychic science, and the Spiritualism which has awakened so many to a real belief in the life beyond, which the Church failed to give. Someone was speaking of the responsibility of the judge who can sentence a man to be hanged. His interlocutor remarked on the greater responsibility of a bishop who can declare damnation. "Ah," said the other, "but if the judge says so, you really are hanged!"

But to argue with a certain type of cleric is waste of time; he is ex officio impermeable. Like the Bourbons he learns nothing and forgets nothing. But the world moves on for all that, as Galileo said.

There was once a wise man who told other champions of orthodoxy, "Refrain from these men, and let them alone, for if this counsel or this work be of men it will be overthrown, but if it be of God ye cannot overthrow it. Lest haply ye be found even to fight against God."

Spiritualists need not trouble themselves. Truth will prevail. It is for them to keep open minds to all aspects of truth, and not to substitute a new dogmatism for that which is passing away.

## THE S.N.U. FUND OF BENEVOLENCE.

SIR.—I have pleasure in sending list of donations for December, and wish to again thank all Societies and friends who have helped to make the annual appeal such a success. Donations:—Bradford, Milton Church, £1 4s.; A Few Friends, Whalley Café, 10s. 2d.; Blackburn Temple, £1 10s. 1d.; Mr. J. A. Hill, 10s.; Bolton, Henry-street, £2 2s.; White House, Blackpool, 12s.; Bolton, Deane-road, 15s.; Mr. W. H. Lote, £1 2s.; Daisy Hill Society, 10s.; Sheffield, Heeley, Gifford-road Lyceum, 10s.; Halifax, Raven-street, 10s.; Moorhorpe Society, 11s. 6d.; Chesterfield Lyceum, 10s.; Ulverston Society, £2 13s. 6d.; Blackpool, £1; Glasgow Association, £3 3s.; Miss K. Newman, 3s.; Members of Aldridge Circle, 10s.; Shipley Society, 10s.; Mrs. N. Hancock, 5s.; Sambo's Box, £2 10s.; St. Helens Society, £1 12s. 6d.; Darwen Society, £1; Bristol, Thomas-street, 17s. 3d.; Sheffield, Retiring Collection, £5; Huddersfield, Ramsden-street, £2 2s.; Mr. and Mrs. Law, 10s.; Nottingham, Gladstone Hall, £1; Mr. and Mrs. A. Vout Peters, 10s.; Etruria Society, 10s.; Mr. Geo. Langham, £1 8s. 9d.; Hull, Holborn Hall, £11s.; Camberwell, Church of the Spirit, £2 2s. Total, £39 4s. 9d. Sincerely yours, M. A. STAIR, Hon. Sec.

## The Riddle of the Bible.—VIII.

V. C. Desertis.

## PERIOD IV.—THE DIVIDED NATION, B.C. 933 TO B.C. 597.

WE now enter upon connected history, corroborated by archaeological research. Dramatic fitness still governs the narratives, but the main outlines are authentic history.

Solomon had been a great builder, but the system of forced labour pressed hardly on the people. They came to his son to ask that the task work system might be lightened. Whether Rehoboam meant to build yet more, or whether he was merely headstrong and insolent in his pride, does not appear, but he followed the advice of the young men, and defied his people. His decision had far-reaching consequences. Ten tribes revolted, and the whole history of the nation was changed. On the Canadian Pacific Railway, at the top of the pass through the Rocky Mountains, is a rustic arch and a board bearing the words "The Great Divide." Two small streams flow near by, one to the east, the other to the west. A few stones or a few spadefuls of earth would turn either stream, but the one rolls down to the Atlantic, the other to the Pacific. So in history there are lines of watershed, and small beginnings of great events. This act of Rehoboam's decided the future of the Hebrew tribes, and sent each division down a slope from which they never returned to reunite as a single nation.

No crime is greater than that of a ruler who turns aside a nation from its true line of development. In the reigns of David and Solomon the perceptions of their destiny by the Hebrews were growing, their understanding was clearer, their disposition to idolatry less. The Temple had been opened, and was becoming the centre of the national worship, and in the course of a few generations the national destiny might have been worked out in prosperity and peace. Now, however, Jeroboam put an end to this growing understanding, and from motives of dynastic policy he stopped the annual visit to Jerusalem for the Passover festival. At each end of his kingdom, at Beth-el in the south and at Dan in the north, he made places of pilgrimage more convenient than Jerusalem; but he did not make these shrines for the God of Righteousness, but revived the licentious Egyptian festivals of the bull Apis, which had been imitated by Aaron in the Wilderness at the making of the Golden Calf. Thus he turned aside the ten tribes that followed him from their national hope and destiny, and ruined their career, so that they ultimately fell away, and were lost among the Asiatic peoples.

Now was seen the first fruits of national disunion. Shishak, King of Egypt, came up against Jerusalem, and plundered the city of the far-famed treasures gathered by Solomon. This era is the darkest in the Hebrew drama, and it shows the causes which led to the first destruction and dispersal of the nation. It is also the era of the great prophets who show clearly enough what those causes were.

Palestine lay, a little buffer state, between the great empires of Assyria on the north and Egypt on the south. It might, like Switzerland, have maintained its independence by the unity and valour of its sons. Instead of this every tribe had gone its own way. True religion and its discipline had been cast aside, the new generations had never learned its precepts. So it came about that "for a long season Israel had been without the True God, and without a teaching priest, and without law," and in consequence "there was no peace to him that went out or to him that came in, but great vexation and trouble, and nation was destroyed of nation and city of city."

Under these circumstances the greatest interest attaches to the conflict between the prophets who sought to bring the nation back into the right way, on the one side, and the priests on the other side—both the priests of Baal, who were, of course, bitterly hostile, and also, in a less degree, the priests of Jehovah, who were amply satisfied with regular Temple services apart from national righteousness. The northern kingdom (Israel), under the initiative of Jeroboam, replaced completely into idolatry, was conquered by Assyria, and its population, having lost their distinctive mission, seem to have melted away into the other Semitic peoples of the Middle East. The childish notions of the "British Israelites," and other seekers after the "Lost Ten Tribes," have no historical basis.

The southern kingdom (Judah) remained, with alternations of idolatry and religious revivals, till they also fell under Babylonian rule, but they were restored to their own land as subjects of the Persian Empire after the conquest of Babylon by Cyrus. A short chronological table will make clear the sequence of events. The dates are mostly from the "Canon of Ptolemy," which is a list of Babylonian and Persian kings, interspersed with records of eclipses (which can be verified astronomically); its authenticity is fully corroborated by monuments (Encycl. Britt. iii. 871).

Northern Kingdom (Israel: unimportant reigns omitted):

B.C.  
933—Jeroboam I.  
887—Omri.

876—Ahab, mentioned in Assyrian inscription. Elijah.  
Coalition of Cilicia, Hamath, Damascus and

Israel against Assyria.

842—Jehu. Abandons Syrian alliance, sends tribute to Assyria. Elisha.

783—Jeroboam II. refuses tribute. Amos. Hosea.

743—Menahem. First invasions (II. Kings xv. 17-20; I. Chron. v. 3, 25, 26). Tribute to Tiglath-pileser IV.

738—Pekahiah.

737—Pekah. Revolt from Assyria. Assyrian invasion

732—Capture Damascus by Tiglath-pileser IV. Micah.

722—Fall of Samaria. Deportations. End of Northern kingdom (II. Kings xvii).

676—Complete exile of Israel (II. Chron. xxxiii. 11; Ezra iv. 2).

Southern Kingdom (Judah: unimportant reigns omitted):

B.C.

779—Uzziah. } 1st Isaiah i. to xxxix., with some inter-

736—Ahaz. } polations.

721—Invasion by Merodach-baladan (II. Kings xxiv.

12-16; Isaiah xxxix. 1).

698—Manasseh.

643—Josiah. Discovery of the book of the Law in 18th year, B.C. 624 (II. Kings xxiii. and following).

(? 2nd Isaiah),

626—Jeremiah begins to prophesy.

597—First deportation (II. Kings xxiv. 12-16). Ezekiel.

586—Second deportation (II. Kings xxv. 4-21). Obadiah. (? A nucleus of Daniel).

538—Edict of Cyrus, permitting return to Judah. (3rd

Isaiah.)

