



THE TWO WORLDS.

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

No. 1703—VOL. XXXIII.

FRIDAY, JULY 2, 1920.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1703—VOL. XXXIII.

FRIDAY, JULY 2, 1920.

PRICE TWOPENCE.

Original Poetry.

Thoughts.

Thoughts, scattered to the winds of Time
May find a lodging place somewhere—
Alight in a congenial clime,
And blossom in a balmy air.
And as sweet flowers of early Spring,
May hope and pleasure with them bring.

And so our thoughts should always be
Like fruitful seeds of lasting good,
Enduring through Eternity,
All adverse influence withstood,
And bearing precious grain and bloom,
That giveth life a pure perfume.

H. HALLETT B.

The Universal Individual.

Frederic W. Burry.

SELFISHNESS is a word that carries with it a strong degree of contempt. The same with egotism and conceit—words associated with a paltry, narrow concept of life and existence. At the same time, in everyone, in some measure, there is the constant urge for expression, for the assertion of "Me" for possession. What Friedrich Nietzsche termed the Will unto Power is there, even in the humblest.

This desire for dominion and mastery, for conquest and overcoming and the capture of the spoils that are said to be the rightful rewards in life's never-ceasing warfare, is apparently existent in all mankind, from the slave to the tyrant, ever declaring itself by means subtle or blustering, like the fox or like the lion.

Nowadays, however, we do not usually go forth with a club in our hand as in ancient days. Man is now a cunning animal. He enters the market-place and scalps his victim. There is no outward shedding of blood (at times there is), but there is the death-dealing stroke, nevertheless. Modern ways are refined, yet the strife is none the less.

This is called business, and the man who comes out on top is called a success. No matter if the fruits thereof, even to the victor, are bitter. As long as he can show something, surround himself with a garish display—feathers in his cap—any odd thing to accentuate his glory and proclaim himself something more than others. This is considered worth all that it costs to himself and others.

O, the emptiness of this so-called ownership, when to own simply means to know. Knowledge that is power—and so much wider influence and real kingship when there is recognition of the Universal Individual. The "I Am" that is ever latent in every single soul—which, indeed, is the tabernacle of the spirit—that transcends our three dimensions, and is not measured by a "carpenter's compass."

The object of personality is that art may be born; that each separate soul may manifest some characteristic and special phase of life's eternal beauty. For, as the verse says: "Every prospect pleases, and only man is vile."

But man is not villainous in esse—the villain is but of the surface, and can be washed out. He is "lost awhile," but he is destined to be found, and the still small voice of "hope" whispers a comforting message, to be followed by the vision of liberation. Liberty is born from within.

First, freedom of the mind, and then all things will be added. Pause an instant. Let things drop, and go. Wherefore all this rush? The running after the "ever departing trains," the wear and tear, the strenuous life, the clatter, the racing cycles that, having no spiral curves, lead nowhere, Wherefore the worry, the hurry, when all is well, and even as

"The stars come nightly to the sky,
Behold, my own shall come to me."

"The Ego and his own" often gravitates to some so-called fortunate individuals. Little to others. Often it is a matter of preference and point of view. Some choose the little.

Thoreau lived the life of a recluse (for a period) out in the woods, because he wanted to get away from what he considered the iniquities of trade, in order to enjoy peace and quietness, with the most simple life which gave him true opportunity for bodily refreshment and spiritual development. Having one ornament, you remember, that seemed to take too much time in dusting, he threw it out of the window of the little self-constructed hut that was his home. Having one sack of coal, he made it do the whole winter by the warmth-giving exercise of carrying it up from the cellar and back again.

Voluntary poverty may be an amusement. What one justly objects to is the involuntary variety. Fasting is sometimes healthful and even enjoyable—but forced starvation is a different thing altogether.

What every soul aspires to is freedom. He wants to breathe the atmosphere of liberty. It is all so largely a matter of feeling—of knowing—of idealism.

Ownership. The gardener who knows his business, understands the language of flowers, is the real owner, the real master—he helps them grow—he tends them, and they bloom forth in all their majesty. The mere deeds and titles in the hands of the ostensible owner, who perhaps never even sees his property, are really just nothing at all—scraps of paper. The chauffeur who drives his master around actually owns the car, knowing all about its functions, general organism and capacities.

Ownership is confession. If you make a confession of faith you own to a certain belief. The whole question of properties and possessions is enwrapped in a certain credo or opinion, it is a peculiar view of truth or fact.

Mean men take a delight in what is called "pulling the wool over their eyes," by tricks and subterfuges gaining control of property in which they have absolutely no moral right to possession.

Very often these smart swindlers put on a religious frontier, this aiding them very conveniently with their wretched schemes. Their twisted brain lobes are made to serve corresponding crooked manipulations—the whole personality becoming a deceased vehicle of misplaced energy spouting forth a malicious miasma—fatal wherever it approaches, unless one is made immune by lofty ideals, unless there is the resistance of a strong magnetic personality, ever faithful to the infinite vision.

The vision of the universal self that knows all these passing machinations to be illusory as they are deadly, carrying their own warrant of annihilation. Against the vision all the superstitions, the codes and man-made laws will hurl themselves in vain.

Nothing can stop the trend of Nature's evolution toward the birth of the Superman to a redeemed earth, when the Kingdom is to come, and the will is to be done here, manifested outwardly, even as it ever is within. Life is for expression.

