



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper.

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

No. 1696—VOL. XXXIII.

FRIDAY, MAY 14, 1920.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,

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

SUNDAY, MAY 16TH, MR. HORACE LEAF.

SUNDAY, MAY 23RD, MR. PERCY BEARD.

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

SALE SPIRITUALIST CHURCH SERVICES.

SUNDAY: LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING
SERVICE, 6-30. AFTER-CIRCLE, 8 to 9, at the TECHNICAL
SCHOOL, SALE.

SUNDAY, MAY 16TH, at 10-30, LYCEUM.

At 3, 6-30 and 8, MR. FARRER.

SUNDAY, MAY 23RD, MR. F. HEPWORTH.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, MAY 16TH, at 11, MR. PERCY BEARD.

At 6-30, MISS ELLEN CONROY.

WEDNESDAY, MAY 19TH, MR. HORACE LEAF.

THURSDAY, MAY 20TH, at 4, Open Class for Enquirers.

WIMBLEDON SPIRITUALIST MISSION,

(THROUGH PASSAGE BETWEEN 4 & 5, BROADWAY).

SUNDAY, MAY 16TH, at 11, MR. E. J. LOFTS.

At 8, LYCEUM. At 6-30, Visit of LYCEUM DISTRICT COUNCIL.

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SATURDAY, MAY 15TH, at 7-30, SOCIAL AND DANCE.

SUNDAY, MAY 16TH, at 11 and 7, Miss MARY MILLS.

At 3, Lyceum. A welcome to old and young.

WEDNESDAY, MAY 19TH, MRS. L. BROOKMAN.

SUNDAY, MAY 23RD, at 11, DR. W. J. VANSTONE.

At 7, MRS. ROLLESTONE.

SOUTH LONDON SPIRITUALIST MISSION,

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

SATURDAY, MAY 15TH, at 7-30, A GRAND SOCIAL AND

DANCE, in aid of Building Fund. Donations will be grate-

fully acknowledged by the Hon. Treasurer, Mr. C. J. WIL-

LIAMS, 115, Tanners Hill, Deptford, S.E.

SUNDAY MAY 16TH, at 11-30, CIRCLE.

At 7, a Paper by Mrs. L. TURNER. Clairvoyance

by Mrs. IMISON.

SUNDAY, MAY 23RD, at 7, MR. H. BODDINGTON.

THURSDAY, MAY 27TH, at 8-15, Trance Address by MR.

T. W. ELLA.

The International Home Circle Federation.

(Affiliated with the Spiritualists' National Union.)

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Three Lantern Lectures on Spirit Photo- graphy and Allied Phenomena

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IN THE

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Will take place on MAY 11th, at 7-30.

VISCOUNTESS MOLESWORTH will occupy the chair.

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MRS. MONTGOMERY IRVINE.

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AN APPEAL.

THE MEMBERS of the WEST BROMWICH SOCIETY earnestly appeal to all Spiritualists and sympathisers for help to assist them in erecting a much needed Church in West Bromwich. The ground has been procured and funds are now required in order that the Building may be proceeded with at once.

The Members feel that, under existing circumstances, the work desired is not being accomplished, as the only building available in the town is the present place of meeting, viz., The Labour Church, and that can only be obtained on SUNDAY MORNINGS, MONDAY EVENINGS, and for a Circle on THURSDAY EVENINGS.

All engaged in public work will, therefore, understand how the Society is handicapped, especially in not being able to have services on Sunday evenings, and the only way to overcome the difficulty is by erecting a building, and the Members feel that this appeal to Spiritualists throughout the country, and to friends generally, will result in a substantial sum being raised to aid them to erect the same.

All donations, no matter how small, will be gratefully received, and should be sent to the Hon. Treasurer of the Fund,

Mr. W. H. TOZER,

31, Thynne Street,

West Bromwich, Staffs.,

and will be immediately acknowledged by him.

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Child Rendered Utterly Helpless, but Completely Cured by Dr. Cassell's Tablets.

MRS. IVENS, Park View, Ansley Common, near Atherstone, Warwickshire, says: "I consider it really marvellous how Dr. Cassell's Tablets cured my little girl, Doreen, when she had rheumatism of the nerves. She was about seven when the illness came on. I had noticed that she was inclined to drop her arms to her side a good deal; then all at once she lost power of both arm and leg on the left side. Before that she used to jump suddenly and throw out her arms as though she had St. Vitus Dance, but when she lost power she was as helpless as a baby. She was in great pain, too, and would cry for hours. Finally her speech went, and I almost lost hope. Her arm and leg were wasted away almost to a bone, and in spite of medical advice she was steadily getting worse.

"Then I tried her with Dr. Cassell's Tablets, and in quite a short time I could see an improvement. She began to move her arm, and gradually got all the power of her body back again. Her speech, too, returned, and now she is a fine little girl of nine, as well and strong as ever."



Mrs. Ivens and Child

Dr. Cassell's Tablets

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Ringworm	Chapped Hands
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A New Book by the Rev. ARTHUR CHAMBERS, Vicar of Brockenhurst, Hants.

Can we, in the light of Christ and His Teachings, know more on this subject than is commonly expressed in Christian belief?

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13	"	MISS MCHUTCHEN, Margravine Gardens, London
10	"	MR. WHITE, 10, Hope Grove, Armley, Leeds

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TRY IT TO-DAY

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,696—Vol. XXXIII.

FRIDAY, MAY 14, 1920.

PRICE TWOPENCE.

Original Poetry.

There Is No Death.

Dead, no never dead,
But gone ahead
To brighter climes
And happier times.

Though strangely far,
As guiding star,
Thy presence still we feel,
When silently we kneel
In prayer for those we love.

Thou who art gone away,
We beg thee pave the way,
And when our final course we steer,
Then let us feel thee near.

—“ATI.”

“Memory’s Garden in the Hereafter.”

A Message Received from the “Great Beyond,” and Used as an
Address by James M. Stevenson
(President of the Dundee Society of Spiritualists).

A GOOD long time ago, as you on earth would say, though with us there is no time as you understand it, I had the privilege and great pleasure of delivering, through your instrumentality, an address on “Memory’s Garden in the Hereafter.” On this occasion, when giving you another message from beyond the grave, to be used by you as an address, I will take the same subject, knowing as I do its all importance. Upon the condition of Memory’s garden in the hereafter, lies for every individual, either the onward march of progress and happiness, or the reverse—the retardment of such and bitter remorse. What a marvellous sublimity is each one’s memory, with its record of the past, tabulated and imprinted thereon not by any false witness bearer, but done with perfect accuracy by every man and woman, him or herself. You will more clearly realise the sublimity of your memory when you have cast aside the body pertaining to earth, and been ushered into the state of existence beyond the grave. What thrills of exquisite happiness, or pangs of sorrow and regret, shall vibrate through your whole being as memory shows forth to you incidents in your earth’s life journey. It may be the pleasing and happy time of childhood when you gathered bouquets of daisies and blue-bells. The joyful days of boyhood and girlhood, when, as Robert Burns sung, you “paidl’d in the burn,” or romped about in all the ecstasy of sweet innocence. Then, from out that mystic receptacle would come recollections of youth with its loving high resolves, but as memory flashed bye-gone days’ experience of manhood or womanhood, mixed feelings of happiness and regret would be yours. Happiness from whatever good action you did, noble resolution you made and carried out, and kindly considerate thoughts and desires you sent forth. Regret for harsh and angry words spoken, injustice done to any fellow being, or thoughts of an uncharitable and degrading nature indulged in. This, friends, is the common lot of all as they travel earth’s journey, and the experience all shall pass through when they enter the after-death existence. We speak from our own experience of earth life, as we too (I prefer to use the plural number “we” instead of the personal pronoun “I”), we too, I say, like

unto yourselves, have travelled the road ye now travel, and can, therefore, truly sympathise with you in your failures and rejoice exceedingly with you in your victories for right. We have distinct recollections of our earth life, and delight at times in pondering over our childhood and youth spent amid the hills and glens of Scotland. The memory of a loving father and tender mother’s solicitude for our welfare. The struggles, failures and triumphs of manhood. Well do we remember the thoughts of our early manhood and later days as to life and death, God and man, and in fact the mystery that everywhere surrounded us. Such thoughts surged through our heart and intellect when, perhaps, standing on some hill or mountain peak, surveying the beauty and grandeur of nature, or in the solitude of night time gazing up into the dark blue dome of unfathomable space—meditating upon the countless worlds spread before our wandering eyes, the sublimity and majesty of which made the heart and intellect stagger, and bow down in profound reverence before that Almighty Power who brought all into existence.

Such thoughts and feelings would sometimes come to us when in the streets of a busy city, in the haunts of men, among the maddening crowd of thoughtlessness and frivolity, and we would feel impelled to cry for more light upon the mystery of it all. The injustice of man to man; the cry of the poor and down-trodden; the wail of the forlorn and forgotten; the wasteful extravagance of the rich, and the want of the needy—all children of the same Creator and Bountiful Provider. At such times, when a dweller on your earth, we would be filled with a feeling of divine discontent, and exclaim, “How long, Oh, Lord! how long shall this last. When shall justice and love be more fully evolved among men, and Thy Kingdom of Love established upon earth.” Then, when we could shut ourselves out from the publicity of man, and in solitude pour forth our heart-felt aspirations unto that Eternal and incomprehensible yet loving Power, there would come to us a feeling of peace and tranquillity that earth cannot give, neither take away; and inspirations from the unseen flow in upon us, telling us that all is well with God’s creations, and that mankind would ultimately realise the divinity of its nature. Since passing through the change of death, we, who give you this message, have gleaned fuller and ever growing knowledge, but like those who have ascended to far higher altitudes of wisdom than we have yet attained to, can only bow in deepest reverence and loving adoration before that Almighty Power, our Creator and Sustainer, who dwelleth enshrouded in His inscrutable mystery. By our fuller knowledge and keener aspiration, however, we know that all God’s ways of working are done in love, and His laws are unerring in justice.

For these reasons we are most anxious to honour and glorify His name of Love, and to confound and confute the theories and belief of the theologians with facts and certainties.

Knowing, as we have said, the all important part that memory has in the possession or retardment of every individual in the hereafter, we compare memory to a garden on earth, which can either be well kept and cared for, or allowed to run wild and waste by neglect and carelessness. The one well tended, giving by its beauty pleasure to the beholder; and the other passed by without notice. Few, comparatively speaking, in the present economic conditions of your world, have gardens in earth’s soil, but have all gardens in the soil of memory—the innermost consciousness of every one.