The tables above will enable the intelligent student to follow the history, and they show the relation of the prophets to current events. The prophets are concerned with the events of their own times, and not with the distant future, except in a very limited degree. For instance, the celebrated verse (Is. vii. 14), "A virgin shall conceive and bear a son," refers, as the context plainly shows, to the alliance of Israel and Syria against Judah, in the reign of Ahaz, and was fulfilled within the 65 years there stated. The context also shows that no miraculous conception is even intended (Is. viii. 3). The denunciations of the prophets are against luxury and oppression in the rulers, idolatry and uncleanness in the people, and the widespread disorder and crime rampant in the nation. In this they differ widely from mere inspirational or oracular mediumship. They show the true spiritual enlightenment which perceives the moral causes, which are surely bringing the nation to ruin. Therefore, while the political situations are merely glanced at, so that it is impossible to reconstruct the history without the aid of the Assyrian records, the moral state of the nation is given, in a series of highly dramatic episodes which are full of detail and meaning.

For instance, we hear very little of Ahab's victories, which were extensive, or of his wealth, which was so considerable that his palace was inlaid with ivory; but a great deal about such an episode as Naboth's vineyard. We are apt to think of battles, and treaties, and commerce as the great things which determine the fate of nations; but these are only the results of the real causes which make history—courage, discipline, wise direction of effort, skill, honesty, and justice between man and man. And the importance of all action depends on the principle in the heart from which it springs. This act of Ahab's, or rather of his wife, to which he consented, was in itself a very small matter in the history of his reign. But in principle it was a very great matter. Ahab, like any Hebrew who knew even a little of the law and the traditions of righteousness, was aware of the distinction between private and public rights. He was angry and annoyed, but he seems to have had no thought of taking Naboth's vineyard by force. But his wife, without the Hebrew tradition, violent, self-willed, and haughty, devised a treacherous plan. She invented a false charge, supported it by false witnesses, forged an order in the king's name, and had it carried out. Ahab became accessory after the fact, and took possession. It is typical of the oppressions of the time.

The drama goes on. In the bright Syrian sunshine, amid the clusters of the vines, Ahab and Jezebel walk in the garden they have won by lies and blood. Fronting them comes a tall, rough, strong figure, bare to the waist, with hairy chest and arms, wearing only a leather garment fastened with a belt, from waist to knee. He holds a staff in his left hand, his right arm, raised, seems to command the guilty king to stand still before him. "Hast thou found me, O mine enemy?" is all that it comes to Ahab to say. And then follows the terrible curse: "In the place where dogs licked up the blood of Naboth shall the dogs lick thy blood," and "The dogs shall eat Jezebel by the wall of Jezreel."

The incident is typical in every sense—typical of the political conditions, typical of the attitude of the prophets, typical of the causes which bring ruin and disgrace. So, we shall find, are all the prophetic records; they give dramatic episodes with very distinct moral meanings, and the history, even when accurate, is always subordinate to the drama.

[TO BE CONTINUED.]

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FRIDAY, FEBRUARY 7, 1919.

## Current Topics.

### Worth Remembering.

"Mr. TOPICS" found the following in the issue of "Light" for last week, the 1st inst. It is taken from an address delivered before the London Spiritualist Alliance by its President (the Rev. Wm. Stainton Moses, M.A., Oxon.) in the early part of 1889. The context is good sound spiritual teaching, and as such is worthy of a place in this journal. This is the extract:—"What is to be the future of Spiritualism? Just what we make of it. It has come to the world before this generation, and the world has rejected it, or taken from it what it was able to assimilate. To some it is still a mere farce, a show, a spectacle, an amusement for an idle hour. To some it is a perplexity: they cannot make up their minds about it. To some it is a device of the devil. To some it is a revelation from God. Some find it a means of developing their affectional nature. Some learn from it their religious duty, so to live here that they may live better hereafter. (There are no such incentives to a good life as (1) the consciousness of living in the very presence of those we love; (2) the surety that we are the architects of our own character.) Some get true religion from it; some become fanatics. Each makes of it what he can, and that is the best evidence of its inherent and intrinsic truth. And surely over us all in our tortuous ways and wanderings, in our manifold perplexities and distresses, there is a guidance which brings to the honest seeker after truth that which is best, that which he is most fit to receive. In that faith I live, in that faith I am ready to die. Without it life would not be worth living."

### The Fall of Two Heads.

RECENTLY Mrs. Ella Wheeler Wilcox has been lecturing in London, and "Mr. TOPICS" learns that she is an advocate of Reincarnation, and is now on earth for a further incarnation period. She also says that in the past herself and husband were beheaded. So closely did they cling together that the sword of the executioner cut off both their heads with the one stroke of his weapon! Mrs. Wilcox writes excellent poems, but is the point mentioned above a sample of what is called "poetic license," or a sober statement put forth with a full belief in its accuracy? If the latter, it would be interesting to have a detailed statement regarding the episode in question.

### While in London.

RECENTLY the call of duty rendered it necessary that "Mr. TOPICS" should visit London. He availed himself of the opportunity of visiting a few old friends and fellow-workers. He also realised a long-cherished desire to visit the offices of "Light" and the London Spiritualist Alliance Ltd. The Alliance is comfortably housed, and affords opportunities for the meeting of its members in congenial surroundings. While my contemporary "Light" has a fine and spacious office at its command. "Mr. TOPICS" old friends, Mr. H. Withall (the acting President of the Alliance), Mr. Godfrey (the Librarian), Mr. F. W. South, Mr. Dawson Rogers, and Mr. David Gow (the Editor of "Light"), are each actively engaged in their several departments, and accorded "Mr. TOPICS" a very hearty greeting. It is a happy conjunction with the work of the Alliance that they now have the use of a hall on the premises. It is a clean, comfortably-seated, and well-lighted salon capable of seat-

ing nearly three hundred people. The Alliance frequently uses it for meetings of various kinds. It is an admirable adjunct to the work done. A pleasant time was spent, and it was good to know that the various activities were all in a healthy and satisfactory condition.

PARLIAMENR is once again at work. That Petition. For some weeks, probably for some months, it will be more than fully occupied with business of national importance, and so much of its time will be consumed thereby, that minor matters may naturally fall into abeyance. Yet all the same, it is wise and prudent to see to it that our Petition is presented at the earliest practicable moment. Even supposing that after it has been presented, it is shelved for the time, nothing will be lost, for the matter is sure to be spoken about in the House, referred to in the press, and friends and foes alike will be provided with something to discuss pro and con. While, after all the work which has been done by our Parliamentary Witchcraft Committee, any further efforts will find a vast mass of accumulated experience for future guidance. One point "Mr. TOPICS" wishes to emphasise is the enormous amount of work which the Hon. Secretary of the Committee has done. Mr. R. H. Yates has toiled early and late in carrying out the decisions of the Committee, as will be seen from a perusal of the account of the doings of the recent S.N.U. Council meetings held on Saturday, the 25th ulto., at Bradford. See page 45. Mr. Yates has literally laboured without money and without price. His heart has been in the work, his labour has been unstinted.

### "I Want to be a Medium."

MR. Editor has handed me a letter, one of many similar ones to reach him, he says. The opening sentence reads as at the side of this "Topic," i.e., "I want to be a medium," and followed by four closely-written pages, but not the least indication of why the writer wished to be a medium, until the postscript was reached, wherein lay the kernel of the matter, thus: "If I become a medium should I be able to find out how to conduct my business successfully, and shall I be able to satisfy myself of the truthfulness of my prospective wife?" When commencing to read this precious effusion "Mr. TOPICS" thought this must surely be a woman writing, but to my disgust it was a man! He had been told by a workmate that not only would he be able to decide the two questions stated above, but many others. His P.S. was filled with matters which plainly showed that his workmate had been simply "filling him up," as the phrase goes, and that neither of them had the glimmers of a true idea about mediumship, spirit return, or the philosophy of our Movement. What was done with the letter? Here is where the stupidity of the writer comes in, for though he signed his name in full, he omitted his address, while the postmark was so indistinct that the town could not be traced! Naturally the missive was added to our wastepaper basket collection, as it was of no sort of use for any other disposal.