The future is for the fine art of living. All the work of the artists in the past are yearnings towards the world

beautiful, even mother earth, glorified. As Edward Carpenter proclaims ;

"Through the long night time where the nations wander,
From Eden past, to Paradise to be,
Art's sacred flowers, like fair stars shining yonder,
Alone illumine life's obscurity.

"O, gracious artists, out of your deep hearts,
'Tis some great sun, I think, by men unguessed,
Whose rays come struggling thus in slender darts,
To shadow what is, till time shall manifest."

—"THE KALPAKA."

Mars.

D. Chambers.

At the present moment the scientific world is attracted by the numerous reports of signals purporting to come from Mars, and we find ourselves entangled in a mesh of conflicting and exaggerating statements. For a considerable time Spiritualists have received from discarnate entities information that life does actually exist on this planet, but again we have to contend with the many conflicting narratives of the conditions existing on the Martian plane. In a recent contribution to *THE TWO WORLDS*, we read of life on this planet, and the primeval conditions described are too much like a vision into an epicycle of past conditions on the earth. These conditions do not, in any way, correspond to the scientific aspect of Mars. I think that the story of life on Mars, published in *THE TWO WORLDS* about five years ago, seems the most reasonable, as the statements made by the authoress (who I think was Mrs. Lucy Chapman Knight) were from actual visits made to the planet, under the care of her guide. The authoress related the conditions of life on Mars, and stated that they were a race of people much more advanced than those on the earth plane, and presented a civilisation four thousand years ahead of us. In my opinion, these statements are most reasonable, and assuming that life does exist on the Martian plane, the position of Mars in the solar system, its relative distance from the sun and the acceptance of the nebular theory, tends to support the above conditions of life, as I will endeavour to explain.

Aeons, and aeons ago, when our sun was one flaming mass of molten matter and gaseous compound, there broke away from this nebulae numerous portions of this fiery substance, and in the rotary action there was a gradual cooling process. Each portion, which we may now term a planet, took up its position in the solar system in conformity with the governing laws of the universe. The flaming nebulae, as we know it now, is our Sun, which gives the necessary heat to the radio-activities of the planets in the solar system.

Dealing only with the Earth and Mars, let us note their approximate position. The Earth is 91,328,600 miles from the sun; it is 7,000 miles in diameter. Mars is 141,500,000 miles from the sun; it is 4,200 miles in diameter, and its mass, or the quantity of matter it contains, is about one-tenth that of the earth.

We can only consider that life existed on a planet when conditions thereon were made possible, by the molten mass assuming a form of solidity. It naturally follows that the planet furthest away from the flaming nebular parent, and smallest in diameter, would assume this condition, and in the cooling process the condensation of the gaseous compounds would give to the planet the great oceans of water with which we are acquainted on the mundane sphere. The crust of the planet being formed, there followed the great volcanic eruptions due to the internal combustion, and nature's demand for an outlet; with the result, we find great mountains and valleys on every planet in the solar system. This condition must have occurred on Mars aeons and aeons before it was possible to conceive an early progressive state on our earth and with the earth, and since the quantity of matter it contains is about one tenth that of our sphere, we must in the light of reason, conclude that life in its lowest form of evolution had the conditions to exist millions of years before this earth had cooled and formed an outer crust.

This is a very brief article, but it will suffice to show if we assume Mars as a habitable planet, that according to the origin of the solar system, and the mighty process of evolution, Mars must have a race of beings advanced in every way beyond the highest form of civilisation on this earth.

Learn the Language of Occultism.

Guy Bogart.

"PROVE these things to us" is the continuous challenge the world flings to the mystic and the occultist. Sometimes it is a challenge of belligerency, with increasing frequency it is the petition of the earnest seeker. How can we prove anything to one who speaks a foreign language. Can you prove a difficult problem in calculus to the kindergarten pupil, or to the average man in the street? Does this inhibition negate the truth of calculus? That child in the kindergarten, that man in the street, may not each learn the long hard but glorious pathway through arithmetic, algebra, geometry, trigonometry, and so up to the integral calculus.

I once listened to a lecture by Dr. Edgar Lucian Larkin in the middle of a series of lessons on astronomy. But it was only occasionally that I could grasp the significance of the mathematical lore he was presenting. If I wanted to pay the price, I could by many years of application approximate the language in which Dr. Larkin thinks.

Bobbie would not know a sine from a cotangent; that invalidate the science of triangulation? The truth locked in that foreign language will one day be his. Learn the language of occultism, or hold your peace, all critics.

Spiritualism, theosophy, psychical research, and all such allied movements are opposed to metaphysics. Only when the scientific is accepted, and the findings of the mystic world are as demonstrable and as susceptible of proof and duplication as the miracles of the test tube and retort. The world believes in wireless, but how many know anything of the language of the wizards who discovered the laws by which the miracle is accomplished? To change the comparison, would you expect to win a difficult feat of endurance in athletics without learning the language (the technique) of the game and practising for skill and endurance?

When those of the old dispensation begin to speak with those to whom the light has come, they at once begin in high and mighty fashion: "Oh, drop those things you can't prove, let's stick to facts. I don't want to know anything about a world outside this one."

Very well, Mr. Critic, we will meet you on your own ground; but you must pay the price of honest and intelligent research. You must learn the language of mysticism.