While those having earth gardens may hand over the cultivating and tending of them to others, this cannot be done with the gardens of memory. All must them-

selves till their own memory's garden, and as this garden is cared for, and sown with seeds of kindness and charity, forbearance and loving deeds, pure thoughts and high aspirations, earnest desires and noble resolutions, love of the pure and admiration of the beautiful, self-sacrifice for the good of others, uplifting the fallen, comforting the sorrowful, strengthening and helping the tempted, recognising in every man and woman of whatever nation or colour, creed or belief, a child of the Eternal, and acting towards all in justice and mercy, however dark and obscured in some may be the spark of divinity, yea, even seem to be obliterated altogether. We come not, as we have frequently said, to preach unto or at you, neither to put class against class, but to do our utmost to bring about harmony and goodwill among men. We can assure you, speaking as man to man, or woman to woman, that if you do your best to carry out the tending of your memory's garden as we have stated, you will not only be helping forward on your earth the welfare of humanity, but in the hereafter you shall be glad indeed. In that great hereafter you shall find that no such pictured resurrection morn and judgment day of the theologians shall ever exist. No resurrection morn with its last trumpet blast and special judgment day for all. No white throne. No opening of the so-called "Lamb's book of Life." No setting to the right hand of those to eternal bliss with golden crowns and harps, neither to the left hand of those to everlasting torment and misery. Believe us, who like unto yourselves have trod your earth, have participated in its joys and sorrows, its struggles and temptations, its failures and triumphs; have felt its rebuffs and injustice, and also had its rewards and love from fellow travellers thereon. Believe us, we say, when we tell you that instead of this pictured resurrection morn and judgment day, ye shall, of a very surety, find that your resurrection morn shall be when you have cast aside your earthly body and realised your separation therefrom. Your judgment day shall, in the all wise and unerring justice of the Supreme, take place in the awful solitude of your conscience.

In the centre of memory's garden shall be erected the judgment hall, and ye yourself shall be judge and jury. In the silence and clear light of Almighty justice ye shall judge yourself. Ye alone shall examine the testimony for or against yourself. Out of the soil of memory's garden shall come forth the truthful testifiers to your thoughts and actions while on earth. Then in your own divinity, in the consciousness of God's dwelling within you, ye shall consider the evidence and give the verdict, and it cannot be otherwise than unerringly just. No one can escape from appearing before this tribunal. Neither can one's own personal responsibility be taken on by another. Everyone shall have unshadowed equity of judgment meted out, and no miscarriage of justice can take place. As none are perfect, nor any totally depraved, condemnation and approval in varying degrees will be for all. Each one must bear the consequence of his or her own actions—no one else can. We have passed through the ordeal, and by experience, speak of that what we know. Thanks and gratitude to the loving Creator of all, no penalty inflicted for wrong doing will be vindictive and everlasting, but salutary and remedial. In God's eternity every one shall be able to make amends and reparation for faults and mistakes made (or sin, as it is called on earth), and having gained the forgiveness of those whom they in any way injured, either consciously or unconsciously, shall feel truly assured of God's loving kindness and justice, and be thereby enabled to forgive themselves. Then to the full will memory's garden have been harvested, and the exquisite loveliness and fragrance of the flowers reaped from the good seed sown on earth will, by their radiance, give peace and happiness. The weeds allowed and the thorns sown shall be cast aside and become stepping stones to the still further evolution of the divinity in manhood and womanhood by helping you to help others on to the same pathway as ye yourselves now tread. The pathway of eternal progress where God's universal love is realised by all.

WHAT is a "master"? One who has completely mastered the lower animal instinct in self. With himself as a proper instrument he can master all people in or out of the body.

Spiritualism and the Churches in Scotland

Horace Leaf.

SPIRITUALISM is probably more popular in Glasgow than in any other town in Great Britain. It is only necessary to attend the Sunday services of the Glasgow Spiritualist Association to realise that its congregations are, probably, the largest of any religious organisations in the Scottish metropolis. Since the memorable visit of Arthur Conan Doyle in the Spring of 1919, Spiritualism seems to have become the principal religious interest of the people.

Clergymen are often to be seen among the audience apparently anxious to understand this new candidly spiritual honours, and no doubt to learn the secret of its rapid growth. As a rule, they silently come and silently depart. It is only when some special church gathering is called that an idea may be formed of the impression which the enquiries have made upon these religious "experts."

Judging by the proceedings at the Presbytery of Glasgow recently, the results are slow but favourable for Spiritualism. For the first time Spiritualism has been seriously dealt with by this authoritative body. That is a good move forward. It shows that the subject cannot longer be shelved, and therefore that it has entered effectually into the field of religious controversy in Scotland.

The usual intense ignorance, so characteristic of the religious opponents of Spiritualism, was exhibited. The Rev. R. W. Wotherspoon opposed any consideration of the subject on the ground that it was a ghastly thing to think that souls were wandering about at the mercy of Spiritualists! This stupid statement, bordering on the comical, was ruled out after discussion, which is evidence that this old scarecrow of religious ignorance has lost power to frighten even "gentlemen of the cloth."

The Rev. A. Brown moved that the petition for a careful enquiry of psychic phenomena by a small committee appointed by the Presbytery be not received as "Spiritualism was not a religion." They could not receive a religion without a moral and spiritual uplift. This is, of course, a deliberate insult against Spiritualists, taking the form of the Publican's self-righteousness in thanking God that he was not as other men. Most thoughtful people are tired of the bold and unjustified claims of Christians, but for their religion there could be no morality. The idea was no doubt in the mind of the virtuous Mr. Brown when he so stupidly cast his aspersion against so many Scottish citizens who form their conceptions of moral and religious obligation upon the inspiration of Spiritualism.

The mental process by which the Rev. A. Brown arrived at his conclusion is simple. Since, in his mind, Christianity especially his particular order, comprises all morality and spirituality, there can be none left for Spiritualism. It is needless to comment upon the general opinion prevailing among the masses regarding the moral and spiritual value of the Christian churches; it is, however, interesting to notice that only the day before a statement had been publicly made by a leading Glasgow Christian attributing the failure of the Churches to their practical rejection of the ethics of Jesus!

The sporting instinct which apparently only lies dormant in the clerical mind, became manifest through the Rev. R. N. Thomson. This gentleman moved that the petition be accepted by the Presbytery. He seems to have something in Spiritualism if only an economic factor is involved while advising the acceptance of the petition, "he proposed a challenge he had made at a Spiritualistic meeting in Glasgow to put down £50 if they would allow a first-class photographer to their meeting—removing the material question (laughter)—the photographer to take the photographs and develop them in his studio."

It is rather difficult to follow Mr. Thomson's logic by "material spirits" he means ordinary persons. To move these would not leave much of a meeting-wonders where Mr. Thomson and the photographer would be put. It is obvious that foremost among those that an anxious enquirer would remove, would be the medium.

The only individual who seems to have known anything about Spiritualism in a practical way was the Rev. R. N. Thomson.

Reid, who raised the subject. He asked "that a committee be appointed to enquire into psychic phenomena, which were so much evidenced at present." Mr. Reid has devoted several months to a persistent enquiry into the subject, faithfully attending seances and paying careful attention to all that has transpired at them. It is to the credit of Spiritualism that this clergyman appears to have been the only one in the assembly who considered the subject so serious as to be worthy of the most careful investigation. He pointed to the large numbers interested in the subject, and asked if the Church could afford to ignore the Movement.

On a vote, it was agreed by a large majority not to receive the petition, which only shows that the Presbytery of Glasgow is very much behind modern thought, and fails to appreciate its one relative weakness and the relative strength of Spiritualism.

"From Dawn Eternal."

An Extraordinary Experience Described by a Film Traveller in a Letter to a Friend.

COPY of a letter received from J—— H——, a well-known film traveller for —— Ltd.,

CARDIFF,

Sunday, Dec. 31st.

DEAR C.—A very peculiar business happened here last week, and I am going to give it you just as it happened. I do not know whether the trade ought to know, but in the event that you think it proper, I'll leave the manner of relating to you, as you are more used to that kind of thing than myself.

As you know, it was my week at Cardiff, and —— Ltd. wanted me to fix up a trade show for them at the —— Hall for our big exclusive "The Path Bitter," but as there had been a hitch somewhere up at the office I was ordered to start on "Lorella," that circus film, you know, and the theatre would be down by train in time to follow on. I had a man from the —— Hall to meet it, whilst I was at the show hunting up biz. The man returned, the film was unpacked and sent up to the box. I was in the hall, having engaged two of the biggest exhibitors in the city, and we sat down to watch the picture, as it is really a good film, although I don't suppose it will get down your way yet owing to the price.

Judge of my surprise when there flashed on the screen the title "From Dawn Eternal," set in a beautiful frame-work, the whole tinted in a wondrous blue. I half got up to stop it, but the next instant the film opened and—well, it doesn't seem possible, but I sat down again, and for that matter, every soul in the hall was frozen in awe and wonder at the magnificent picture screened. To describe it on paper would be impossible. When the last scene faded into that wonderful blue, no one moved or spoke; we all seemed glued to our seats, staring at the screen as if we expected a sequel. There was no trade mark or anything by which to identify it. The scenes and settings were grand, yet somehow awful, as if you were looking at something that all the time wasn't. That's the best way I can describe it.

As for the woman in it, only heaven knows who and where she is. There couldn't be such a woman in the film world without it being known long before this. It was a love theme, but there again, only two things seemed vividly outlined before us all, the woman and the scenes. There were no interiors, all outside stuff. Hardly any sub-titles, and these appeared in all that weird blue setting as a pin-point of white swiftly coming, as if from miles away, closer and larger until they were readable, then receded again. Only when T—— came round to me did we fully wake up and start fathoming the business. It turned out the old error; man collected wrong lot in the hurry, and as we had no clue to the owners beyond three initials painted on the box, "G.K.R." T—— decided to let it remain, saying that someone would quickly recover it when the error was discovered. We let it go at that, and I fixed up a trade show for the coming week, as I knew my picture would be wasted if it followed so fresh after this wonder. Here I must own up to doing a thing which still lies heavy on my conscience. I cut out a few pieces of the film out of pure curiosity, and

enclose them for your judgment. Now come more remarkable doings. Friday, I screened "The Path Bitter" (made sure of it this time) at the —— Hall again, and glad to say, got good bookings, but all the time I was itching to get hold of T—— and learn what became of the wonder film we saw the previous week. T—— was away at another trade show. He always books MY stuff on my word. He returned just at the finish, and he had a queer tale to tell. It seems that among those in the house that day who saw "From Dawn Eternal" was a well-known professor of something or other, who has acquired the habit of attending these shows as a kind of relaxation from his work. T—— gave me the card this gentleman gave him, which I enclose also. The professor asked for T—— the same night, greatly agitated, and begged for a small cutting from the film. He was particular that it was a piece from one of the landscape scenes. T—— saw no harm in doing it, and he went away highly pleased.