### A Moral.

THE foregoing incident has several morals. First, such letters are too common and frequent. When the writers give their address, then our Editor deals carefully with each letter on its merits; that is, when a stamp for return postage is sent. He usually asks his correspondent to explain the reason for wishing to become a medium, and frequently no reply is vouched to the inquiry. Again, when the seriousness of mediumship is insisted upon, a reply comes to the effect that such being the case, "I will have nothing to do with it." Some seek mediumship as a help to purely material ends and gain; these are dissuaded entirely. Very few wish mediumship for high and spiritual aims, or for the demonstrating the future life of man, or as a means of scientific investigation of psychic law and our relationship to the next state, as based on natural law and the principles of Being. Wonder-mongering and longing for a new excitement are too often the basis of this desire. Mediumship entails serious responsibilities, and should only be sought and used for the best purposes and for serious ends. It is not a toy to be used without regard for its importance.

### Retirement of Mr. Alfred Kitson.

MR. ALFRED KITSON, Secretary of the British Spiritualists' Lyceums Union, and Editor of the Union's official organ, "The Lyceum Banner," is resigning his duties in June of this year. This fact has been a sort of open secret for some time past, but as we were asked not to mention it until it had publicity in the official organ, nothing was mentioned. The cause of Mr. Kitson's resignation is a serious breakdown to his nervous system, which the doctors on both sides of the way consider so serious that there is no alternative to resignation from his arduous duties. Mr. Kitson has always suffered from heart weakness, and, like most of us, is not so young as when he became Secretary some twenty-nine years ago. Miss Hesp, the President of the Union, warmly endorses Mr. Kitson for the work he has done for the children of our Cause, and every word she writes is entirely warranted.



because true. It is suggested that Mr. Kitson be appointed adviser to the B.S.L.U. at a salary. Mr. Kitson has been a splendid worker and a noble example of what can be done by a man whose heart and soul are in his work. Later on a fuller tribute shall appear regarding our earnest and faithful fellow worker, who has earned the love of all who know his sterling worth.

### Spiritualists' National Union, Ltd.

#### SUMMARY OF THE PROCEEDINGS OF THE E.C. MEETING HELD ON SATURDAY, JAN. 25th, 1919.

THE quarterly Council meeting of the Spiritualists' National Union Ltd. was held at the rooms of the Milton Spiritualist Society, Bradford, on Saturday, Jan. 25th, 1919, at 2-30 p.m.

Present: Mr. E. W. Oaten (President) in the chair, Messrs. J. J. Morse (Vice-President), H. G. Hey (Secretary), T. H. Wright (Treasurer), Mesdames J. Greenwood, R. Hey, and M. A. Stair, with Messrs. R. Boddington, A. G. Hendy, G. F. Berry, H. Webster, W. G. Gush, R. H. Yates, W. D. Todd, C. J. Williams, E. A. Keeling, R. A. Owen, and J. T. Ward.

The minutes of last meeting were read and discussed. Messrs. E. A. Keeling and G. F. Berry were appointed as arbitrators in a dispute.

Arrangements and suggestions were discussed for the mass meeting at London in April.

Details were completed for a national testimonial to our veteran, Mr. J. J. Morse, who is now in his 50th year of public service.

A deferred report of the Exponents Committee was accepted, and the minutes were then adopted.

The following Societies were accepted into affiliation: Widnes Spiritualist Temple, Chorley Central Spiritualists' Church, Leamington Spiritualist Society, East Leeds Spiritualist Church, Bon Accord Spiritualists' Church, Aberdeen, New Delaval and Newsham Spiritualist Society, Lewisham District Society of Spiritualists, and Earlestown Spiritualists' National Church. Two Societies were referred back for further inquiries.

It was decided that the affiliation of Societies be notified to the Secretaries of their respective District Unions for their information, and that we urge Societies affiliated with the S.N.U. to also affiliate with their district.

Sixteen associate members were balloted for and unanimously accepted.

The draft conveyance of property for the Derby Society was presented and approved, and the elected trustees were authorised to affix their signatures thereto.

The Southern Counties Union having agreed to the withdrawal of their invitation to hold the annual conference at Bournemouth, owing to the unsettled state of the country and the unsatisfactory railway services, the Secretary was instructed to thank them therefor, and inform them that the Council, whilst unable to pledge the annual conference to any particular locality, would use its influence to recommend Bournemouth for the year 1920.

A lengthy discussion ensued as to whether this year's conference could be efficiently held. Hopes were held out of an invitation from a Midlands city, but doubt expressed as to the possibility of entertaining a large number of delegates.

Mr. R. H. Yates was instructed to make inquiries re hotel facilities, accommodation, and charges, with a view to delegates paying their own expenses. Mr. Yates pointed out that the Union was growing so rapidly that it is getting beyond the ability of any town to entertain so many delegates, and that the position must be faced sooner or later. The matter was left in the hands of Mr. Yates and the officers.

The Parliamentary Committee were urged to make application to those friends and Societies who had promised donations to the Parliamentary Fund to fulfil their pledges in view of early action.

The annual report was read, amended and adopted. Trustees were appointed for safeguarding the Movement of the properties of the Cardiff (First) Society.

Mrs. Greenwood was appointed to represent the Union at the Liverpool Good Friday celebrations, and Messrs. Gush and Webster at the Yorkshire County Union's annual meeting.

Mr. J. T. Atkinson, having intimated his intention of going to South Africa, his health having broken down, the Council decided to recommend him to the Union of South Africa as a Spiritualist and a brother, by letters to him and to the officers of the South African Union.

The correspondence was then accepted. The reports of Finance, Rules Revision, and Organisation Committees were received and adopted.

The Publishing Committee reported that they were waiting for a drop in the price of paper ere publishing a further edition of the National Hymn Book and a number of pamphlets, and the question of the publication of new books and the republication of a number of old ones was held up for the same reason. The report was adopted.

The Propaganda Committee reported a period of great activity, and outlined prospective work.

The Parliamentary Committee reported that out of over 2,300 postal packets sent out to all Parliamentary candidates at the last election, only 30 were returned undelivered, and over 200 candidates had pledged themselves in writing to support our petition.

The issue of the petition showed a large measure of apathy amongst our Societies, some doing well and a large number doing nothing. Petition forms had been sent out providing space for 200,000 signatures, but under 25,000 signatures had been returned to date. Will Societies send in all forms which have been filled up?

Our President's appeal under the Military Service Act is still pending in the High Court, and hope was expressed that it would soon be completed. The report was accepted, with a hearty vote of thanks to Mr. R. H. Yates for his energetic services.

The Fund of Benevolence report showed record results both in cash receipts and assistance rendered.

The following resolution was unanimously passed:—Resolved: "That this Council, representing upwards of 250 Spiritualist Societies, do place on record its deep appreciation of the unselfish and whole-hearted labours of Sir Arthur Conan Doyle in his public advocacy of the truths for which this Union stands, and of the valuable assistance accorded by him to our common cause. That Sir Arthur be notified of the Council's affection and esteem, and thanks expressed to Lady Doyle for her presence and support at our public meetings."

The meeting closed at 7-30 p.m.

ERNEST W. OATEN, President.

HANSON G. HEY, Secretary.

### INSTRUCT THE CHILDREN.

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

ALFRED KITSON, Secretary.

British Spiritualists' Lyceum Union.

Bromley-road, Hanging Heaton, near Dewsbury.

ARE you trying to get a new subscriber to THE TWO WORLDS? Remember, every one counts.

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.

EACH DAY, each week, each month, each year is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers you.—F. W. FARRAR.

ONE act of charity will teach us more of the love of God than a thousand sermons; an act of unselfishness, of real self-denial, the putting forth of one loving feeling to the outcast and those who are out of the way, is worth more than whole volumes of the wisest writers on theology. Give, and God's reward to you will be the spirit of giving more. Give liberally somewhere in God's name and in God's cause.—F. W. ROBERTSON.

OUR bodies cannot by any possibility be free so long as they are strained by our own personal effort. So long as our nervous force is misdirected in personal strain, we can no more give full and responsive attention to the music than a piano can sound the harmonies of a sonata if someone is drawing his hands at the same time backwards and forwards over the strings. . . . Even if we want to, it is only by daily patience and thought and care that we can cease to be an obstruction to all that is worth living.—ANNIE PAYSON CALL.