But how? A fair question, and one so simple. If you are merely arguing, and are not a seeker, I have no further time to waste with you; you will come later as a seeker, and then will be the time to tell you what you can assimilate. To the seeker I would say, "By wanting to know, by maintaining a sane mind and a sound body, by meditation and desire (another name for prayer), and by an open mind." Quite simple, but of course there is much more to it, steps that will open as you progress. Later I want to say something about the language of mysticism for those who are on the pathway, but now I am speaking only for the beginner and the doubter.

Do not expect too much at once. Be patient and earnest. Teachers can point the way, but it must depend upon your own inner consciousness to guide you into the real discoveries. There are texts, such as Steiner's, which explain the details of acquiring the knowledge of the mystic life. But, if you sincerely desire to know of the life beyond this brief span, your very desires, if coupled with meditation, clean living and seeking, will lead you aright.

"Seek, and ye shall find." No disciple ever sought any knowledge from the infinite without being answered by the coming of a teacher. Do not stop to worry about details, just seek, and God will attend to the details. Learn the language of occultism. It will open a new heaven and a new earth to you, and give you a key to that which is mysterious and shadowy to you now.

The Doctrine of Immortality: As a Problem In Ethics.

LECTURE DELIVERED UNDER THE AUSPICES OF THE CALIFORNIA PSYCHICAL SOCIETY IN THE ODDFELLOWS' HALL, SAN FRANCISCO, ON DECEMBER 22ND, 1895, BY
J. J. Morse.

IN mapping out the general outline of the doctrine of immortality, the purpose we have steadily held before us has been to show, first, that it has a natural foundation in the constitution of the universe; then, that man contains within himself the elements that constitute the immortality of his nature. We have taken the course stated for the purpose of placing this question in a clear position. We cannot hope, of course, to have exhausted all that may be said upon the two sub-divisions that have been discussed, nor was it our intention or desire to speak positively, but rather suggestively; to bring thoughts to your minds that you may look at this great question from another, and perhaps to many of you a new, point of view.

We have, on the two previous occasions, endeavoured to justify the doctrine of immortality as a thing in nature, and as a possibility in the constitution of man. It now becomes necessary in the pursuance of our argument to deal with this question in relation to another important division of human thought and action. The ethical side of this question must needs be a matter of deep and serious moment to every careful thinker. By the evolution of the ethical side of the race, man has emerged from savagery and barbarism, and has become civilised. Social order has become a reality, and the foundation of the rule of right has become a fact in the experience of human progress; and, rising from the foundation, so to speak, already built by the psychical evolutions of the race, there comes now a still higher unfolding in the consciousness of man, which, for the want of a better term, let us describe as spiritual consciousness, which has enabled him to formulate his ideas concerning those great questions of God and immortality, and the reality of man's possible spiritual being. Religion is the outcome.

This doctrine of immortality as an ethical problem presents us with a multiplicity of very peculiar questions. It is a fact in nature, it is a matter of philosophy, it is the heritage of the race. If all this is true, we take it that it is the question of questions, because apart from ethics immortality is unintelligible. Oh, yes, it will be said, of course that is quite true. We believe that when we die we go into that state that the character of our life entitles us to occupy, and if we have been good we go to heaven, and if we have not been good—well, as polite people put it, we do not go to heaven. (Laughter.)

We should very much like to take this statement as representing the facts, but it does not. There is very much more to be considered, because the people who make this statement have certain very well-defined and clear and marked ideas in their minds concerning it, and it is not in the statement itself that we have to look, but into the reasons for making the statement. Why do men go to heaven? Why do men NOT go to heaven? The religious answer: Because they are good or because they are bad. But what does good or bad mean in the words of those who use those phrases? If it means that the good agree on this question and the bad disagree on this question, the ethical standard is instantly lowered to the limits of the creature and the dimensions of the church. (Applause.) Can we put a universal truth within the boundaries of any ecclesiastical system? If so, then God can be included within the four walls of a church, and His universal nature is utterly destroyed. (Applause.) The foundation for the doctrine of immortality for which the world is seeking is not the foundation laid down by any creed. It is the foundation that is evolved from a union with the principles of God and Nature in one concrete and united system that is in harmony with the laws of Nature and the constitution of man.

Here again we meet with certain difficulties. It will be said that it is apparent that our argument is wandering into the domains of natural philosophy, and we must bring you back to psychical law and principle as a means of identifying the right way to pursue, and correcting men's erroneous opinions concerning these problems. If we are

to make the conditions of the man dead the consequences of the conditions of the man living, then it is important that the question of psychics be divorced from all speculations and brought down to facts, so that you may understand something that really pertains to the moral world. Surely we may reserve the right to consider what are the highest conceptions. Surely we may be justified in doubting that ignorant and superstitious people in former ages were the best people to place the highest conceptions of ethics before us. There are so many causes at work shaping the courses of men in forming their intellectual and moral conditions, that it is utterly impossible to estimate the moral and mental value of any man's life or work until you have an entire knowledge of the causes operating upon and within that man during his material existence. (Applause.) Asserting that this man is good and that man is bad, does not answer the other question, why are these men good or bad? They will both die, but they are each possessed of the elements that will ensure their existence after death as conscious individualities, and if the ethical foundation of immortality is that they will each go to his place—that is, the place they are respectively to occupy—we must put the question, "What has made them what they are, and will the places that they go to be in either cases places of reward or places of punishment?" In considering the circumstances that shape men's characters, let it be asked, "Why is it that because A has been caused to be a good man, and B has been caused to be a bad man, that A should be rewarded for what he could not help becoming, and why should B be punished for what he could not possibly avoid?" (Applause.)