Two days passed, then a small middle-aged man, well dressed, with a nervous manner called on T—— and claimed the film, backing his statement by railway vouchers, etc. He would give no information, though T—— told me he went down almost on his knees for a date. The man simply refused, and walked away with the film.

Exactly one hour after he had gone, in comes the professor with four other learned looking men, whose names T—— said were followed by most letters of the alphabet, and asked that the film be screened for them. T—— thought that they would collapse when he told them that the film had barely left his charge, and did not know where it was now. Here is perhaps the strangest thing yet. T—— said that he got chummy with them after a bit, and up in his office they went over the matter together. He asked them the reason of the visit, and the professor told him that they had lost a clue to a thing that—well, to put it in mere writing seems sheer incredible nonsense.

To state it baldly, they asserted that this wonderful film was either made in a spot not yet known to man, or it wasn't made on this earth at all!

The strongest evidence lay in the "fauna" (as they called it), disclosed in the landscape cutting from the film, and they showed T—— enlargements made from this cutting of such "fauna," and T—— said these enlargements were really remarkable, and now I know, after hearing such queer feelings held me when I was watching. It was because I was looking at things that were unconsciously (as it were) strange to me. You must take that for what it is worth.

Needless to say T—— was feeling funny when he heard this, but promised to keep the matter as quiet as possible, as the professor told him that it was impossible to say where such a thing would end. They departed, instructing T—— to at once get the professor if he ever came in contact with the owner of the film again.

There you have the whole of it. To me it seems some huge joke from the lunatic asylum or else—but it is no good thinking over it. Only one thing I am certain of, and that is all those who saw the film that day will never forget it, whilst the face of that woman will surely haunt us to our dying day.

I must close here, as I've got to send in my weekly report yet to the firm.—Sincerely yours, J.——

NOTE.

I have given the letter just as written with the exception of the names and hall, but those who were concerned in it will easily recognise the facts. The professor's card bears a well-known name. I have examined the film cuttings, and they are as H—— says, whilst ordinary looking at first glance, on closer inspection they reveal disturbing unexplainable matter. A single picture "cut" is a "close-up" of the woman mentioned in the letter. I myself can say no more than that, if such women exist, then they could rule the world by a smile.

Whether or not such a startling uncanny verdict on the film is justified, we may perhaps never know. It can, however, be taken for granted that there are certain of us who will always be on the watch for developments, and it is with this in view that I have placed the title of the film as the heading in the faint hope that it may unearth some clue.

—C. O'T.—THE KINEMATOGRAF.

A Clerical Defender.

WE have much evidence of the activity of Rev. Chas. Tweedale, author of "Man's Survival of Death." This gentleman seems to have realised the great fact that if modern psychic phenomena are ignored and put aside, then the whole of the Biblical records go with them, and we agree with his point of view. Ancient and modern records may differ in time but are one in substance. The best evidence of the wonders of the Bible is that in God's good providence the same things still happen. And why not? Britain is as holy as Palestine, and we are as much in the sight of God as our predecessors. Mr. Tweedale writes some letters with a "punch" in them. His reply to Canon McClure in the "Bristol Times and Mirror" is to the point, and we have pleasure in reproducing it.

"PSYCHICS" CRITICISED.

(To the Editor of the "Times and Mirror.")

SIR,—When Canon McClure was set up at the last Church Congress to curse Spiritualism he displayed to all the world his practical ignorance of the subject. Not content with the exhibition he then made, he is giving further demonstrations of his total unfitness to write upon the subject or judge it in the present state of his knowledge. He attacks Miss Warner—who quite evidently knows infinitely more of the subject than he does—because she uses the word "Astral" to describe the spirit or spiritual body (1 Cor. xv.). Well, St. Paul's term, "Spiritual body," is certainly better than "astral," and should be used in preference, but in these days anyone who knows anything of psychical research is well aware in what sense the word "astral" is now popularly used. The "astral" body has nothing to do with the stars, says the Canon. Quite true. Neither are the stars "fixed" as Canon McClure says they are. Miss Warner uses a popular term, but the Canon drags in downright error. He talks a lot of pseudo science about the telescope, microscope, etc., but evidently knows nothing about the subject. He is apparently quite unaware that a scientific instrument called the camera has demonstrated under test conditions the reality of clairvoyance and the clairvoyant vision.

Canon McClure talks about the difficulty "of finding a place for spirits in a universe which has been so thoroughly explored by science." Apparently he thinks there is no place left for heaven. This is not surprising, seeing that neither he nor those who think like him are able to give the slightest demonstration of that spirit world or those spiritual beings about which they talk so glibly every Sunday, nor are they able to give the slightest evidence of human survival after death in their own times. In these matters they are impotence personified. One cannot well have less than nothing. The Canon calls himself an "investigator" of these things. Nothing is more certain than the fact that he has never made any patient, thorough, and honest investigation like Crookes, Lodge, Geley, and a score of others. They know; he does not. He attacks automatic writing, ignoring the fact that this is only part, and a very small part, of the evidence. If modern psychic visions, voices, apparitions, etc., are due to telepathy between the incarnate, as Church Congress speakers would have us believe, what proof can the church bring that the voices, visions, messages, and apparitions recorded in the Old and New Testaments were not due to telepathy from the incarnate likewise?

As for the modern orthodox belief in the "Communion of Saints," what is it at the present day more than sentimental imagining and pious make-believe? Canon McClure cannot give anyone a single scrap of objective evidence that he has ever had any communion with the departed saints. No such communion is possible outside objective psychic phenomena, and it is sheer hypocrisy to profess a real communion with the departed and at the same time to endeavour to discredit communication with the spirit world in these times.

In conclusion, neither revealed religion, nor the Communion of Saints, nor the demonstration of human survival after death are possible without objective psychic phenomena, and if these do not take place in modern times, then neither Canon McClure nor anyone else can prove that they

ever took place in Bible times, or that the visions, apparitions, voices, and revelations of the Old and New Testaments ever existed outside imagination.

CHARLES L. TWEEDALE

Weston Vicarage, Otley, Yorks.

A Trumpet Seance.

ON Sunday, April 18th, 1920, in response to the invitation of Mr. K—, I had the pleasure of attending a private seance at the house of Mr. W— a few miles from Birmingham when Mrs. Roberts Johnson (trumpet medium of Stockton-on-Tees, gave a wonderful manifestation of her mediumistic power.

The circle, seven in all, Mr. and Mrs. W—, Mr. W— Jnr., Mr. and Mrs. K—, Miss R— (my niece), and myself, settled down at 6.45 p.m. with blinds drawn and a lamp extinguished. The medium arranged the positions for each sitter, the tin trumpet (about 24 inches long by 3 inches diameter at large end, and 1 inch diameter at small end), after a thorough washing and rinsing was placed on end in the centre of the circle. After the Lord's Prayer and the singing of one or two hymns my head was sprinkled with cold water—the guide afterwards stated that this was my baptism or initiation, it being my first attendance. Then my knees were tapped lightly with the trumpet and during the singing, my hand was lightly tapped, keeping exact time with the music. It then travelled round, touching most of the sitters on the face, hands or knees, after which the deep voice of David Duguid, with its broad Scotch accent said, "Good evening, friends," and for one and a half hours to one and three-quarter hours the voices both in conversation and singing were constant and of great variation; the Scotch accent of David, the broad Irish of Cery O'Brien, and the Lancashire dialect of Joe Griffiths predominating.

In addition to these and many English, twenty or more distinct voices—including French and Greek—were distinctly heard. Most of the friends communicating were relatives, some being clearly recognised. Mr. W— conversed freely with his father and other relatives. Mr. and Mrs. K— exchanged confidences with relatives. My niece held converse with those who had passed over 22 years ago.

Mrs. K— received a message from her sister, that the clouds would be lifted and the doubt as to two souls would soon be settled. Two days later she received a letter stating that two maids who had been kept in suspense for six weeks could now be released and would be pleased to come. They have since been engaged and entered upon their duties.

An uncle of mine, William Jones, who passed over 40 to 50 years ago, and who had tried repeatedly from 1880 to 1910 to gain recognition (see "Is Spiritualism a Religion," pages 23-4) conversed freely and assured me that my father and other relatives were present.

The hearty manner in which the voices joined in the singing—necessary to create the vibratory conditions—was extraordinary, the stirring words and martial air of "Onward, Christian Soldiers" and other tunes with a swing specially appealed to them and gave one the impression that they thoroughly enjoyed the seance, and were determined to make it a success. The fact that this was the first seance of the kind that I had attended with complete strangers in a district that I had never previously visited was a privilege and a pleasure greatly appreciated, and I can only express my warmest thanks to Mr. and Mrs. W— and Mr. and Mrs. K— for their kindness and courtesy.

My congratulations to Mrs. Johnson on her marvellous mediumistic powers, and my personal thanks to all for the privilege of making her personal acquaintance, which I hope to renew in the near future.—WALTER JONES.

SPiritual phenomena is of no more value than the side show to a circus, unless we have gained the power to extract the truth it conveys, as the bee extracts honey from the opening flower.

Spiritualism in Denmark.

WE have pleasure in publishing a letter from Mr. A. Vout Peters, the well-known clairvoyant, who is on tour in Denmark.

DEAR MR. OATEN,—I am writing to tell our British people a little about our Cause in Denmark. I was first here in 1908. At that time there was great opposition to anything Spiritualistic, but since then the whole of the public mind has altered. A well-known author who hitherto had written nothing but humorous books, has been experimenting with a private medium, and become convinced of the truths of our subject. He has now written a book with a Danish title, "The Smile of God," which is widely read.

Seances are being held everywhere, and people are obtaining proofs in their own homes. A new society has been formed under the title "Psykisk Oplysningsforening," (Society for Psychical Studies). There is no religious basis, the people here are too conventional, but already it has a membership of 1,500, and I am working under its auspices.

We started work on April 24th, with a semi-public meeting, where I gave an address and clairvoyance. Our great effort was, however, on Sunday, our hall held 2,300 people, and every seat was booked a week before the meeting. It was good to see such an enormous crowd, you can have no idea of the enthusiasm of the people. A well-known actor translated my remarks, and I got all my clairvoyant descriptions fully recognised. It is the biggest Spiritualistic meeting ever held in Scandinavia, and I am arranging to hold others in cities outside Copenhagen.