IN MEMORIAM NOTICES AND TRANSITIONS. — Again attention is called to the fact that the conditions under which the above intimations are accepted for insertion in THE TWO WORLDS have been revised. Will all who wish such notices to appear kindly note as follows: The charge is twopence per line; minimum charge, one shilling. The date of transition, full name, age, late residence, where, when, and how the body was disposed of, should be stated. Always send a remittance to cover cost. In Memoriam notices run to an average of ten words per line; Transition notices average six words. Part of a line counted as a line. All payments must be in advance. These regulations do not apply to the transitions of well-known exponents and demonstrators.

## Extracts from My Psychic Records.

Doris Severn.

### WHAT LORNA SAW.

I WAS going out to my first place, as under-nurse, and very proud I was when I secured such a good position in the family of Sir Arthur Dering, of Micklethorpe Abbey.

It was my first venture into the big world, for though I had done some service, it was only in quiet families in the county town where my parents lived. I had been with Mrs. Lloyd at the Bank and Mrs. Thomas at the Rectory. I got this place through the kind recommendation of Mrs. Thomas and though it was considered a very great step up for me, I thought I was well able to undertake it, and had no misgivings. It was late September when I came, and the baby was just six weeks old.

The evening was hot and still. I remember, hardly a leaf stirring, but it all looked very lovely as I came up the avenue towards the back entrance. I had never seen a fine country place before, and it all looked wonderful to me as I gazed about at the stately house and the great trees and the beds of autumn flowers. I waited till a message came that my lady wished to see me, and then I was taken upstairs into the beautiful nursery, where the head nurse told me I must speak and move very quietly, as my mistress was still very weak and delicate. I was taken into the great bedroom where my lady lay on a sofa drawn close to an open window. She looked very pretty, but oh! so frail and delicate, with her fair hair and large grey eyes with dark lashes. She asked me a few questions, and then dismissed me, saying she hoped I should settle down and be happy.

"Surely she is very ill," I whispered to the nurse as we walked down the beautiful corridor, our footsteps making no sound on the thick pile carpet.

Nurse frowned. "She has been very ill," she corrected, "but she is making a good recovery now."

Well, I was soon introduced to my baby charge, who was a perfect darling, as sweet tempered as he was pretty, and I did settle down in no time. The work was easy. Nurse was kind, and though we saw very little of the other servants, they were pleasant when we encountered them. My great delight was to take little Cedric out in his carriage in the park, and push him up and down the leafy walks and avenues.

Time went on, and it began to be whispered in the house that my lady was not gaining ground. The doctor came and went, and one day the brougham was sent to meet the train that was bringing a grand London doctor down—a specialist—to see my mistress. Now I think of it, I have never said a word about Sir Arthur Dering, my lady's husband. I hardly ever saw him except in church. He was very nice-looking, medium height, with dark eyes and hair, clear-cut features, and a very gentle, courteous manner to everyone. The servants said he was miserable at my lady not getting strong more quickly.

Well, the doctor came and saw my lady, and had some lunch after a talk with my master in the library, and then the carriage took him back to the station to catch the afternoon train.

Of course, none of the servants knew what the doctor's opinion had been, but George, the footman, who was always very civil to me, told me that when he went into the room to clear away, Sir Arthur was leaning on the mantelpiece, with his head on his arm. George slipped away without being heard. So we guessed the report was not good.

Things went on as usual for a few days after the doctor's visit, and then a strange thing happened. I was sitting alone in the nursery one evening. Little Cedric lay fast asleep in his pretty blue cot; Nurse had gone to her supper. I was sitting near the window, sewing at a little rock for baby—the house was very quiet. Suddenly a figure came hastily through the door opening on to the corridor, and, to my astonishment, I recognised my mistress.

I say astonishment, for she had been rather weaker the last day or two, and the last thing I expected was to see her come to the nursery, which was quite a long way from her apartments. I was so surprised that I forgot my manners, and remained, seated, gazing at her.

She took no notice of me, but passed to the baby's cot, and knelt down beside it, bending over but not touching the sleeping baby. Then she began to murmur very low, almost under her breath, "My baby, my darling! How can I leave you behind?" and then her words were lost in sobs and tears.

I sat there spellbound, unable to move. What did she mean?

Suddenly running footsteps sounded in the corridor, and in a moment the door flew open, and nurse rushed in. She took no notice of my lady, but came to me, saying, in a choked voice, "Oh, Lorna, she is gone—my lady is gone!"

Then I found my voice. "Gone!" I said, "why she—she is here, I meant to say," but as my eyes turned to the cot there was no one there!

I turned faint with the shock, and could hardly hear nurse telling me that my lady's bell had rung furiously and she had run up to find the lady's maid (who was also a good nurse) busying herself over the pretty figure which

had so lately been my lady. She was dead at the moment when I saw her, or her spirit, kneeling and sobbing by her baby's cot.

Well, I won't attempt to describe the days that followed. Anyone can picture the dismay and grief. After the funeral Sir Arthur went abroad with his sister for a time. He was sadly changed by what he had gone through, could not sleep, and the doctor insisted quite sharply that go he must.

By the end of November the house was very quiet and sad. Many of the rooms were shut up, and we settled down for the dark, cold weather.

My lady's rooms were shut up, as they were on that last sad day, and onw would have said that a blight had fallen on the house, it was so desolate and sad. Baby Cedric did not feel it though; he was well and happy, and a perfect bit of sunshine to us all.

Now I come to the second wonderful thing that happened. It was about a week before Christmas, and fine mild weather, too fine some people said. Again I was watching by the baby, while nurse went to her supper downstairs. I was not sewing this time, but reading a very lovely story that had been lent me, "At the Back of the North Wind," by George Macdonald.

Baby was asleep, and I was deep in my book. I was fascinated by it, it was so unlike anything I had ever read before. I felt impelled to look at the baby after a time, and saw to my surprise that baby was awake, and seemed to be listening intently. For what?

The house was intensely quiet. Then an exquisite smile dawned on the baby face, a "three-cornered smile of bliss," as Dr. Macdonald calls it in his poem, "Where Did You Come From, Baby Dear?"

As I watched, the expression of listening grew stronger, and the pleasure more marked. I rose and stood by the bed, and my mind recalled that wonderful evening when I had seen my mistress's spirit by the baby's cot. The thought shot through me, "Is she singing to him from Paradise, and does he hear?"

Oh! that I too might hear. And then, believe me or not, a thin, pure thread of sound began to steal on my ears. It grew stronger, till it might have been someone singing at the end of a passage, but it must have sounded far more to Cedric, for now he stretched out his tiny hand, as if he saw someone near him whom he loved.

I grew bolder. "Let me see her, dear Lord," I prayed. "Let me see the mother whose love has triumphed over death, and brought her to her child." A light mist began to form close to the bed, then a figure began to show, and for a brief moment I saw my mistress looking so sweet and lovely, dressed in a flowing white gown, and carrying a sheaf of lilies in her hand. She was singing what seemed a nursery lullaby, and the voice was far stronger now. I noticed she did not attempt to touch the baby, but kept her hands stretched towards him. He evidently saw her. Then all faded—and the next thing I knew, nurse was shaking my shoulder, and asking what was the matter with me.

I suppose I must have come over a little faint, with the marvellous thing I had seen. I did not dare tell her about it. I thought she would laugh, or perhaps be angry. So it was a little sweet secret between baby and me. Often after that, at nights, I heard the singing, and saw Cedric smile and listen, though it was never quite so distinct to me again.

But though I never saw her again, I was thankful to know she was allowed to come and visit her baby, and you may be sure it made me even more careful to do my very best for him in all ways.

This is the first time I have told the story. I think it may comfort other mothers.

CONTRIBUTORS to our columns should always write in ink, and should make the names of places and persons plain, so that no mistake can occur. Our "comps." are only human.

AGAIN we must ask all friends sending reports to bear in mind that, owing to the constant delays in the arrival of letters, they must excuse the non-appearance of their favours, and in all such cases understand that they arrive too late for service. We will do our best in every instance.

NUMEROUS friends will please accept our sincere thanks for various cuttings from, and copies of, newspapers they have sent us. It is not always possible to utilise such favours, but they are always desired and welcomed when received. It adds to the kindness if the senders will plainly mark what they wish noticed, and, in the case of cuttings, if they would add the name of the paper and its date of issue it would be a valuable help.