Psychology is hand in hand with ethics, and ethics is one of the problems of this doctrine of immortality. We are desirous of seeing the world better, of men living the loftiest lives possible, and happiness filling the world. But dreaming and hoping and wishing will never result in this. Work, that work which gives knowledge, that work which results in the improvement of the race—these are the methods whereby those ends will ever be brought to man. Too often the problems we are dealing with are lifted out of this world and placed beyond the border line that separates the two states. Man, in his inability to gain any correct or true knowledge, finds himself hemmed by various and conflicting theories, and is utterly at a loss to decide upon the truth.

What has psychology to say in regard to the character of men? No system of morals will be adequate to the solution of the character of man that does not tell of the man before he is born into the world. (Applause.) No system will be adequate that does not tell of the good that anatomy has done for the knowledge of man concerning the physical evolutions of the race, of what the science of embryology is doing for man to-day in giving him a knowledge of the principles of human life in that hidden mystery of the past. What these sciences on their lines are doing, psychological science must do also. It must trace man's personal and moral character back to their secret origins also, to discover what is the moving cause in the evolution of individual psychical life. Can this be done? We answer, Yes. In spite of assertions to the contrary, the law of heredity holds good. If this is true with the physical environment, is it untrue with the moral environment? That is to say, if there are certain physical characteristics that are transferred from parent to child, is it untrue that there are moral characteristics also transferred from parent to child? We think the medical profession may support the contention that moral characteristics as well as physical characteristics are transferable, and are transferred from parent to child.

Here, then, you see, we are compelled to stop. Of all the holy, sublime, and beautiful things in this world, surely there is nothing holier or more sublime than maternity; and being so holy a thing, its influence upon the race is of importance. To-night millions turn to that mystery that has been handed down to you for generations and held by all Christians in mutual admiration—the Immaculate Conception of the Virgin Mother, and the appearance of the man Jesus. May we not suggest to you that apart from its theological importance, there is a wider and more universal application? That, instead of being local, it has a universal application, as you may discover, if you read

aright? That it symbolises the holiness and purity, the love and beauty, that are man's moral heritage when virtue and goodness are associated in maternity?

The psychical aspect of this question begins before the man is born. Therefore, we have to remember the psychical influence of the parents upon the child. Then comes the influence of that particular nationality or branch of the great human family to which he may happen to belong. You would hardly expect the Arab of the desert to view the world, life and its operations, as you view them. You both are men. Why the difference? The man who is born in the country where polygamy is practised as a religion, looks with wonder and astonishment on other men born where different relations are enforced. He cannot see why his brother should be content with one wife, and he should be allowed to have as many as he chooses. Psychical suggestions running through long generations leave their influence upon these men. They are both correct, according to their light and leading. The custom of that particular branch of the race that they especially belong to influences their lives; is adopted and moulded into their moral consciousness; is a part and parcel of their needs and religion, and they are attuned to it, so to speak, by the conditions of their existence.

So that not only nationally, but locally, men are psychologically influenced by the physical and moral conditions that belong to their several races, nations, and conditions. This man is starting his life with a certain endowment. How much of that endowment does he derive from his immediate progenitors? How much from the condition of his existence? How much he is psychically influenced by special matter becomes a problem that the moralist must undertake to deal with if any proper understanding of the character of human nature is to be arrived at. Yet this same man may be influenced by the thousand and one people with whom he comes in contact. He may receive a twist that will turn his morals all around. He may receive such a lesson as may keep him strict and true. Is he the arbiter of his own fate? What shall we say for any doctrine of immortality that decides that man's eternal fate for good or ill is because of what he has said or done while here on earth? The psychic condition of a man, moulding his character, shaping his will, influencing his life, must be considered in any question as to that man's immortal life. What becomes of a man after he has died? We will suppose he has gone to—perhaps where other people go to, and there seems to be a particular place in the public mind concerning that locality. We will suppose he has gone into this "mysterious country," as Shakespeare stated, "whence no traveller returns." Now that he has gone, what has he found? To that question another frames itself, "What should he find?"

You will remember we have pleaded for the existence of a personal, intelligent, conscious, individual immortality for man as being the outcome of a necessity in his nature. Let us, however, retrace our steps from that still uncertain territory, the future, and return to this real locality. Let us build our hypothesis, not upon theories that may be dangerous concerning the world beyond, but upon the facts belonging to the man's nature, which you can verify while the man is here upon earth. If he is a self-conscious individual as the outcome of his purely material organisation when he enters that other state, he should be able to find therein everything that consciousness, personality and individuality require. If he does not so find them, the contention for these portions or parts of his make-up are superfluous and unnecessary.

You remember we spoke to you before of individuality, and how strenuously men fight to maintain it. If they strive so strenuously while incorporated with the flesh to still retain individuality, after they have become dissociated with the flesh it will still be as dear to them as it was before.