The Danish Spiritualists desire that their British friends should come close to them, and if any Scandinavians should read this report, they might write to Mr. J. S. Jensen, Studiestraede 21, Copenhagen. British Spiritualists can help their Danish brethren by a word of cheer and goodly thoughts. I hope to be back in England by May 18th. Kind thoughts to all friends at home, and to you, Mr. Editor.—I beg to remain as ever,

ALFRED VOUT PETERS.

This is indeed good reading, and we suggest to the council of the S.N.U. that steps be taken to draw together the various associations on the continent. Let us be one in the service of the spirit world. We offer our cordial greetings to our Danish friends.—EDITOR.

"My Pilgrimage and Other Poems." *

THE pretty little volume of poems entitled "My Pilgrimage and other Poems," by Mrs. A. R. Gall, make charming and refreshing reading. It is seldom that among the constant stream of literature on psychic subjects, the teaching and sentiment of Spiritualism finds expression in verse.

Perhaps the reason is that the subject is too big at this early stage of the great revelation, and no soul has yet arisen capable of grappling with the stupendous task in golden verse. But humbler and homelier pens might more often try to sing of the beauties of life and death and the hereafter. Mrs. Gall aspires to accomplish no more than this, and she has done her work well.

"My Pilgrimage" tells the story of the author's spiritual journeyings from faith to doubt, and back to a wider and purer view of religion through the field of psychic science. The simple language will recall to many readers their own painfully sweet experiences in their pilgrimage from orthodoxy to Spiritualism.

In common with all unbiased lovers of truth, the author has a loving regard for the great pioneers who, in all departments of enquiry, sought for knowledge unconventionally. In "The Heretic" she sings praises to

"Those noble souls who pioneered
New truth wherever it appeared,
Nor loss of home or friendship feared,
Nor even to die a heretic,"

"My Pilgrimage and other Poems," by Mrs. A. R. Gall, 76, Douglas-street, Glasgow. Price 2s. 6d.

in just those terms that every Spiritualist feels due to the memory of such noble souls. One could wish this poem were longer, it is so good.

Nature, home and friendship and immortality all receive effective treatment, and it is to be hoped that all Spiritualists will find room on their book-shelves for this little volume from the pen of a sterling worker in the cause of Spiritualism.—HORACE LEAF.

Houdini Attends "Trumpet" Seance in Newcastle.

AFTER his last performance at the Newcastle Hippodrome on a recent Friday night, Houdini, "the man of mystery," attended a seance at the house of Mr. W. H. Robinson, 203, Osborne-road, Newcastle, in order to meet the celebrated trumpet medium, Mrs. E. Johnson, a Gateshead lady who now resides at Norton, Stockton.

The trumpet represents a new aid to experiments in psychic science, and Houdini, who is a believer in "a world of intelligence beyond," was deeply interested in the seance which was held.

The trumpet might be more accurately described as an aluminium megaphone. It was placed on the floor in the centre of the circle of sitters. The sitting opened in the customary way, with singing and prayer, and during the course of the proceedings, Mr. W. H. Robinson narrated to a representative of the press, several voices communicated and joined in the singing—more than one voice at one time. The medium at this sitting got the name of John Elliott, and Mr. Houdini remarked that he had just posted a letter, before going to the sitting, to a very dear friend of his in America named John Elliott. The explanation suggested is that the name had risen in Houdini's mind at that moment and the medium had caught it.

Several other names were given by the medium, and one was that of the late Dr. Trotter, of Bedlington, who got (so I am assured) into communication with Mr. Robinson. "I bought many books at your stall in the market," was the message, "but you got them all back again." Mr. Robinson, it is very much to the point to add, purchased Dr. Trotter's library after the decease of that celebrated and very popular physician.

HOUDINI'S HOBBY.

When I looked in at the sale of Mr. R. Welford's library, I was slightly surprised to find Mr. Houdini among the bookworms. The master of mystery is a keen collector of books—especially of works dealing with psychic science, of which he has a wonderful library, collected during his travels in all parts of the world.—"NEWCASTLE FREE PRESS."

The "Vale Owen" Script.

MESSRS. THORNTON, BUTTERWORTH, LTD., of 62, St. Martin's Lane, London, W.C.2., announce that they will publish the spirit messages received by the Rev. G. Vale Owen, under the general title of "The Life Beyond the Veil."

Selections from these messages have already appeared serially, but the entire collection will be brought together into one uniform narrative chronologically arranged, with a foreword by Sir Arthur Conan Doyle.

While the work will be in four volumes, each will be complete in itself and published at 6s. net. The first volume "The Lowlands of Heaven," will be issued early in June, and the second, "The Highlands of Heaven," in July. Due announcement will be made with regard to the publication of the two remaining volumes, which will follow as soon after as possible.

[We shall be pleased to book orders in advance for these volumes.—THE TWO WORLDS Publishing Co.]

"THE Efficiency Magazine," May, 1920, quotes the best April joke, thus: "Quex, in the 'London Evening News,' says that Mr. Tarson Jones was sitting down to breakfast one morning, when he was astounded to see in the paper an announcement of his own death. He rang up friend Howard Smith at once: 'Halloa, Smith, have you seen the announcement of my death in the paper?'"

"Yes," replied Smith, "where are you speaking from?"

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nor to return any Contribution unaccompanied by a stamped
and directed envelope.

FRIDAY, MAY 14th, 1920.

WHITSUNTIDE HOLIDAY ARRANGEMENTS.

Special Notice to Advertisers.

Owing to having to go to press several days earlier
with the issue dated Friday, May 28th, all advertisements
for that issue should be in our hands **NOT LATER**
than **THURSDAY, MAY 20TH.** Any arriving after
that date cannot be guaranteed insertion.

The Church and Spiritualism.

INTEREST is being awakened in the forthcoming
Lambeth Conference by the long promised discussion of,
or consideration of, Spiritualism, which we have been told is
to be conducted. Many Spiritualists have been waiting in
anxious expectancy since the proceedings at the Church
Conference at Leicester for the event. They have not
forgotten, however, that in the main the speakers who were
put up to lead those proceedings were those who knew
least about it, and even though the tide of general invective
was somewhat stemmed by the dignified warnings of Bishop
Weldon, there has, nonetheless, remained a definite con-
viction in the minds of many people that under the guise of
fair discussion, the strings of condemnation had been care-
fully pulled beforehand, with the view of bringing in a
verdict which had been carefully settled in advance.

The Church is a conservative body, rightly so, since in
the investigation of truth and the consideration of eternal
problems it must ever be unwise to generalise on insufficient
data. The finite mind should hesitate to change matured
opinion on infinite matters without sufficient cause.

It, however, has always been a fundamental of the
Church's belief that in some way the guidance of the Holy
Spirit was a continuing factor in her life. That in some
mystic way the elect of heaven and the elect on earth were
joint partners in a church triumphant. In actual practice,
however, we have no hesitation in expressing the opinion
that, despite a few saintly souls whose spiritual nature is
responsive to the dynamics of a spiritual world—and there
are as many of these outside the Church as inside—99 per
cent. of the people claiming to be in its communion have no
greater realisation of the existence of a spiritual world than
they have of the existence of the "south pole." It has no
more influence in their lives—it is a NAME, not a fact, in
their experience. We have in mind one Vicar who frankly
told us that "the communion of saints means no more and
no less than the gathering of church members at a com-
munion service." Could materialism go further?

We do not hesitate to say that what the church—aye,
the churches—need is the infusion into it of spiritual ener-
gies from the higher worlds. That the "presence of God"

as an infiltration of divine energy into the consciousness can
be a fact, we have every reason to know, yet the vast
majority of even professing Christians stand aghast when
we even mention the matter to them. The power which
enables a man to say, in moments of exaltation, "I and the
Father are one," was not an isolated incident confined to
one great soul or one moment of time; and this it is which
the world needs, and it should be the function of the Church
to assist in preparing men for its inflowing. Yet, the world
is steeped in materialism, and no part of life's activities
reflect it more than the creeds and doctrines of the Church.
Such tenets as the resurrection of the body and the Virgin
Birth are at their root and core materialistic conceptions,
and out of this materialism—a worse materialism than
free-thought could ever be, since it denies the use of reason—
have been born the troubles of the last few years.

If this be so—and we frankly think it is—then the
desperation of the present position should break down many
of the conservatism which fears to make changes for fear
of making mistakes. Further, the passing of the Enabling
Bill and the consequent necessity of preparing a register will
considerably modify the power of the Church by showing
her weakness in numbers. It is doubtful whether she can
show as large a following as some of the dissenting bodies.
If this gives rise to activities to win the people (threats no
longer frighten) some good will be done. If, however, the
Church desires to win the people—it must SEEK THE PEOPLE
WHERE THEY ARE—it cannot find them where they are not,
and the Church will find the vast majority of her own fol-
lowers in the position of doubt concerning an after-life.
Oh, yes! we know that they make a profession of belief,
but talk to them privately, especially those whom educa-
tion and science teaching has led to verify their opinions,
and you shall find doubt stalking unabashed.

We suggest to the church that when she officially
meets at Lambeth, she consider her people. She does not
exist merely to satisfy her own priests. The reason for
her very existence is to minister to human needs, and human-
ity sadly needs a rehabilitation of its faith in an after-life,
a faith which in these days must rest on fact and experience,
rather than on dogmatic assertion, or an "article of faith"
consisting of mere words.

There are thousands of intelligent people who, to-day,
are interested in this demonstration of a spiritual world,
not merely as a subsequent residence, but as a centre of
spiritual power which filters through to men, and if the
forthcoming Conference ignores this need, it does so at its
peril, proclaiming its own bankruptcy, and digs its own grave.
As Spiritualists, it will make little difference to us, whether
the Lambeth Conference finds for us or against us, or even
as we expect, continues to sit on the fence. Out of seventy
years of experience, we believe that the Spiritualist move-
ment, small as it is, crude as in some parts it may be, with
few great names, and no financial resources, is better able
to win this battle than the Church is likely to be in the next
fifty years. Our strength is the strength of the spiritual
world behind us; it does not consist of our prelates, priests,
speakers or mediums. These are but vehicles, often rough
and unpolished, but our strength lies in the consciousness
that we are spirit guided and spiritually directed.