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. The rates to Societies are only one shilling per inch. Two or three shillings spent in this direction would advertise your efforts throughout your town and district. This is an age of advertisement, and if you wish to attract audiences our advice is to Advertise! Advertise!! Advertise!!! To vary an old proverb, "Spare your advertising, and spoil your meeting."

## Correspondence.

## MARCONI AND MYSTERIOUS MESSAGES.

SIR.—In the "Daily News" for Jan. 20th appeared an account by Harold Begbie of an interview with Signor Marconi, in the course of which is dealt with the question of "communication with intelligences on other stars," and, in this connection, the interviewer remarks: "He told me that he had often received strange signals out of the ether which seemed to come from some place outside the earth, and which must conceivably have proceeded from the stars."

Does not this observation open up a wide field of thought? Would it not be, to say the least, just as reasonable to suppose that these "strange signals out of the ether" emanated from intelligences more intimate with earth conditions than any possible inhabitants of the stars? In any event, would not these intelligences, who avail themselves of relatively cumbersome *modus operandi*, be disposed to somewhat eagerly utilize "wireless" as a medium for conveying their messages to us "here in the body pent"?—Yours,  
New Cross. CHAS. WESTBROOK.

## A QUESTION PAGE.

SIR.—I think a Question Page would be of considerable use to many of your readers, especially at this period when a wave of Spiritualism is flowing over the country.

This page, if instituted, will be instrumental in answering many questions that can be raised concerning the phenomena and principles of Spiritualism, of which to-day the ordinary inquirer can find no authoritative reply, as the opinions of Spiritualists in general (those who are met at meetings and public circles) differ so vastly on the causes of various phenomena, and they only explain their own conception of it, which is more often than not incorrect, although given in perfect good faith. The contradictions that one meets with are very disheartening to the anxious inquirer, and an authoritative reply by a person well versed in psychic science would be more substantial proof for a great number of persons of average intelligence than a lot of the phenomena itself.

Further, if a page of Readers' Opinions and Explanations existed, I think that any error of opinion expressed would attract those who are capable of explaining away misconceptions that may arise, and so would resolve itself into an educational page to thousands who know that Spiritualism is, but do not know why or what it is.—Yours,  
Leeds. WILLIAM A. WAUL.

## MONKWEARMOUTH.

ON Saturday, the 25th inst., the Monkwearmouth Society held their second special propaganda effort at Durham. A crowded attendance filled the Co-operative Hall, Claypath, to listen to Mr. W. G. Mitchell, of Darlington, give his lantern lecture on "Spirit photography." For over an hour the audience were entertained to a series of remarkable slides, and the lecture of Mr. Mitchell proved so convincing that at the close, when questions were invited, none were received. It may be mentioned that the Vicar of St. Nicholas' Church was present, and assisted the operator of the lantern. Mr. Ben Carter presided, and Miss E. M. Gatt gave a most inspiring invocation. Special hymns were sung. Mrs. Kennedy, of Hetton, acted as accompanist. During the evening a duet, "He Lifted Me," was given in pleasing manner by Mr. Best and Mrs. Ross.

## NORTHAMPTON.

WE were favoured with a return visit from Mrs. Jennie Walker on Thursday, Jan. 23rd. The meeting was held in the Co-operative Hall. Mr. J. Pagesmith presided over a crowded audience, and in a few admirably phrased sentences introduced Mrs. Walker, whose address was brimful of evidences, culled not only from the experiences of others, but from her own ample store, demonstrating beyond the possibility of doubt the fact of survival of physical death. Her powers as a clairvoyant were manifested after her instructive address. In every respect this can so far be classed as the most successful propaganda meeting held this winter by our Society.—J. W. S.

## PLYMOUTH: ODDFELLOWS' HALL.

The Committee invited 50 wounded sailors and soldiers to a tea and entertainment on Wednesday, Jan. 22nd. Our President (Mrs. Trueman) on behalf of the Committee, extended a hearty welcome to the visitors, saying she was delighted to meet them, and hoped they would have a very pleasant and enjoyable time. Great praise must be given to the ladies who contributed so largely, both in kind and voluntary help. After tea a good programme was provided by our organist, (Mrs. Sampson) and friends. At the close a hearty vote of thanks was proposed by Mr. Haymer, B.N., and passed with acclamation.

## MIDLAND DISTRICT UNION.

The monthly meeting was held on Saturday, Jan. 25th, at Smethwick, and a very well attended meeting resulted. Ten Societies were represented by delegates. In all of the reports given the main feature consisted of a good balance in hand, either in a General Fund or Building Fund. The Birmingham Spiritualist Society were able to report the great success of their engagement of Sir A. Conan Doyle at the Town Hall. The same applied to the Walsall Society. A direct result in Birmingham had been that all Societies had been almost overwhelmed by large congregations at subsequent services. Further big efforts are shortly to be made.—C. H. COOKE, Gen. Sec.

## OLD FOLKS' PARTY AT OLDHAM.

ON Saturday, Jan. 25th, at the Wilkinson-street Church, we had an old folks' party, the first, I believe, in our Movement, so I am told. It was a great success, and brought together old friends who had not seen one another for years. Tea was served to 122, all over 60 years of age. Ample justice was done, and it did one good to see how these old people enjoyed themselves. After tea Mrs. Gardener (68), Mrs. Hamer (69), Mrs. Gould (79), Mr. Savage (68), and Mr. Morgan, of Ashton (71), addressed those present with a few well-chosen words. Songs were sung by Mrs. Gresham (75), Mrs. Wright (63), Mr. Brierley (65), Mr. Savage, and Mr. Gardener. Recitations were given by Mrs. Hamer and Mrs. Simpson. Refreshments were handed round during the evening, and at 9-30, when all were ready, each one was given a quarter pound of tea. The party was given by the congregation and the committee of the above church. If this could be done by others a great amount of good might come of it. Everybody went home in high spirits, and pleased with their few hours' enjoyment.—W. FRANCIS.

## SKIPTON.

Two largely-attended meetings were held on the 26th ulto. in the Temperance Hall. The President of the Society (Mrs. Lacock) occupied the chair both afternoon and evening. The S.N.U. representatives were Mr. W. Dowell Todd (Sunderland) and Mr. G. F. Berry (Worcester). A happy blending of thought from the speakers created sympathetic and harmonious auric conditions, in which the very distinct styles of speech held the close attention of the large audience. Mr. Todd spoke in the afternoon on "The dawn of freedom," and in the evening on "Spiritualism, the natural order of the universe." Mr. Berry's subjects were "An old world Spiritualist" and "The changing symbols of religion." At the evening service, in the interval between the speeches, two ladies of the church sweetly rendered Piccolomini's beautiful song, "The Toilers." The collections for the day were £6 7s. 5d., and a fair quantity of literature was disposed of.

## PROPAGANDA AT CHISWICK.

UNDER the title of "Spiritualism and Parliament" a series of three meetings have been held in the Town Hall on Jan. 13th, 22nd, and 28th respectively. On the first occasion, notwithstanding foggy weather, there was a crowded attendance to hear Mrs. Ella Wheeler Wilcox, and Mr. Horace Leaf, with Lady Muir MacKenzie in the chair. The Hon. Secretary (Mr. J. Hall Kent), in an introductory speech, read the Petition to Parliament, which was well received. The second meeting was presided over by Mr. Drew (President of the Fulham Society), and amongst the speakers were Mrs. Alice Jamrach and Mr. H. Boddington, the former of whom gave clairvoyant descriptions. The third occasion was also well patronised by the general public, notwithstanding the inclement weather. Mr. Percy Smyth took the chair, and gave an interesting opening address. Miss Scatterd followed, and received a warm welcome, and dealt with the subject eloquently and scientifically. Mr. Percy E. Beard also delivered an interesting address, and was followed by Mrs. Graddon Kent, with remarkable experiences and clairvoyance. Solos were rendered by Miss Queenie Braund, Mr. Farley Sinkins, and Mr. Richard Farmer. Professor Minikin, I.S.M., gave pianoforte selections at each meeting. The following Committee promoted and carried through the series, viz., Mr. L. Burgess (chairman), Mesdames Bryant, Goss, Graddon Kent and Sinkins, Messrs. Braund, Percy Smyth (Treasurer), Flood, and J. H. Kent (Secretary).