Therefore, if conscious individuality exists beyond the regions of what are called the natural environments, then all things associated therewith must exist also, for we cannot imagine the existence of an entity independent of his relation to a conditioned universe. But, even so, will he retain his memory, his affections, his moral consciousness? And, if he possesses his intellectual power, his higher self, why, the man will be the same kind of man you are familiar

with; not the man that wears this flesh and blood, not the man and the suit of clothes, but the man which is behind, who manifests through these things, impressing his consciousness, his intelligence, his individuality upon them, and upon every person whom he comes in contact with. When his course here is completed and he is cast down by the hand of dissolution, what follows? This: he will find himself upon the same conscious, spiritual, intellectual and moral plane that he was living upon while he was in this state of existence, and he will be associated with those like himself.

We had better stop at this point, and allow these questions to remain before you. But let us first suggest how ethically just they are. It gives man exactly what he is fitted for, places him where he ought to be, and affords him what he is entitled to. We frankly admit that many people will say, "This will not do at all. We do not want to give man what he deserves, nor place him where he needs to be. We must look at this problem altogether differently. Man is at enmity with God, and constantly sinning."

Some people still cling to the old idea of the undying wickedness of man, and because he is said to be constantly sinning against his Maker, many well-meaning people will assert that there will be no other end for him but the devil, unless he will repent and become one of our sect, and go to heaven our way. This is the sum and substance of the argument as a rule. Our answer is: We prefer to go God's way rather than the archbishop's way; we should prefer to go God's way rather than the pope's way; we should prefer to go God's way and Nature's way rather than the way of all the doctrines and creeds that have been formulated, whenever those creeds are opposed to Nature's laws and man's needs.

What is God's way? What it always has been. He has given you in this world everything that your present existence calls for, and He will do no less with you in whatever other world you may live. (Applause.) And you will always be happy wheresoever you are placed, so long as you are contented with the conditions in which you live. Rebellion against fate is folly. It is always better and wiser to live the best life you can, and by good actions merit better circumstances, and, therefore, a better fate. Do not misconstrue the argument. It is not meant that there is no such thing as consequences in the universe. Do not for one moment lose sight of the fact that Nature's laws are interwoven with every act. Do not fail to remember that the effect of to-day is the result of a cause, operating, perhaps, from something long ago. And do not fail, also, to remember that the effect of to-day may become a cause to produce a result to-morrow. And remember that action and reaction always bear a proportionate relationship to the original impulse, and that this is as true in the moral as it is in the material world.

If, then, you have been born with a constitution, the consequences of that constitution will come to you, and if the consequence entails suffering of mind and soul, there will be no escape from that suffering. You will have to endure it, as God has laid the foundation of consequence in the constitution of the universe in the beginning. Remember, too, that if you have been happily circumstanced and the consequences have been pleasing to you, and your life and thoughts and actions have met with the approval and commendation of yourself and all who know you, the consequences have brought a happiness as a result of the causes that have produced it, whatever they may be, and from whatever source emanating, from birth, surroundings, teaching, conditions, or any other influence. The world has always believed in moral development. It is inherent in the world's conception of progress, that virtue is its own reward. May we not add to this, that vice is always its own avenger, and that the consequences of happiness and of pain are the certain results of all actions, circumstances and conditions that make up a man's life; that it is unavailing and a hopeless struggle for him to hope to escape these consequences, as unavailing and hopeless as it is for him to hope to escape from his own nature.

What, then, is the psychical result of the whole argument as applied to the doctrine of immortality? That Nature is a safer guide than priestly doctrines; that man's nature contains within itself the interpretation of the pro-

Means of life and human existence, and the issue clearly represented is that, good or bad, happy or unhappy, whatever your condition after death may be, it is the direct and actual result of your actions while here on earth, and the life you lead while you are here. (Applause.)

One point more. Others may assert that this leaves room for the consideration of the influence of the Church, of the heart, and the conversation of the Church, upon the fate of the individual. All these are thoroughly understood and easily contained within the dimensions of the argument as set before you. If you cease to do evil and learn to do good you will be well from that time, and the consequential results therefrom will come to you sooner or later. Man can no more escape from the immutability of his own nature than the sun, moon and stars can escape from the immutable course assigned to them in the universe. The psychical effect upon your mind should stimulate you to a desire for the loftiest life, because, through the evolution of the highest form of your psychical life and consciousness, you will acquire a psychical influence upon your character that will lift you higher and give you a better understanding of the doctrine of immortality, a clearer comprehension of Nature's laws, and a clearer comprehension of yourself and the causes operating within your own nature, of life and the end thereof.

Whatsoever there may be over there, fair and beautiful, that world may possibly be, filled with its glory, with its sweet security, with its melody and light and gladness; whatsoever glories may be over there we need not ask. Man's life here is one of sorrows, the burdens rest heavy upon his weary shoulders, and many are crushed to death by doubt. Oh, world of pain and sorrow, struggling in darkness, look up from out the gloom of the past to the gleaming hopes that are filling your soul with their glory to-day. Look up for the great realisation of life immortal, and you will discover therein that the law of evolution, psychical consciousness, is as sure to be accomplished in the progress of the race as has been the physical. And when the psychic man—the immortal—that we have reverted to becomes a reality, and your minds and understandings are in harmony with the laws of the higher consciousness, the world will be transformed, and instead of looking around the border line, you will be able to feel the divinity of God in man, and know the fulfilment of all His purposes in the higher lives of the great hereafter. (Applause.)