All's well with us! Yet we are interested in the spread
of the truths for which we stand, and in sharing with others
the power which comes to us. It should be the birthright
of all humanity, for "God is no respecter of persons." For
this reason we plead that in the discussion of the matter
the Church authorities will avoid what appeared to happen
at the Leicester Congress, viz., to settle the verdict before
the event, and arrange the evidence to that end. Let the
discussion be free and frank. Choose (if choosing must be
done) the witnesses who have at least investigated the sub-
ject first-hand. Remember the scurvy treatment meted
out to Wilberforce over 30 years ago. Place truth before
vested interests, and examination of facts before musty
creeds which are a survival of barbaric times. We ask for
honesty rather than time-serving. The Church's spiritual
clothing has been torn to rags by modern criticism,
and has been patched and patched until its appear-
ance is that of a wandering tramp without home. Let
her save what is worth keeping, but Spiritualism is offering
her a new outfit, woven on the looms of ascertained fact.

True, it may not yet be completely trimmed in fashionable style, it needs a few buttons adding yet, but it is at any rate sound, and will keep warm and alive the spirit of truth within, and afford a vehicle for its expression.

What though someone laughs or jeers at the discarding of the old rags, they have to be discarded sometime—why not now?

“Man is more than constitutions;
Better rot beneath the sod
Than be true to Church and state
While we're doubly false to God.”

—LOWELL.

CURRENT TOPICS.

The May Convention.

THE Union of London Spiritualists are looking forward to a great re-union at their annual Convention on May 20th. Mr. A. V. Peters hopes to be back from Denmark, and take part in the proceedings. At the morning session, our Editor will read a paper for discussion, and Mrs. Edith Marriott and Mr. C. J. Williams will also assist. An excellent musical programme has been arranged, and we expect that many will be turned away!

Another King Canute.

ANOTHER ostrich who hides his head in the sand of ecclesiastical materialism is Mr. W. E. Vine, M.A., of Bath. This gentleman has been running meetings in South Wales in denunciation of Spiritualism and Spiritualists. We hear that some of the statements made are none too clean. One correspondent telling us that we are being condemned as believers in free love—the only authority given for this is that of an alleged Conference at Rhode Island, U.S.A., date unstated—a resolution was passed, “that sexual tyranny should be denounced.”

Our Side.

It has always been the pride of Spiritualism that it has been opposed to tyranny of any type, and has ever stood for the equality of the sexes. From its inception, any position in our Movement and the freedom of our platform was open to any woman, and many of our best workers and the chosen of the spirit world have been of the female sex. On the other hand, the churches officially and actually have relegated woman to a secondary and inferior position, since Paul is alleged to have said “Let your women keep silent in the churches.” We are delighted to know that sex equality is rapidly banishing “sexual tyranny” and that Spiritualism has done its share to bring this about.

Dirty Minds!

ANY individual who sees in our struggle for sex equality a tendency to loose morals, has an unenviable type of mind, and any church is welcome to him. The fact that many of our churches are “licensed for the solemnization of matrimony” is sufficient reply to such a foul accusation. Such standards have long ago been dropped by HONOURABLE opponents.

Spiritualism Unmasked.

IN a little pamphlet under the above title, Mr. Vine shows all the usual ability of a certain section of jugglers with scripture—which can be twisted to prove anything provided the juggler is not asked to be logical or consistent. It is very amusing to note the ability of the writer to take some things literally and insist on reservations in the case of others. Mr. Vine points out that some parts of Deuteronomy apply to all time, but others only apply to the Jews for the time being.

Biblical Ignorance.

WHY not admit the fact that the writers were honest men, honestly doing their best when civilisation was low, and society semi-barbaric. If we cannot improve on the laws of 3,000 years ago, then both God and man have wasted those years. Moses may have been an excellent administrator in his day and generation, but we object to be bound by Moses. He told us that “the hare chews its end.” **He may have been honest in his opinion,**

but it so happens that WE HAVE KEPT HARES and our experience determines our rejection of Moses.

Ignoring the Facts!

MR. VINE says that the Biblical writers were scattered over fifteen hundred years and a very wide area, that they had not the opportunity of consultation with each other, and yet they agree. We fear Mr. Vine knows little of Biblical history, or he would not ignore the work of Ezra, the high priest, who is more truly the author of the early books of the Old Testament than was Moses. He seems, too, to ignore the almost numberless editorships, through which the text has passed in order to make it homogeneous, and the many counsels which have changed, amended, inserted, and deleted words and paragraphs in order to make sense or support a doctrine.

Sectarian Manipulation.

CONSIDERING its vicissitudes and the manner in which it has been manipulated and used by one Christian sect to chastise another, the wonder of the Bible is that it is still a fair history of the struggles of a semi-civilised people after light and truth. Had it only been saved from man's folly and ignorance we imagine its value would have been greater. Men of the type of the writer of “Spiritualism Unmasked” appear to be capable even now of reading into it their own opinions and predilections without considering contexts.

A Strange Anomaly.

WHAT can be said of the position? Spiritualism is out to prove, and is capable of proving that life persists beyond the grave, that happiness there depends upon helpful service and quality of life here. It is the only appeal we know that has weight with the materialist. Despite our wonderful professions, one half of the people of this country are in doubt about the existence of an after life. We Spiritualists are reaching these materialists whom Christianity cannot touch, and winning them to the recognition of God and immortality. We are successful in doing what 2,000 years of Christianity has failed to do, i.e., prove the fundamental basis of immortality, and whilst we are doing this work for God and truth, the very people who profess a belief—never amounting to knowledge—in life hereafter, are stabbing us in the back with texts chosen at random from a rusty armoury, hoping thereby to poison our work, and their venom is increased by our success.

While there's Life—!

SOME day we hope Brother Vine will awaken from his textual hypnotic sleep and use the little reason Divine Providence has endowed him with. One thing is sure, even beyond the grave the purposes of such Providence will provide for his needs. But what a sad awakening if he should be met (as he has met others) with a text “Not every one that crieth ‘Lord! Lord!’ but he that DOETH the will of my Father,” and that's exactly the point—the world can have the believers—the God of love requires doers.

Another Veteran Arisen.

WE regret to have to record the passing to the higher life of Mr. John Macdonald, which occurred at the home of his daughter at Crumpsall, Manchester, on Monday, May 10th, at 1-30 a.m. Another link with the past is thus severed, and the growing company of pioneers behind the veil is thereby strengthened. We shall refer to the matter at greater length next week. Meanwhile we congratulate him upon his release from the weakening flesh, and extend our sympathy to his relatives and friends who will miss his physical presence. The interment took place at Southern Cemetery, Manchester, on Thursday, May 13th.

THE SLACK FUND.—Sir A. Conan Doyle, £5; Goolle Society, £3; Total up to date, £42 13s. 8½d.—A. E. BEETY.

It was Smith's first Sunday as usher in church, and he was a bit flustered. Turning to a lady who entered, he said, “This way, madam, and I'll sew (show) you into a sheet (seat.)”

CORRESPONDENCE.

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

WHERE WAS DAVID DUGUID BORN?

SIR,—In your issue of April 9th I noticed in a report from Kirkcaldy that David Duguid was born there. Now, in the summer of 1908, while in Dunfermline, I was informed by a Spiritualist in whom I had confidence that a certain house in that town, then being demolished, was the birthplace of the famous medium. As I have passed on this information to others, I would be pleased indeed if anyone who actually knows would clear up the matter. Mr. Kinley, who lived in Kirkcaldy, and was an intimate friend of Duguid's, conversed with me about him, but never alluded to the "Lang Toon" as being his birthplace. With thanks in anticipation.

JAMES LAWRENCE.

THE BRITTEN MEMORIAL.

SIR,—I beg to acknowledge on behalf of the trustees, and with their warmest thanks, receipt of the sum of two guineas from the Council and Members of the South Manchester Spiritualist Society for the Memorial Fund.

This support is specially gratifying as showing the sympathy of the members of a Manchester Society with the objects of the Memorial Trust, in the attainment of which the Manchester Central Spiritualist Church is also actively interested. The Trustees would welcome the co-operation of other Manchester and District Societies in the provision of Spiritualist headquarters in the city which has been for so many years one of the strongholds of the movement, and where so many of the veteran workers gave their best energies for its progress. The names of James Swindlehurst, Richard Fitton, J. C. Macdonald, F. Tomlinson, G. Hill, Jas. B. Tetlow, E. W. Wallis and Mrs. Wallis, Mrs. Ellen Green, and many others, including our recently-departed J. J. Morse, should awaken memories in the minds of Manchester Spiritualists, and stimulate them to carry to a successful issue the project for which the Trustees are striving. I may add that income tax is not now charged upon the Memorial investments, so please send donations to Mr. E. A. Keeling, 8, Knoclad Road, Tue Brook, Liverpool, or to A. W. ORR, Hon. Sec. 2, Wilmington Gardens, Eastbourne.

EFFECT OF CLIMATIC CONDITIONS.

SIR,—In reply to "Student," who requests information regarding "Climatic conditions and their effect on the etheric body," I herewith append my views.

Spirit and matter are inseparable, and it is doubtful whether a greater hypothesis exists than the unity of the two, each state being distinctive, in accordance with its degree of refinement, yet a great at-one-ness with the eternal spirit. The spirit world is formed of the sublimated particles, which are continually passing out from the mundane plane, this formation being a part of the mighty process of evolution. Consequently the spheres or zones surrounding the earth, being more refined through the formation of sublimated particles, are in a higher state of vibration than the condition on the earth.

The spirit, or etheric body, is gradually evolved in the human body, and is an actual counterpart of the organism through which we function, consequently, when we are disembodied and become an inhabitant of that other state, we are, through our degree of refinement, in harmony with the conditions and laws governing our surroundings.

On transition a spirit is immediately in tune with the new environment, and if no desire is felt to return to the earth, climatic conditions do not in any way effect the incarnate entity. In the course of time, with the inherent feeling to progress, and with the desire to help in the ministrations of the incarnate, the arisen entity returns to the earth to perform the task to which he is appointed by a master. To assist those on the earth plane the entity

must necessarily take upon himself the conditions of the earth, and as a ministering angel he generally builds up his etheric body to assist the perception of the person he is guiding. The process of etherealisation is completed by the absorption of the ectoplasm from a physical organism, and in this process the entity is brought into contact with the lower vibrations of this plane, hence he is subject in lesser degree to the varying atmospheric conditions.

Heat and cold, as we know these terms, are not felt by the spirit people, with the exception of the grey world, wherein the darkened souls suffer from all conditions, and mainly the creation of their spiritually-stunted minds.

As heat and cold are not felt by the spirit people, protection of the spirit body is unnecessary, and the spiritual raiment perceived by the seer is an outward dress—the barometer of spiritual growth.

The ministering angels as we know them are consequently effected by fog, rain, and heavy atmosphere, due to their manifesting in a much lower vibration, and these climatic conditions are against the will of the spirit, inasmuch as he cannot use the radio-active principles, which are at their highest during bright frosty weather.

D. CHAMBERS.

A CORRECTION.