"WHERE ARE OUR HEROIC DEAD?"—Sir William Earnshaw Cooper, C.I.E., has just published a timely brochure of 40 pages bearing the title quoted. Sir William writes with knowledge and sincerity. He cites many divines and scholars in support of his statements. Being a convinced and scholarly Spiritualist, he has produced a document that is full of helpfulness, insight, and practical experience. Paper, tinted cover, 40 pp. Price 2d., post 1d.



## REPORTS OF SOCIETARY WORK.

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

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

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

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

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

## Unions and Councils.

### YORKSHIRE COUNTY COUNCIL.

THE monthly conference of the Dewsbury, Bradford and Keighley District Committee was held at Skipton. Owing to travelling difficulties only a few delegates and friends were able to attend. Mrs. Laycock, the local President, gave us a warm welcome. Six new members were nominated as associates. The Secretary was instructed to give the Barnoldswick Society an invitation to become affiliated with the D.C., and Mr. Lightowler and Mr. Edmondson were requested to visit the Windhill and Bankfoot Societies to give an invitation to join up with us. The next D.C. mass meeting will be held at Birstal. At the afternoon propaganda meeting there was a good gathering. Mr. Cloughton gave a short address and Mr. Leng made an appeal for signatures for the petition. Mr. Edmondson gave a few delineations of spirit friends. At the evening meeting a packed audience assembled. Mr. Leng gave the invocation, and a lesson was read from the "Manual." A duet was rendered by Miss Jessop and Mrs. Warren. Mr. Lightowler gave an address and Mrs. Lightowler spirit descriptions.—F. LENG.

### SHEFFIELD DISTRICT COMMITTEE.

THE monthly conference was held at the Centre-Society's rooms, Sheffield, on Sunday last, when a good number of delegates and associates were present. The agenda being a long one, the business took up the major portion of the day. The S.D.C. are desirous of giving a welcome home to all associates and members of Societies in affiliation with the D.C. who have returned to civil life after serving with H.M. Forces, and are arranging for a grand tea and social to be held at Attercliffe. A spirit of good feeling prevailed throughout the day.—JOHN DUNN.

## Special Reports.

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

### TREHERBERT.

THE Rhondda Societies commenced their propaganda at the Ystrad Society on Jan. 29th with the re-visit of the well-known medium, Mrs. Jennie Walker, who gave an address on "The truths of Spiritualism" to an overcrowded audience. Mr. Treherbert was in the chair. The following evening, at the Conservative Hall, Treherbert, who gave an address on "The definition of Spiritualism," also clairvoy-

ance and messages, to an appreciative audience. One of the best lectures the Rhonddaites have ever had. All the singing was Welsh hymns, a treat for Mrs. Walker. Mr. C. Price (President) was in the chair. Mrs. Walker said the conditions were the best she had yet had. Our next propaganda meeting will be with Mr. E. J. Powell, of Merthyr.—S. R. P.

### KETTERING.

ON Thursday last a social was held, with great success. An excellent programme was arranged, and gave entire satisfaction. The evening was concluded with games, etc. The proceeds realised £4 11s., which was placed to the Building Fund account.

### PENRHUWCEIBER.

ON Tuesday evening last Mrs. Jennie Walker delivered a clear exposition upon "The truth of Spiritualism" to a very intelligent audience at the Girls' School. She demonstrated how truth had always been through the fires of persecution, and survived the ordeal. Nothing could extinguish the torch of truth, and Spiritualism, being the truth, it was quite natural for its exponents to be ridiculed and abused.

### BOLTON (HENRY STREET).

THE annual meeting was held on Wednesday, Jan. 22nd, Mr. Thos. Turner (the President) in the chair. All the officers were re-elected, with the exception of the Financial Secretary (Mr. Eastwood). The President congratulated them on making the past year so successful, all the public meetings having been well attended. It was unanimously agreed that a Building Fund be formed, and all monies banked with the Spiritualists' National Union. Two trustees were elected (Mr. Thos. Turner for the Union and Mr. Robert Moores for the Society). The Treasurer's report showed that £5 had been given to the Witchcraft Fund, £2 2s. to the S.N.U. Benevolent Fund, and £26 9s. 7d. to local charities, and £12 to commence the Building Fund, leaving a balance of £10 6s. 3d. to be carried forward to this year's account.—M. M.

### BRADFORD (MILTON).

DURING the past week we have been favoured with a series of five lectures given by Mr. A. G. Harrison, B.A., L.L.B., of Bradford, on the following subjects: "Man finding himself," "The nature of spirit, and the human entity as a study," "Certain peculiar facts of human personality, and their place in our body of knowledge," "The relation of occult science to national life," "The philosophic basis of a true religion." It is not often that an exponent of facts and principles is successful in his own town, but in this week's lectures we are pleased to report an exception to the general rule. Mr. Harrison's conception of the subjects, and ability of delivery to the public, is really instructive, and it would be almost an impossibility to pick out one particular lecture with special favour. As stated at the final lecture, all were of a high standard, instructive, interesting, and decidedly helpful to the inquirer of the Movement. The attendance generally was not by any means good as to numbers.—R. H.

\* \* 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.

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

## MEETINGS HELD ON SUNDAY, FEBRUARY 2nd, 1919.

ABERDEEN, Bon Accord. — Addresses on "Faith" and "Basis of Spiritualism" by Mrs. Gow, of Glasgow. Clairvoyance to large audiences. Solo by Mr. Black. Mr. Murray presided.

BARNESLEY. — Mrs. Chapman took for her evening subject "Shall we know as we are known directly we pass the border?" Mr. Singleton also gave a short address. Solo by Miss McCleary. Mrs. Chapman gave clairvoyance.

BEDWORTH, Market Place. — Miss Coleman gave addresses on "The open door," and "Prophecy and truth," also clairvoyance. The choir sang an anthem. Mr. Holland presided over a large audience.

BIRKENHEAD, Hamilton. — Mrs. Amy Williams gave an address on "Is it worth while?" Clairvoyance followed.

BIRMINGHAM, Spiritualist Church. — Morning meeting at Bristol-street addressed by Mrs. Butcher. Hall full. Evening, at Corporation-street, Mr. Croshaw gave addresses.

ASTON: Miss Bartlam's subject was "Spiritualism the light of hope." She also gave clairvoyance. 26 copies of THE TWO WORLDS sold.

ERDINGTON: Mrs. Brooks gave an address on "Spiritualism as a religion," with clairvoyance. A very good congregation. Two WORLDS sold out. Mrs. Harlow presided.

SALTLEY: Mrs. Coles took for her subject "Nearer, my God, to Thee," and also gave clairvoyance. Mr. J. H. Robinson presided.

SMALL HEATH: Mrs. Bull, of Northampton, paid her first visit to our Society, and addressed us on "Why has Christianity failed?" Clairvoyance followed. Mrs. A. Sharpe sang a solo and also presided over a crowded audience.

BOLTON, Bradford-street. — Mr. Jepson took for the evening's discourse "How pure in heart," and argued that the purer we became mentally and physically, clearer should we become as exponents and demonstrators. Clairvoyance at each service.

BRIGHTON, Windsor Hall. — Morning, open circle. Afternoon, Lyceum. Evening, Mr. H. Everett gave an address on "The power of thought." Mrs. Curry gave descriptions.

BRISTOL, Thomas-street. — Morning, Study Circle conducted by Mr. J. M. Eddy. Evening, address by Mrs. L. Chapman Knight, of Cardiff, on "Fight the good fight." Solo by Miss M. Jefferies. Mr. Hapgood presided. Hall crowded. Two WORLDS sold out.

BURTON-ON-TRENT, Star of Progress. Morning, Lyceum conducted by Mr. Castle. Afternoon and evening, Mr. Stenson spoke on "Spiritualism of God, is it beneficial to mankind?" and "I hold my hand to heaven, and say, 'I live forever,'" also giving clairvoyance. Good audience.

HORNINGLOW: Miss Swadden, of Nottingham, gave addresses and clairvoyance to good audiences.

COVENTRY, Foleshill. — Mr. Passant based an appeal on Matt. x. 39. Full congregation. Mr. Frost presided.

CHESTERFIELD, Low Pavement. — Meetings were held in the Market Hall, presided over by Mr. J. K. Jones, of Sheffield, who also gave short addresses. Mr. Tom Tyrrell, of Blackburn, gave clairvoyance. Good audiences.