The Larger World Concept.

Crom. H. Warren.

THE whole concept is the combined entity "space-time-mass," which will eventually be worked up into a consistent indissoluble continuum, each member a co-ordinate, or set of co-ordinates, in the whole, inseparable from each other; no one existing without the other members.

In the past, each member has been studied separately as:

Space (in geometry),
Time (in Kinematics),
Mass (in dynamics)

and under certain conditions and restrictions it is possible to treat them as separate entities. This historical presentment has had distinct advantages, as the natural development has worked along the lines to a combination of all as an entity, the final lack of consistency in the separate members waiting for the introduction of each of the others to make a completed whole and thus clear up anomalies. The final step in co-ordination and development was taken by the "general theory of relativity" enunciated and worked up by Einstein in 1905, being an expansion of his previous special theory of relativity given in 1905, in which only Space-Time is considered and Mass does not enter.

The introduction of the entity, Mass, as a partner in a completed concept was inevitable in the complete development of a consistent philosophical and practical mechanics.

This new "World-concept" is ultimately destined to be the great fundamental of all philosophy, epoch making in its reach, a land mark in human development, which will eventually revolutionise all our conceptions, and open

up vistas of expansion of ideas in just those places where the members of the intellectual world were beginning to be perplexed, and feel the deficiencies of the recognised system, which had an irritative effect on the conservative minds who saw nothing better to replace it.

The world was ripe for further large expansion of ideas, to take in facts rapidly accumulating in psychical science, molecular physics, pan-geometry, etc., which could not be pigeon-holed into the old philosophy.

The outcome of the new point of view is that Space, Time and Mass, treated separately, are purely relative notions—absoluteness does not exist. Space without Mass is non-existent, and Time cannot be separated from either they make a combined concept, each acting as an inseparable co-ordinate in the scheme.

Euclidian geometry, otherwise the parabolic space of Klein, is an ideal conception of space, assuming that matter does not exist, or in other words, space treated as if existing at an infinite distance from matter, the practical space of our experience being always in the vicinity of a gravitational field. Fortunately, the difference in the formulae of these two treatments is so slight (being dominated by the light-velocity "pseudo-constant" which is very large compared with all other velocities in nature) that they are approximately coincident in all ordinary circumstances, and Euclidian Space and Geometry, treated as an approximation, need never be superseded except in philosophical inquiries. Actual space being always in a gravitational field—without matter or mass—it does not exist. This in addition to clearing away other metaphysical anomalies leaves an opening for the explanation of enigmatic psychic phenomena, and the theory of relativity declares that space is then actually non-Euclidian, and the Hyperbolic geometry of Riemann or Lobatschewski is required for its full elucidation.

For the purposes of measurement and treatment of space as a separate entity, defined by the axioms of a geometry either Euclidian or non-Euclidian, the method of dimensions can be adopted, and each dimension can be looked at as a co-ordinate. This is only one of the many mathematical conventions, exceedingly useful in manipulation, and the properties interlacing these dimensions have been studied independently of the relativity theory, purely geometrically.

When it comes to formulating the properties of a fourth dimension as looked at from a third, they actually suit the conditions required for a full mathematical explanation of psychical phenomena of a discarnate nature. And it can be said that mathematics is capable of conceiving and acknowledging the possibility of discarnate existence, and from a scientific point of view the only other condition required to establish it on a sure solid foundation is the full and unequivocal evidence of the existence of such. This I firmly believe has already been done, and to my thinking the subject has lost its last shred of improbability, and will become a firmly established fact of nature—the first astounding piece of absolute world-knowledge threatening to revolutionise human understanding, and sweep away the cobwebs gathered by a conservative humanity from a hoary past.

WE are murderers when we do not give the child a healthy start in life, for without a healthy mother we cannot have a healthy child.

OUR army and navy are made necessary by our trying to hold what does not belong to us; we do not protect what we do not try to hold.

TRUE religion: first, know thyself; second, love thy neighbour; third, be good, be truthful, be just, love God and be happy.—DAVIS.

HE with spirit power can see the real through the apparent. The stars are always shining, and we have only to make a condition to see them on the brightest day.

FRIENDS will regret to hear that Miss Elizabeth Hollin, of Accrington, is laid aside from the effects of a "stroke." Miss Hollin and her sister have entertained our visiting speakers and mediums for many years, and we bespeak their sympathetic thoughts on her behalf, and trust her recovery may not be long delayed.

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FRIDAY, JULY 2, 1920.

Prof. Hyslop, Ph.d., LL.D.

THE translation of Prof. J. H. Hyslop, the founder of the American Society for Psychical Research, and for many years its hard-working secretary—as briefly announced in our columns last week—removes from the physical plane a thorough and painstaking student of Spiritualistic phenomena; one, too, who was independent enough in his views and sufficiently large in his vision to realise that behind the passing appearances of physical and mental phenomena there existed a constant stream of intelligent purpose which could not help but revolutionise the obsolete forms and sanctions of conventional religious belief and practice.