SIR,—I am instructed to request you, in all fairness to the individuals concerned, to give space for the publication of the following letter in an early issue of THE TWO WORLDS.

At a meeting of our church members, held April 11th, attention was drawn to a report published in THE TWO WORLDS a few weeks ago referring to Law Court proceedings taken by the Brierfield Society against Messrs. Hartley Ayrey and J. R. Hanson. Objections were raised to this report would convey to many a very one-sided view of the case. It was decided that further information should be forwarded to the Editor.

The facts, as far as I understand them, are brief and these. The Brierfield Lyceum appointed Messrs. Ayrey and Hanson to be trustees of a Piano Fund. Sometime later the Lyceum sessions at Brierfield were discontinued. The Brierfield Society now claimed the money, but the trustees did not recognise the right of the Society to Lyceum money. In course of time the society bought a piano and applied for the money. Hearing that legal proceedings were about to be taken, the Nelson Church Committee interviewed Mr. Ayrey and persuaded him to hand over the money, and thus avoid publicity which might otherwise place a stigma upon "the cause." Later, the money was handed over, the parties shook hands, and everyone thought the matter settled. As there has been no Lyceum for some time at Brierfield, Mr. Sellars is kindly looking after the piano at his own home.

Since leaving Brierfield Mr. Hartley Ayrey has been a member of our church at Nelson, and we have always found him honest and trustworthy, and a sincere and earnest worker in the cause of Spiritualism.

STARKIE WEST, Hon. Sec.
Spiritualist Church, Vernon Street, Nelson.

BEAUTY IN WORSHIP.

SIR,—I thought someone would oppose Mr. Port Mills' letter in your issue of April 16th, but I see it is not to me.

Spiritualism has been, and still remains, a holy truth, not to be shut away from anyone or any religious body. All should benefit by its teachings. I hope true Spiritualism will encourage all types of religionists to embody Spiritualism. Give it a chance to take root, and the beauty of it will improve and reform all other religions, as it did with the first few believers. I hope our Societies will encourage home circles everywhere, making them liberal mansions of instruction and guidance, a source of love and help, not interested in monetary gain, but a power station emitting God's love, replying to questions of outsiders seeking truth liberally and free of charge; as such it will never go bankrupt.

Believe me, above all we Spiritualists will go forward even if it be without a penny, but cut off God's love by coming Pharisees and Scribes by material money.

and plottings, and our true Spiritualists will forsake their Societies as the people forsake other religions and churches.

I fail to see how it would be detrimental to the Spiritualist movement to provide psychic phenomena at high church (or any other church) week-night (or any other time) services. In all sincerity what is Mr. Mills actually afraid of? God's will be done.

R. T. GRAHAM (Lieut., R.E.).

THE WIRELESS MYSTERY SIGNALS AND THE MARS THEORY.

SIR,—As an alternative to the theory of these signals coming from the planet Mars, is there not a far more reasonable possibility that the signals are an experiment in signalling to earth by some of the more advanced scientists who, although gone forward in the spirit spheres, have interest enough in earth (their old home) to desire communication by the latest world marvel? L. CLEMENT.

[We know so little of our own earth that until there is some EVIDENCE of outside interference we think it wise to limit theories on this matter to unknown earthly causes. Doubtless in a year or two we shall receive some "pointer" to this puzzling phenomenon.—EDITOR.]

A REPLY TO THE REV. WALTER WYNN.

SIR,—Concerning the article of the Rev. Walter Wynn, which appeared in a recent issue of THE TWO WORLDS, I would thank you if you will publish this brief letter, as a protest against the reverend gentleman's statements.

As a one-time follower of the Christ, and as a public demonstrator of the canonical gospels, I desire to impress Mr. Wynn with the fact that so-called "Modern Spiritualism," minus the saving grace of the Christ, gave me in six months what Christianity failed to do in four years.

"Facts of the continuity of life, expanse of the inner consciousness, through the absorption of spiritual knowledge, glimpses of the ether kingdom, and a beautiful philosophy taught by the higher intelligences." These are what I gained, and not through the supreme sacrifice being paid by one of Nature's children. I do not desire any man to die that I may live, and I trust that I am brave enough to work out my own salvation.

In conclusion, I protest against the remnants of a theological religion being allowed to infiltrate into a science so free from ritual, dogma and creed. Let us not forget the pioneers of the nineteenth century, who struggled so nobly against the sneers, and ridicule of the orthodox Church, and who look down on us from the spirit spheres, urging us forward, upwards in the glorious cause of Spiritualism, and the upliftment of humanity. A. RIPPER.

A WORD FROM THE ANTIPODES.

SIR,—The committee of our church wish your efforts to spread our beautiful philosophy every success, and hope ever long that through the mighty efforts of the air we will be able to communicate with each other every two weeks.

We read in the journals and THE TWO WORLDS, and our own "Harbinger of Light," of the great wave of light and certainty of another world so real and tangible. What has been realised by the flying ships is also being realised, and fully proven that we can hold communication with the dear departed.

We also note that our great champion of Spiritualism, Sir Arthur Conan Doyle, is going shortly to make a tour through our beautiful country—Australia, and I can assure you that the Queensland Spiritualists will give him all their united assistance in carrying out his great work.

The committee of our church have secured a fine piece of land in Boundary Street, off Wickham Street, costing about £1,000, and we hope shortly to erect on it a substantial brick building. Our hands are full, but our hearts are big and full of hope, and the goal for which we strive speeds us along, feeling the mighty influence of our unseen directors and helpers, who have promised never to leave us nor forsake us. Our Cause is universal, and our hearts burn with hope at the thought of the long dark night passing away for ever, and the bright cheering voices around us of our unseen guides and helpers.

The orthodox churches are quickly awakening to the fact of the great convincing proofs of life beyond the grave, that it will not be long before they join with us in declaring an eternal progression.

Our very best wishes for further successes and all associated churches.

W. J. KERLIN, Secretary,
Brisbane Spiritualist Church (Regd.), Australia.

SPIRITUALISM AND NECROMANCY.

SIR,—I was present at a lecture given in Bolton recently by Father Thurston, S.J., of London, on "Spiritualism: Its Fallacies and Fruits." It appears that Roman Catholicism—a religion of emotionalism, par excellence in great trepidation—is sending out its high priests to declare to the people that Spiritualism, with its sensationalism, its trickery and fraud, is leading susceptible people into a maelstrom of hysteria and lunacy. At the outset, however, before we can refute these charges it is necessary to ascertain whether there be any justification for the same, whether they arise purely out of ignorance of the laws which govern its phenomena, or as a result of the confusion existing in the minds of educated and sympathetic inquirers concerning the line of demarcation between Spiritualism and necromancy. For many years now I have deplored the modus operandi of many Spiritualists. I am aware of the fact that most of the mediums are culled from, I should almost say, a race of super-sensitives, with hyper-sensitive temperaments, responsive to all varying conditions of the mental atmosphere. From long experience in the movement, and particularly that phase dealing with phenomena, you must have realised that in order to obtain the highest and most luminous manifestations it is imperative to have the very best possible conditions of atmosphere. Hence comes the necessity of some understanding of psychic law—some realisation of harmony. The late W. J. Colville in his book, "The Human Aura," deplores the fact that we do not supply our mediums and exponents with those conditions and protection which were freely given in days gone by amid beautiful surroundings, things absolutely necessary for those who have a message of truth to deliver. In face of these facts, I have marvelled that the leaders of the Spiritualist movement have not found it necessary to train their exponents amid suitable surroundings conducive to the mental, moral and spiritual development of not only themselves, but, subsequently, the world at large.

Now, what exactly is the state of affairs in the movement to-day, and why are these invectives hurled against modern Spiritualism and Spiritualists? The basic truth of Spiritualism, unfortunately, is often obscured by the shameless necromancy practised, genuine necromancy, I grant, so genuine and so sensational that it brings cash to the press and notoriety to the medium. What is the result? An utter confusion between Spiritualism and necromancy—between the true and the false. Either Spiritualism is here to serve humanity, to help it to understand the meaning of life, or it is here to serve Mammon and pander to its caprice. If it is here to serve humanity, it will have to be re-habilitated, and that soon, or it must go down (like many other things) for ever as a minor heresy. But life and Spiritualism are for ever "becoming," and we take hope. Its messengers must go forth as the disciples of old—in their spirit—with their knowledge, faith and courage, for this, and this way only, is the way of the messengers of truth throughout all ages.

To-day there is a great and growing society, whose teachers are sent out from its headquarters to deliver their message to humanity, and in return receive sustenance from a general fund. This teaching must of necessity be unpolluted and pure in essence, for it is an expression of life dedicated to the service of humanity. A similar method could be applied by a determined and organised effort on the part of Spiritualists who are anxious to keep the channel of communication free from bribery and give evidences of truth (for its own sake) to all earnest seekers for it. It is only by this means we can hope to separate Spiritualism from the idea of necromancy, which is so often confused with Spiritualism in public discussion.

JESSIE CROMPTON.

Don't stare up the steps of success—step up the stairs.

REPORTS OF SOCIETARY WORK.

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

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

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

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

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

Special Reports.

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

BIRSTALL.

THE Birstall Spiritualist Church was favoured with another visit on Sunday and Monday, May 9th and 10th, of Miss Fitzpatrick, the girl medium. Her address on Sunday was "Spiritualism, the comforter," to a large audience. The clairvoyant descriptions were of high effect at all services.

HYDE.

MASTER ARTHUR CLAYTON finished his tour of the Manchester district here on Thursday evening, May 6th. A crowded assembly gave him a welcome for his first visit to Hyde. Mr. Ernest Taylor, A.R.C.O. assisted on the organ. We had a most successful and harmonious meeting. Our boy medium will be sure of a hearty welcome from the people of the north when he pays a return visit.

BRIGHOUSE.

IN connection with the Alliance Spiritual Church, Brighouse, the anniversary was held on May 1st and 2nd. On the Saturday, about 150 persons sat down to tea provided by the ladies, and in the evening the room was crowded, when a concert was given by our Concert Party, consisting of songs, glees, concerted numbers, etc.

On the Sunday, Mrs. Butterworth, of Barrow-in-Furness, was the speaker, and a fine congregation gathered in the afternoon and evening, and were well repaid by find addresses on both occasions. In the afternoon, the pleasing ceremony took place of two namings. Special music and anthems were given by the choir under the capable leadership of Mr. J. W. Firth, and great praise is due to Mr. F. Oade for his accompaniments at the organ.