DERBY, Central. — Services conducted by locals, who gave addresses and clairvoyance to very good audiences.

DONCASTER, Spring Gardens. — Mrs. Roddis, of Rotherham, gave addresses and clairvoyance to good audiences, the subject at night being "The house we build." Mr. Davis presided.

EXETER, Market Hall. — Mr. W. H. Watkins, of Plymouth, was the speaker to good audiences both afternoon and evening. Clairvoyance by Mrs. M. A. Grainger.

KETTERING. — Miss G. Butcher gave addresses and clairvoyance.

LEICESTER, Queen-street. — Mrs. Hall gave addresses on "Is Spiritualism inconsistent with the teachings of Jesus?" and

## 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.

## BATTERSEA SPIRITUALIST CHURCH.

## Spiritualism and Parliament.

BATTERSEA TOWN HALL, LAVENDER HILL, S.W.

FIRST OF A SERIES OF MEETINGS, FEBRUARY 21st, 1919. Commence at 8 p.m.

Speakers: Mr. HORACE LEAF and Miss ESTELLE STEAD. Soloist: Miss Maskell. SILVER COLLECTION.

## NATIONAL SPIRITUALIST CHURCH, REGENT HALL, ROCHDALE.

The above Church has arranged (under the S.N.U.) a PUBLIC SERVICE, to be Addressed by

**Dr. ELLIS T. POWELL, LL.D. (of London),**

On SUNDAY, Feb. 16th, at 3 p.m., in the TOWN HALL or PROVIDENT HALL, ROCHDALE (both near town centre)

Subject: "Our Soldiers in the West."

Hymn Sheets provided. COLLECTION.

Hot Water, etc., for Teas at Regent Hall.

"The sacrifice has not been in vain." She also gave clairvoyance. Good audiences.

LIVERPOOL, Daulby Hall. — Mr. Batten gave addresses and clairvoyance afternoon and evening. Mr. E. A. Keeling presided.

LONDON. — Brixton: Mrs. Neville gave a trance address on "Peace, purity, progress, power and prayer," and followed with several descriptions.

Camberwell: Morning service conducted by members. Evening, address by Miss Ellen Conroy.

Clapham: Mrs. Mary Gordon gave an address on "Man know thyself," also clairvoyant descriptions.

Croydon: Address by Mr. Brown on "New revelations." — Pros.: Sunday next, at 11, Service and Circle. At 6-30, Mr. R. King.

Ealing: Address by Mr. Bolton on "Mediumship and mediums." He also gave psychometry. Miss Golding rendered a solo.

Hackney: Mrs. Podmore gave an address and descriptions.

Kingston: Mr. J. W. Humphreys gave an address and clairvoyance to a crowded audience. — Pros.: Sunday next, at 6-30, Mr. W. H. Kirby, address.

Lewisham: Mrs. Annie Boddington gave an address which was closely followed by all present. She also gave clairvoyance.

Little Ilford: Evening, Mr. G. Prior gave an address on "The coming of the dawn." Crowded hall. — Pros.: 9th, at 6-30, Address by Mr. G. T. Gwinn. 10th, at 3, Ladies' meeting, address and clairvoyance. 12th, at 7-30, Address by Mr. Mattensen. 15th, Social and Dance.

Battersea: Morning, circle. Evening, Mrs. Timms and Mr. Connor gave addresses.

London Spiritual Mission: Morning, Dr. W. J. Vanstone discoursed on "The gates of spiritual progression." Evening, Mr. W. H. Wiffen spoke on "Metaphysical healing."

Marylebone: Trance address on "Spiritualism and the future" by Mr. Percy E. Beard. Soloists, Miss Florence Sallon and Miss Winnie Bowden. Appreciative audience.

N.L.S.A.: Morning, address by Mr. T. Davis on "Seen and unseen." Evening, we were delighted with an address by Mr. G. T. Gwinn on "The path," who also answered questions. Pleased to have a visit from our old friends Mr. and Mrs. Rush.

S.L.S.M.: Morning, circle conducted by Mr. C. J. Williams. Evening, Mr. Connor

gave an address on "Facts of Spiritualism," and afterwards Mrs. Connor gave clairvoyance.

Plaistow: Mr. Lund gave an address on "Spiritualism" and answered questions, also giving an exhibition of healing.

Stratford: Mr. G. R. Symons gave an inspiring address on "Beauty."

Woolwich and Plumstead: Miss Violet Burton gave an address to a large audience. Logunboro', Swan-street. — Mr. G. Richardson gave addresses on "God" and "For what have we met?" Clairvoyance at each service. Good audiences.

MANCHESTER, Salford, West High-st. — Mrs. E. Irons gave an address on "The light has come," also clairvoyance.

MEXBRO'. — Lyceumists took our meetings. Mr. S. Haywood, Mr. W. Waddington, and Mr. G. Haywood gave short addresses. Messrs. Waddington, Kenning, and Haywood gave clairvoyance. In nearly all cases it was their first effort at platform work, and gave general satisfaction. Mr. J. Kenning presided.

NEWPORT, Commercial-street. — Mr. G. Harris, of Cardiff, gave an address on "Spiritualism and reconstruction," also clairvoyance. Full hall.

Harry-street: Address and clairvoyance by Mrs. Bewick, of Cardiff. Hall full.

NORTHAMPTON. — Miss Bellamy gave trance addresses, also clairvoyance and messages. Mr. Mooring assisted with clairvoyance in the evening. Mr. Bull presided over good audiences.

PAIGNTON, Public Hall. — Afternoon, members' circle. Evening, address by Mr. Marshall and clairvoyance by Mrs. True-man.

PETERBORO'. — Addresses by Mrs. Garner, also clairvoyance, to crowded audiences. Mr. F. W. Rickett presided.

PLYMOUTH, Morley Hall. — Mr. F. W. Ireland gave an address and clairvoyant descriptions were given by Mrs. Cook. Mr. Lethbridge presided.

Stonehouse: Meeting conducted by Mr. Webb. Address by Mr. H. Pearce on "There is no death." Soloist, Miss Woolcott. Clairvoyance by Mrs. Pollard. Full hall.

PONTYPRIDD. — Mrs. Piper, of Mountain Ash, gave an address and clairvoyance. to a very good audience.

PORTSMOUTH, Temple. — Special visit of Mr. Percy Scholey, of Croydon, who gave inspirational addresses on "The psychic path" and "The church of the spirit," followed by clairvoyant descriptions.

Somers-road: Mrs. L. Harvey, of Southampton, conducted our services morning and evening, giving addresses and clairvoyance. Evening subject, "Seek ye the living amongst the dead."

PRESTON, Lawson-street. — Open circle in the afternoon. Evening, "Dr. Barcroft" gave a discourse on "The purpose of life," the subject being chosen by the audience. Mr. Crank presided. Two WORLDS sold out.

SHEFFIELD, Attercliffe. — Mr. C. Mason took the services, giving trance addresses and clairvoyance. Mr. Murfitt presided.

Centre: The Sheffield District Committee held its monthly meeting here. In the evening Mr. Hossell and Mr. Dunn spoke. Mr. Webster presided. Mr. T. J. Hopkins also spoke.

Heeley: Mr. A. G. Harrison, of Bradford, gave addresses and clairvoyance, his evening subject being "Some things that matter."

Heeley, Gifford-road: Mesdames Porter and Gladwin gave addresses and clairvoyance. Good audiences.

Meersbrook: Mr. Aaron Wilkinson gave addresses on "Our spiritual and physical gifts" and "The testimony of a Spiritualist," followed by clairvoyance.

SOUTHPORT, Hawkshead Hall. — Private Arthur Craven, of the 17th Manchesters, conducted our services. In the evening he depicted very vividly some of the experiences he passed through during his two years' captivity in a German camp. Spirit friends were described and their messages imparted. Mr. Beardsworth presided.

SWADLINCOTE. — Addresses and clairvoyance by locals. Subjects, "The naturalness of Spiritualism" and "Is second sight desirable?"

TREDEGAR. — Mrs. Hill gave addresses on "Treasures" and "Prayer and Progress," also clairvoyance. Splendid audiences.

WEST MELTON. — "Seek ye first the Kingdom of Heaven, and all things shall be added" was the subject of an address by Miss Fitzpatrick, who also gave clairvoyance. Mr. Jones presided.