His services to the A.S.P.R. were invaluable. He, more than any other man since the "passing" of Richard Hodgson, has kept the Society alive and given such publicity to its records and investigations that it has never become a close corporation, but has endeavoured to awaken popular interest in, and throw a scientific light upon, a controversial subject of increasing interest, and his careful yet sympathetic methods have undoubtedly steadied the growth of Spiritualistic opinion in the States. His openness, too, has never aroused the distrust of mediums to the extent that psychical researchers have done in this country. For many years he has ably edited the monthly Journal of the A.S.P.R.—the last issue of which lies before us as we write—and the short articles from his pen equally with the records of phenomenal happenings have always made the Journal interesting reading. He has contributed quite a number of interesting volumes to the Bibliography of the subject, and these have secured a wide sale on both sides the Atlantic. His last great work, "Contact With the Other World," is a mine of information, and his astuteness in dealing with the problems arising from the study of incarnate human activities excites one's interest and admiration—even when one disagrees with him. His recent work, "Life After Death," is one which shows his familiarity with the many perplexing forms which the idea of immortality has passed through in its development from primitive times to the present day, and no student of our subject should be without it. Whilst human survival beyond death is now based upon present day facts rather than ancient testimony, it is, nevertheless, true that much can be learned and many errors and follies avoided by reference to the mistakes, literalisms, pollutions and exaggerations of the past.

Prof. James Hyslop brought a cultured and logical mind to the study of a new and perplexing series of psychic happenings. He had much to do with the collection, verification, classification and publication of valuable records, and of late years has devoted his whole life to the study of Psychic Research. He, in close and happy union with the late Dr. Hodgson, conducted an extensive series of investigations into the mediumship of the famous Mrs. Piper, and committed the facts to the world independent

of whether they were favourable or otherwise to any particular hypothesis. He was for some years Professor of logic and ethics in Columbia University, and by his kindly but firm personality and assiduous application to duty earned something more than the respect of his pupils, many of whom subsequently assisted him in the collection of psychical data for careful examination and sifting.

It must be fifteen or more years since the scientific world was shocked by his definite statement that he was satisfied as the result of his personal investigations that messages from deceased human beings did come from those beings to us. Whilst in 1913 he published an article announcing his definite conviction that spirits can and do cure physical ailments, since which time he has been enthusiastic in his advocacy of Psycho-Therapeutics.

It is some months since he suffered a hemorrhage of the brain which affected his speech, and prevented him from following his usual activities; this gradually overcame him, and he passed away on Thursday, June 17th. We can but think that his promotion to the inner planes of intenser life will add something to the clarity of future psychical results. His work here will leave its mark. It has helped to clear the ground of a good deal of tangled growth, and made the path considerably more open to others. His books and his work remain with us in concrete form. They bear the hall-mark of a serious student striving in pioneer fashion to blaze a path through an uncharted jungle, and if one finds here and there the inevitable impatience or weakness of the pioneer, or traces of the predilections which arise from early training or mental inclination, that is but another way of saying that every man leaves the signature of his personality upon the work he does. He was at once the candid critic and the friend of the Churches. The first to admit their value, yet ever sincere enough to ruthlessly criticise their follies and weaknesses, and he regarded the opposition of the Churches to modern investigations as a form of purblind folly. Speaking from his own experience, he was able to say, "The evidence for the fact of survival is abundant enough whether you regard it as scientifically proved or not. For me it is scientifically proved by such abundance of evidence that I do not deem it necessary even to enter into a summary of it here" ("Life After Death"). As the result of his long contact with the spirit world he could appreciate death at its true value.

It had for him a serene sweetness born of personal conviction. "What we require to learn is a simple law of nature. It is the equal universality of death with life. . . . There is no reason why we should endeavour to prolong life except to meet its responsibilities and develop spiritual ideals, and when the physical aspect of it begins to decay, we might even be glad to die, and learn to reject it as we do at a birth. Indeed, death is but a second birth, just as birth is our first death. We know at least two stages of our life, the prenatal and the post-natal, and communication with the dead proves the post-mortem life, thus giving us an idea of three stages of our development with possibilities yet to be learned. But we have reason to treat death as a benevolent event in the process of evolution, and the sooner we come to regard it so, the stress and suffering of life will be less. We shall prepare and wait for it as we would for an assured happiness. There is nothing to hinder us thus looking at it, except the philosophy of materialism. That view of nature out of the way, finds us rejoicing at the prospect of a transition to new environment, and death might be regarded as an equally happy event with living."*

And with this reflection and calm assurance he has been called to take his place with that brilliant band of pioneer researchers whose careful (if sometimes conservative) labours have given a scientific basis, solid and indisputable, to the work of that other and bolder band of missionaries who, catching glimpses of faces behind the veil, have, in season and out of season, stood upon the house-tops of public life and proclaimed the teachings of those whose presence the said researchers verified. From his higher vantage point doubtless new values will be attached to the facts, and we shall hear of and from him again. Meanwhile, we remember his work with gratitude, and our

"Life after Death," by Jas. H. Hyslop. 9s. 9d. post free.

thoughts go out to him in appreciation—not in farewell. We trust that his place may be filled by a man as earnest and capable—we can express no better hope.

CURRENT TOPICS.

The Parrot Procession.

Arguments against Spiritualism which have been so often made by others. His admissions, however, if not original, are important. One of the reasons given for the present spread of Spiritualism is "the failure of the Church to witness to the Gospel which brought life and immortality to light, and being too inclined to curry favour with a materialistic age." Now, if we had said that? The fact is that the best witness is a FIRST-HAND witness, and all such witnesses to Mr. Keeler's position died many centuries ago. He may claim that the records have been preserved, but they have been so adulterated, twisted, and altered, and so many additions and omissions made that verification of the main facts is badly needed. Such verification is supplied by Spiritualism.