THE first meeting of the S.N.U. Study Group was held in the Alliance Rooms on Tuesday, May 4th. The leader, Mr. J. W. Firth, occupied the chair. Mr. W. G. Gush conducted the session, which was intensely interesting to the large number of students present. The book chosen for study is "Man and his bodies." The first summaries given were (1) Man is the living conscious self, the individual. (2) Bodies are the various casings through which this self manifests. (3) Each body brings us into relationship with a sphere or plane composed

of the same material as itself. A good meeting showing great promise for the future.

SOUTH MANCHESTER.

ON Sunday, Moneay and Tuesday, May 3rd, 4th and 5th, at the South Manchester Spiritualist Church, Mr. Arthur Clayton, the blind boy medium, conducted all the services in an excellent manner. His clairvoyance was most successful, and much interest was created. Every seat was occupied at each service. We are looking forward to another visit.

NORTHAMPTON.

ON Sunday, May 9th, we had a return visit of Mrs. Bailey, of Wolverhampton. The hall was packed, and the audience listened with rapt attention to a brilliant address on the subject of "Love, and its bearing on Spiritualism." Afterwards clairvoyant descriptions of spirits present were given, all being recognised. The Northampton people eagerly look forward to Mrs. Bailey's next visit. Mr. Gordon presided.

DEVON.

A VERY successful sale of work was held at the Stonehouse Spiritualists' Church, Devon, on May 7th on behalf of the sick fund. The President, Mrs. Joachim Dennis, opened and very briefly explained the needs of a Sick Fund. The following assisted at the stalls, etc.: Mesdames Adams, Herd, Lucas, Vasper, Pearce, Drake and Sobey; Messrs. H. Pearce, J. Dennis, Prout, Martyr, Andrews and Richard. A vote of thanks was given to all who had in any way helped to bring a pleasant and successful day to a close.

CRAMLINGTON.

THE members and friends of the Cramlington and Seaton Delaval Spiritual Evidence Society held their annual meeting on Sunday, May 9th. Mr. W. Armstrong presided. The financial report was read by the secretary and approved of by the members. The money in the Building Fund had increased by £52 13s., making the total £334 10s. The election of officers resulted as follows: President and treasurer, Mr. Wm. Armstrong; vice-president, Mrs. Pegg; correspondence and financial secretary, Mr. Jas. Adams; stewards, Messrs. Robertson and Daymond; auditors, Messrs. Pegg and Hogg; committee, Messrs. Coulson, Armstrong, McNally, Ponton, Snell and Hogg.

KEIGHLEY.

UNDER the auspices of the Heber-street Spiritualists' Society, a very successful mission was conducted by Mr. Robert Davies, of Manchester, the "Psycho" of TWO WORLDS fame, on April 25th to 29th inclusive. He commenced on Sunday with eloquent discourses to large audiences, and his delineations to those who got them put the seal of truth upon his efforts. They were worth travelling miles to hear.

Monday, Tuesday, Wednesday and Thursday evenings, and also Monday and Wednesday afternoon, were the Societies arrangements, but Mr. Davies wished for one also on Thursday afternoon, the proceeds of which he specially asked should be set aside for the Fund of Benevolence, this being well attended. The Keighley audiences simply revel in Mr. Davies'

"Dare to be a Daniel" style, and are sure that through his earnest endeavours many of our audience who were sceptical, and yet anxious for spiritual enlightenment got help.

Pros.—Reopening of Temple, Saturday and Sunday, May 15th and 16th. Mr. H. T. Batten, Bury.

PATRICROFT.

ON Wednesday, May 5th, at the Spiritualist Church, Patricroft, Bury, we had the pleasure of hearing Mr. Arthur Clayton during his visit to Manchester. Our young friend demonstrated to us the certainty of spirit return, and his clairvoyance was very accurate and convincing, some very remarkable tests being given including full names and names of towns. We are all looking forward to a return visit of this wonderful boy medium. The meeting was well attended.

LIVERPOOL.

MISS F. SCATCHERD, of London, made her first appearance at Dugby Hall before a large congregation. Her lecture, "Spiritualism and the Church," was delivered in a plain and decisive manner, showing how Spiritualism can help the Church rise from its lethargy. Personal experiences and quotations accompanied the lecture. Her pleasant personality found a very warm response in the hearts of the Liverpool Spiritualists, and we hope that she will be able to visit us again at some future date. Mr. E. A. Keeling, in extending to her on behalf of the congregation and himself thanks and appreciation, said if they had learnt as much from Miss Scatcherd's lecture as he had, his visit had been well worth while.

MOSTON.

ON Saturday, May 8th, the ladies of the Moston Lyceum Church held an effort on behalf of the Building Fund. The tea was a substantial one, and was served to about a hundred and thirty members and friends. During the evening a most enjoyable time was spent with songs, dances and games. No effort was spared to make it a great success, and at the close it was found we had realised over twenty pounds. A vote of thanks was given to the artistes and all who had helped in any way to bring about such a successful gathering. Another effort about a month's time will be given to the gentlemen, and, of course, has to surpass in every way what the ladies have done. We have only about six months now to provide a building to carry on our work in the Moston district. Any help would be thankfully received.

SUNDERLAND.

AT the Victory National Spiritualist Church, Mr. J. Lawrence, of Newcastle, conducted the services on Sunday, May 9th, with the subject, "Are our suggestions re Spiritualism?" He explained how we should come earnestly and cautiously, be prepared. If we come to prove our phenomena we must come earnest and reverent in our circles. Reverence is the keynote to all spiritual denominations. We must do better we can to educate ourselves. We can meet our critics. He explained how we were enjoying the issues and products of our pioneers, and how some of them were looking joyfully on the progression of their labours, such as Mrs. E. H. Britten, J. J. Morse and A. J. Davis. Mr. Lawrence also

some clairvoyant descriptions, supported by our president, Miss Horsley. The services were well appreciated by good audiences.

INTERNATIONAL HOME CIRCLE.

ANOTHER most successful and interesting lantern lecture and allied performance was given on Tuesday, in the Arts Guild Hall, 6, Queen's Square, by Miss Felicia R. Scatterd. The Rev. Walter Wynn occupied the chair, and in a short speech before introducing the lecturer, referred to pleasant association with Spiritualists in general, and said that he was wonderfully struck by the intelligence and breadth of view displayed. He had every admiration for such men as Dr. Ellis Powell, and referred to his recent lecture recently reported in "Light." Having introduced the lecturer as a gifted and brilliant lady, and as one having authority on the subject of the evening, Miss Scatterd proceeded to show and explain in a delightful manner quite a number of plates from psychical researchers on the continent. Much interest was aroused, and many well-known personalities in the audience took part in asking questions. New ideas were provoked, and Miss Scatterd received quite an ovation at the close and mentioned that many of an entirely different kind would be shown at the next lecture.

MEETINGS HELD ON SUNDAY, MARCH 9TH, 1920.

ABERTILLERY, Central. — Mrs. T. Tims (D.N.U., District visitor of the S.W.S.U.) delivered a very impressive address to a crowded audience, who listened with greatest interest. Her clairvoyant powers are remarkable, and every description was instantly recognised.

BARBY, Atlantic Hall. — Mrs. Watkins, of Abercynon, gave an address followed by successful clairvoyant descriptions.

BEDWORTH. — Mr. Passant, Junr. gave addresses on "The two worlds," and "The will of man." Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Services conducted by Mrs. Mossop, who spoke on "God is Love."

BIRMINGHAM. — Mrs. Marriott, of London, was the speaker and clairvoyant at both meetings, which were well attended. Mr. Cook occupied the chair.

King's Heath: Morning, Lyceum very instructive and well attended. Mr. N. Brompton is the teacher. Evening, Rev. H. Lennard gave a beautifully worded address.

Saltley: Mrs. Harris gave an address on "The power of Spiritualism," also giving clairvoyance.

BRIGHTON, Athenæum Hall. — Morning, Mr. H. J. Everett, the president, gave trance address, and Mrs. Ormerod clairvoyance. In the evening, Mrs. Curry, vice-president, gave address and clairvoyance. In the afternoon a special service for the naming of two infants was conducted by Mrs. Ormerod.

Bristol, Dighton. — Service conducted by Mrs. Trueman, Plymouth. Good attendances at each service. Mr. Smith presided. The services were greatly appreciated by all.

BURTON-ON-TRENT. — Addresses and clairvoyance by Mrs. Mycock. Evening address, "The two books: nature and the Bible."

DUNFERMLINE. — Mr. Henry, of Kirkcaldy, gave addresses on "Hope" and "Spiritualism and its relation to the Bible," also giving convincing clairvoyance to good audiences. Mr. Burgoyne, president, occupied the chair.

EASTBOURNE. — Morning and evening, trance addresses by Mrs. Mansell. Mr. Richardson occupied the chair.

EXETER. — Mrs. M. A. Grainger discoursed on "Brotherhood" in the afternoon, and Mr. J. Hoskin on "The light of the world" in the evening. Clairvoyance by Mrs. Grainger.

HANLEY. — We again had a visit from the blind boy medium, Arthur Clayton, whose fine psychic powers were well appreciated by large congregations.

HETTON. — Mrs. Huntley gave an address on "And Jesus came down from the mountain filled with the spirit." She afterwards told of arisen friends, and gave many helpful messages to a good audience.

HORDEN. — Mr. J. Gills, of Whitley Bay, in the evening gave an address on "The religious value of Spiritualism," which was much appreciated. Mr. Robinson presided.

HIRST. — Mr. Brydon, Gateshead, delivered a lecture to a good audience.

LONDON.—Camberwell: Mrs. Butterworth gave addresses and clairvoyance.

Croydon: Address and descriptions by Mrs. A. Boddington. Pros.: Sunday, May 16th, at 11, Mr. P. Scholey. At 6-30, Mr. G. Woodford Saunders.

Lewisham: Mr. R. Boddington gave a thought provoking address on "The mission of Spiritualism." He showed how the Church had lost the use of the spiritual gifts, and how the scientists in analysing the atom use the approaching spirit.

Spiritual Mission: Morning, Mr. E. Meads spoke on "Strength." Evening, Dr. W. J. Vanstone gave an address on "The vision of the greater man."

Manor Park: In the morning, our usual helpful and instructive service, conducted by Mr. Mead. Afternoon, Lyceum. In the evening, Mr. Pulham gave an address on "The stone rolled away." Mr. Pulham also gave clairvoyance.

Marylebone: Address on "Spiritualism and Christianity" by Mr. G. Craze. Clairvoyant descriptions by Mrs. A. Brittain. Soloist, Mr. Belling.

N.L.S.A.: Mrs. Jennie Walker, of Canada, gave us two addresses, in the morning on "As the heart panteth after the water-brook," and in the evening, replies to the criticism of three bishops. Many strangers were present, and confessed to being very favourably impressed.