WIGAN, Millgate. — Mr. Gardiner gave an address on "Spiritualism, what is it?" to a good audience.

WISBECH, Public Hall. — Address by Mr. W. Taylor and clairvoyance by Mrs. Taylor. Mr. Hugh Racey presided.

Nervousness. By Alfred T. Schofield. Cloth, 88 pages. 1s 1½d post free.

**Society Advertisements.**

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

SUNDAY, FEB. 9TH, at 6-30 and 8-15,  
**Mr. KNIGHT.**

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. Shearsmith**

**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. 9TH.—**Mr. KAY.**

.. 16TH.—Circle for Members only.

.. 23RD.—**Miss BARTON.**

MAR. 2.—Circle for Members only.

**Collyhurst Spiritual Church,**  
COLLYHURST STREET.

SUNDAY, FEB. 9TH, at 3, 6-30 and 8,  
**Mr. BLUMENTHAL.**

Lyceum at 10-30.

MONDAY, at 3 and 8, **Miss COTTERILL.**

WEDNESDAY, **OPEN CIRCLE.**

SUNDAY, FEB. 16TH, **Mr. J. KAY.**

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, FEB. 9TH, at 6-30, **Open Circle.**  
At 8, **Mrs. VERITY.**

Lyceum Sessions at 10-30 and 2-15.

WEDNESDAY, FEB. 12TH, Ladies' Meeting  
at 3, **Mrs. HILL.**

THURSDAY, FEB. 13TH, at 8, **Miss CROSS.**

SUNDAY, FEB. 16TH, **Mrs. BENTLEY.**

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

SUNDAY, FEB. 9TH, at 6-45, **Miss WAG-**  
**HORN.** At 8-15, **MEETING.**

TUESDAY, FEB. 11TH, at 8-15, **Meeting**

THURSDAY, FEB. 13TH, at 8-15, **Meeting.**

**Hyde Spiritualist Church,**  
CLARENDON STREET.

K

SUNDAY, FEB. 16TH, at 2-45 and 6-30,

**Mr. T. TYRRELL,**

The Renowned Clairvoyant.

Soloist: **Madame McEwen.**

SILVER COLLECTION.

Hot Water provided for those friends com-  
ing a distance.

**Brighton Spiritualist Church,**  
WINDSOR HALL, WINDSOR STREET.  
Affiliated to the S.N.U.

SUNDAY NEXT, at 11-15, at Windsor Hall,  
and at 7, at Athenaeum Hall, North Street.  
**Mr. A. Punter,** Addresses & Descriptions.  
Lyceum at 3.

MONDAY, at 8, **Healing Circle.**

WEDNESDAY, at 8, **Public Meeting.**

**Mr. J. GRATTON**, of Nottingham, is  
reluctantly compelled to cancel all dates  
up to the end of March, owing to illness.

**Society Advertisements.**

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

SUNDAY NEXT, at 11-30 and 7, Addresses  
and Clairvoyance by **Miss BUTCHER.**

Lyceum at 3.

MONDAY and THURSDAY, at 7-45, Public  
Meetings, **Miss BUTCHER.**

TUESDAY, at 3, Public Meeting. **Miss**  
**BUTCHER.**

SATURDAY, at 8, Circle, **Miss BUTCHER.**

**FORWARD MOVEMENT.**

**ATHENÆUM HALL, SUNDAY, at 3 p.m.,**  
**Miss F. SCATCERD.**

Lecture on "New Forms of Proof for Dis-  
puted Facts."

Clairvoyance by **Miss BUTCHER.**

Chairman **Alderman ISGER.**

Admission Free. Collection.

**Battersea Spiritualist Society,**  
45, ST. JOHN'S HILL, CLAPHAM JUNCTION.

SUNDAY, FEB. 9TH.

At 11-15, **Circle Service.** At 3, **Lyceum.**

At 6-30, **Mr. G. PRIOR.**

THURSDAY, FEB. 13TH, at 8-15, **Mr.**  
**LIONEL WHITE.**

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

SUNDAY, FEB. 9TH, at 3, **Lyceum.** At 7,  
**Mr. RICHARD BODDINGTON,** Vice-Presi-  
dent, Union of London Spiritualists, will  
give an Address.

FEB. 16TH, **Mrs. PODMORE.**

Circles: MONDAY, 7-30, Ladies; Tues-  
day, 8, Members; Thursday, 8-15, Public.

SATURDAY, FEB. 15TH, **Grand Social.**

**Church of the Spirit,**

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

SUNDAY, FEB. 9TH.

At 11, **Church Service.** At 6-30, **Mrs.**  
**CANNOCK.**

FEB. 16TH, at 6-30, **Mr. NICKELS** (Luton).

MONDAY, FEB. 17TH, at 7, **SOCIAL and**  
**DANCE.** Tickets 1/3.

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

SUNDAY, FEB. 9TH.

At 11, **Public Circle.** At 3, **Lyceum**  
At 7, **Mrs. MARRIOTT.**

FRIDAY, at 8, **Public Service.**

FEB. 16TH, **Mr. G. R. SYMONS.**

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

SUNDAY, FEB. 9TH, at 6-30, **Mr. CONNOR.**  
SUNDAY, FEB. 16TH, at 6-30, **Mr. GWINN.**

**Harrow & Wealdstone Spiritualist**  
**Society.**  
GAYTON ROOMS, STATION RD., HARROW.

FEB. 9TH, **Mr. A. TRINDER.**

FEB. 16TH, **Mrs. A. JAMRACH.**

ADMISSION FREE. COLLECTION.

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Founded 1896.

President: **Mrs. M. GORDON.**

**SOCIAL EVENING and CONCERT,**

**SATURDAY, Feb. 15th, 7 to 10.**

Admission 6d.

**Society Advertisements.**

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

SUNDAY, FEB. 9TH, at 7,

**Mr. G. R. SYMONS.**

WEDNESDAY, FEB. 12TH, at 5-30,  
**LYCEUM SOCIAL.** All welcome.

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

SUNDAY, FEB. 9TH, at 6-30,

**Mr. H. BODDINGTON.**

MONDAY, at 8, **Committee Meeting.**

WEDNESDAY, FEB. 13TH, at 3,

**LADIES' MEETING.**

THURSDAY, FEB. 14TH, at 8,

**PUBLIC CIRCLE.**

SUNDAY, FEB. 16TH, at 6-30,

**Mrs. GREENWOOD.**

LYCEUM EVERY SUNDAY AT 3.

**Miscellaneous Advertisements**

To Let, Wanted, For Sale, Prospective Announce-  
ments, Speakers' Dates, Mediums Wanted: 20 words  
1s.; 30 words, 1s. 3d. per insertion. For every  
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lisher and Literary Agent, 29, Ludgate Hill  
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criptions read and considered.

THE Trustees of the Mexbro' (West-  
street) Spiritual Society wish to state that  
this Society has no connection with the  
Mexbro' Arcade Spiritual Society.—**W.**  
**WINFREY, Sec.**

**SPEAKERS' OPEN DATES, Etc.**

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

Will Societies kindly note that **Mr. F.**  
**Rimmer,** speaker and clairvoyant, is now  
discharged from H.M. Forces, and is  
booking dates for 1919? Open to book  
full week-ends.—48, Mulgrave-street,  
Prince's Park, Liverpool.

Will Secretaries note the new address  
of **Mrs. Mary Crowder** (late of Sheffield) is  
now "Beaumont," 13, Chelmsford-road,  
Leytonstone, E. 11. Speaker and clair-  
voyant. Some open dates for 1919.

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Advice given by a Successful Medical  
Medium in all cases, with prescription, for  
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**Transitions.**

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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.

**TRANSITION.**

**GRIFFIN.**—The interment of **Mr. Walter**  
**Griffin,** the President of Armley Spirit-  
ualist Society, took place on Saturday,  
Feb. 1st. It is a great loss to the Society.  
He was a very devoted and hard worker,  
and loved by all whom he met. **Mr.**  
**Smithson,** of Leeds, conducted the sing-  
ing, and afterwards gave an invocation,  
after which a service was conducted at  
the Armley Spiritualist Church by **Mr.**  
**Oaten,** also at the graveside. Our sym-  
pathy goes out to the bereaved family.



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