South London: Morning, Mrs. Harvey gave a short address followed by clairvoyance. Evening Mrs. Harvey addressed us, also gave clairvoyance. Mrs. Bell and Miss Andrews rendered a duet.

Tottenham: "The evolution of faith faith" was the subject of a very powerful, thought provoking address by Mr. E. Mead. With such exponents, our Cause is bound to make progress. The hall was well filled.

LOUGHBORO' — Mr. W. Harvey gave addresses on "Spiritualism and the Bible" and "The ministry of angels." A good time.

MEXBORO'. — Mr. C. N. Porter, of Sheffield, took for his subject in the evening, "Whence came we, and whither do we go?" Also gave clairvoyance.

PAIGNTON. — Mr. Lonsdale, of Bournemouth, gave an address on "How to make the most of life." The chair was occupied by Mr. R. Rossiter.

PETERBOROUGH. — Addresses and clairvoyance by Miss Gatt, of Sunderland, to crowded audiences. Mr. F. W. Rickett presided.

PLYMOUTH, Morley. — Messrs. F. and J. James gave an address on "Spiritual gifts and life." Mrs. Pearce sang a solo and Mrs. Cook gave clairvoyance which was well recognised. Good attendance.

PORTSMOUTH.—Address and clairvoyant descriptions were very con-

vincing, and as usual the ministry will be of permanent benefit to those who were fortunate enough to obtain admission.

SHEFFIELD, Heeley.—Mrs. King gave addresses and clairvoyance afternoon and evening.

TREDEGAR. — Morning, Mr. E. Jones gave an address on "The Gods of the world." Mr. H. Marshall gave clairvoyance. Evening, Mr. W. G. Halestrap gave address on "The gardens of the world." Mrs. Halestrap gave clairvoyance.

WARRINGTON. — Great day on Sunday with Mr. Tyrrell on his last visit. Good congregations and phenomena. It is the regret of all that it is the last time.

Society Advertisements.

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

MAY 16.—MISS M. SANDIFORD.

„ 23.—Circle for Members only.

„ 30.—MISS F. MORSE.

JUNE 6.—Circle for Members Only.

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.

Collyhurst Spiritual Church,

COLLYHURST STREET.

SUNDAY, MAY 16TH, at 6-30 and 8, MR. GILLING.

LYCEUM at 10-30.

MONDAY, at 3 and 8, Mrs. NOBBS.

WEDNESDAY, MAY 19TH, Mrs. SHEARSMITH.

SUNDAY, MAY 23RD, Mrs. LARMER.

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

SUNDAY, MAY 16TH, at 6-45 and 8-15, Mrs. McLELLAND & Mrs. HOLDEN.

TUESDAY, MAY 18TH, at 8-15, MISS WALLWORK.

THURSDAY, MAY 20TH, at 8-15, Mrs. RICHARDS.

Milton Spiritualist Church,

BOOTH STREET, ECCLES CROSS.

SATURDAY, MAY 15TH, at 7-30, OPEN CIRCLE.

SUNDAY, MAY 16TH, at 3 and 6-30, MR. TONGE.

MONDAY, MAY 17TH, at 3 and 7-45, Mrs. IRONS.

WEDNESDAY, MAY 19TH, at 7-45, OPEN CIRCLE.

Moston Spiritualist Lyceum Church,

ASHLEY LANE (nr. Conran Street Car Terminus).

SUNDAY, MAY 16TH, at 6-30, MR. JOHNSON.

SUNDAY, MAY 23RD, Mrs. SMITH.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, MAY 16TH, at 6-30 and 8, MR. MACK.

WEDNESDAY, MAY 19TH, at 3, Mrs. SHERBURN.

THURSDAY, at 8, Mrs. TAYLOR.

SUNDAY, MAY 23RD, at 6-30, OPEN CIRCLE.

Palmistry Simply Explained. With Numerous Diagrams. By James Ward. 10½d.

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

SUNDAY, MAY 16TH, at 6-30,

MR. CHARLES OWEN.

At 8-15, Mrs. HOPE.

LYCEUM at 2-30.

MONDAY, at 8-15, Members' Developing
Class, Mrs. EASTWOOD.TUESDAY, at 8, Public Developing
Class, Mrs. FORREST.THURSDAY, at 3 and 8-15, Mrs.
SHAKESHAFT.**Bury Spiritualist Society,**
44, KING STREET.SUNDAY, MAY 16TH, at 3, 6, and 7-30,
MR. VERITY.WEDNESDAY, MAY 19TH, at 3 and 7-45,
MISS SANDIFORD.

THURSDAY, at 7-30, MEMBERS' CIRCLE.

W.T.S. Progressive Thought Centre,
114, SOUTH ST. (ROOM 2), EASTBOURNE.WEDNESDAY, MAY 12TH, SPECIAL
PUBLIC CIRCLE. Short Trance Address
and Psychic Messages by Mrs. HEATH
Silver Collection.Private sittings can be arranged for
THURSDAY, MAY 13TH, Mrs. HEATH
Medium.SUNDAY, MAY 16TH, at 11-15 and 6-30,
Mrs. MARY CROWDER,
Trance Address and Clairvoyance.
All Heartily Welcome.**Brighton Spiritualist Church,**
ATHENÆUM HALL, NORTH ST.
Affiliated to the S.N.U.SUNDAY, MAY 16TH, at 11-15 and 7,
Mrs. A. DE BEAUREPAIRE.
Lyceum at 3.

WEDNESDAY, at 8, Mr. E. CAGER.

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

SERVICES :

Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meeting, First Wednesday in
every month at 3.SUNDAY, MAY 16TH, Mrs. M. H.
WALLIS.MONDAY and TUESDAY, Mrs. MARY
GORDON.Visitors and enquirers welcomed at
all meetings.**Brixton Spiritual Brotherhood Church**
STOCKWELL PARK RD., BRIXTON, S.W.SUNDAY, MAY 16TH, at 3, LYCEUM.
At 7, Mrs. NEVILLE.

SUNDAY, MAY 23RD, Mrs. PODMORE.

THURSDAY, MAY 20TH, No Circle.

All friends are urged to attend the
Union of London Spiritualists' Con-
vention at SOUTH PLACE, E.C.**Clapham Spiritualists' Church,**ADJOINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.SUNDAY, MAY 16TH, at 11,
PUBLIC CIRCLE.At 3, LYCEUM. At 7, Mr. E. MEADS.
MAY 23, Mrs. GRADDON-KENT.**Richmond Spiritualist Society,**THE FREE CHURCH, ORMOND ROAD,
Opposite Richmond Bridge.SUNDAY and WEDNESDAY, MAY 16-19,
PROF. JAMES COATES.SUNDAY, MAY 23RD., ALD. D. J.
DAVIS.**Society Advertisements.****Church of the Spirit, Camberwell,**
THE PEOPLE'S CHURCH, WINDSOR RD.
DENMARK HILL STATION.SUNDAY, MAY 16TH, at 11, Mr. T. W.
ELLA.

At 6-30, Mrs. E. MARRIOTT.

SUNDAY, MAY 23RD, at 6-30,

MR. H. E. HUNT.

Public service every Wednesday at 7-30

East London Spiritualist AssociationNO. 13 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro
Main Building to Last Rom on Right).SUNDAY, MAY 16TH, at 7,
Mrs. CLEMPSON.

SUNDAY, MAY 23RD, MR. SEWELL.

Hackney Society of Spiritualists,

240A, AMHURST ROAD.

SUNDAY, MAY 16TH, at 7,
MR. R. BODDINGTON.SUNDAY, MAY 23RD, at 7,
MR. AND Mrs. PULHAM.**Hampton Hill Spiritualist Society,**
3 HIGH ST. (close to Uxbridge Road
Tram Stop).SUNDAY, MAY 16TH, at 7,
Mrs. BLOODWORTH.WEDNESDAY, MAY 19TH, at 7-30,
Mrs. NEVILLE.SUNDAY, MAY 23RD, at 7,
MR. STOCKWELL.**Kingston Spiritualist Church,**

BISHOPS' HALL, THAMES STREET.

SUNDAY, MAY 16TH, at 11,
Mrs. S. BOOT.At 3, LYCEUM. At 6-30, Mrs
CANNOCK.WEDNESDAY, MAY 19TH, at 7-30,
Mrs. BROWNJOHN.**Lewisham & District Spiritualist
Church,**THE PRIORY, HIGH ST., LEWISHAM.
(Cars stop at George Lane.)SUNDAY, MAY 16TH, Mr. T. ELLA.
SUNDAY, MAY 23RD, Mr. E. MEADS.**Plaistow Spiritualist Society,**
BRAEMAR ROAD, BARKING ROAD.SUNDAY, MAY 16TH, at 6-30,
MR. R. J. JONES.

MONDAY, at 8, Mr. H. WRIGHT.

WEDNESDAY, at 3, Mrs. TITMUS.

THURSDAY, at 8, Mrs. M. CROWDER.

**Woolwich & Plumstead Spiritualist
Church,**

INVICTA HALL, CRESCENT ROAD.

THURSDAY, MAY 20TH, at 8,
MR. ELLA.SUNDAY, MAY 23RD, at 7,
MR. JONES.After service, Members' Circle.
Lyceum at 3. Free to all.**Ilford Psychic Research Society,**

ASSEMBLY ROOM, BROADWAY CHAMBS.

Hon. President :

SIR ARTHUR CONAN DOYLE, M.D., L.D.

SUNDAY, MAY 16TH, at 7,
MR. W. WALKER.THURSDAY, MAY 20TH, at 3, Ladies'
Meeting, Mrs. M. CROWDER.FRIDAY, MAY 21ST, at 8,
Mrs. E. A. CANNOCK.SUNDAY, MAY 23RD, Mr. H. J.
OSBORNE.

Lyceum every Sunday at 3.

NEW SECRETARIES.*Changes in the Names and Addresses of Secretaries
of Societies can be intimated under this head if sent
to the value of 3d. be forwarded with the information.*IN consequence of the removal from
Sheffield of Mr. John Dunn, the
secretaryship of the Sheffield District
Council is now held by Mr. T. J.
OLIVER, 272, Edmund-rd., Sheffield.SLAITHWAITE SOCIETY.—New Sec.
Mr. A. Bramall, 6, Royds Ave.
Linthwaite, Huddersfield.**The British Magnetic Healers' Association**21, MANOR STREET, ARDWICK GREEN,
MANCHESTER,will hold **Public Healing Meetings**
On SATURDAY and TUESDAY EVENINGS
at 7-30.

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