What's wrong with the Churches.

In the light of present day facts we claim that the essential truths of religious history are given emphasis, whilst the priestly alterations and additions become transparent. It is well-known, for instance, that the chief text on which the doctrine of the co-equal trinity was based ("Now there are three that bear witness in Heaven," etc.) has been omitted from the revised version of the New Testament. A recent book, by a great authority, now tells us that the words "This do in remembrance of me" is a late addition to the account of the last supper, and yet the partaking of communion is by many considered as one's title to a place in heaven. The mass of workers of this country have lost confidence in the Church because in their opinion it is merely the instrument through which the well-to-do patronise their poorer neighbours, so that Mr. Keeler's strictures on his own church appear to be well founded.

Terminological characteristics!

THE rev. gentleman is pretty familiar with the nasty things said by our opponents. He appears to have read them all, and repeats the statement that "thousands have gone insane through tampering with the dangerous cult." Perhaps he has not read our oft reiterated request. Will he kindly do what no one else has yet done—please give us some facts. The names, addresses and particulars of a dozen cases would be more convincing than really repeated parrot cries. The Romish Church has advertised for these in their papers, but the little dozen are not forthcoming, and we fear that Rev. C. J. Keeler has overlooked a command from the Book of Exodus, "Thou shalt not bear false witness," etc.

Look at Home.

MR. KEELER says that Spiritualism is "honeycombed with trickery and fraud." It's rude to say "you're another," but precisely the same story could be told of the ministry. There is, however, this difference between the two. Wherever Spiritualists have detected fraud and trickery they have publicly denounced it. When such appears in the Churches, every effort is made at concealment. Influence is brought to bear to hush it up, lest the Church should be discredited. The Spiritualists' policy is the better and the more honest, and we hope will be maintained. We would like to say that, having worked in the Free Churches and in the Spiritualist movement, we know that human beings ARE human beings, but we think we are in the cleaner camp.

Physician, Heal Thyself!

SINCE the rev. gentleman has diagnosed some of the ailments of his own church, may we suggest that he should set himself about to apply the necessary remedies to produce a healthier state before he wastes time in

vilifying his neighbours. Those neighbours are largely composed of those who went to him for bread, and were supplied with stones. Why should he grumble when they are happily eating cake. His only cause of complaint seems to be that they have changed their baker, and his attitude is suggestive of the disgruntled shopkeeper jealous of another's success.

What are "Natural Causes."

THE Society at Ripley, Derbyshire, recently had a visit from Mr. Sutton, whose clairvoyance was well received. A quibbling and biased report appeared in "The Worker," the only point of importance being the admission of the fact that "the clairvoyant gave names, dates and descriptions of events and places remarkably true to life" which is followed by the statement that "it is a tragedy that so many people should so readily allow themselves to be gulled." We then read that it can all be accounted for by "natural causes." Of course it can—spirit action is a natural cause. A lengthy correspondence, in which Mr. J. W. Blount took part, elicited the statement that when we possess fuller insight into these phenomena, they will prove themselves completely amenable to natural explanation.

Wanted—an Alternative Hypothesis.

THAT is just the point. This puerile statement has been made for seventy years. Some folks are always intending to find an alternative explanation "to-morrow." At present the only one which holds the field is the Spiritualistic one. The cleverest men have racked their brains to find another—they have brought forward telepathy, subconsciousness, unconscious cerebration and other ideas fearfully and wonderfully made, and couched in grandiose scientific terminology, and each hypothesis by its very failure has strengthened the "spirit" explanation. The fact that spirit people don't do what our critics want them to do, or think they ought to do, is the most foolish of all objections. Doubtless the editor of "The Worker" would like to get a few archangels, and harness them to the printing machine—this would be very practical. Experience, however, shows that human beings do what they desire to do rather than play someone else's game. The spirit people are doing THEIR work, and we hope they will never descend to do ours. We notice, too, that the editor of "The Worker" closed the correspondence with a negative.

Strange Playmates.

THE "Irish Catholic" endeavours to use Miss Marie Corelli to strike at Sir Arthur Conan Doyle by inferring that he has left the faith of his boyhood (he was educated at Stonyhurst) to plunge into "a mass of deception." Well, it is a careless, thoughtless man who never changes his opinion, and since Sir Arthur now knows both sides from internal experience, we consider him a better judge of their relative values than Marie Corelli or any mere Catholic may be. We do not know the positive position of Miss Corelli—in fact we doubt if she knows herself—except that she seems to seek popularity by becoming violently anti-everything, but we do know something of the position of the Catholic Church. We do not deny its virtues, but we do deny its right to be the Almighty's exclusive administrator, and we prefer freedom outside the Church to serfdom within. To-day Miss Corelli will use the Roman Catholic Church to thrash us, to-morrow she may use someone else to thrash Romanism. It's amusing!

Saints and Mediums.

IN the same issue of the "Irish Catholic" appears an article by Rose Lynch on "Lourdes—the Shrine of Mary Immaculate—Wonders of the Apparitions," in which the psychic experiences and physical sufferings of "Bernadette" are recorded. Her visions remind us of some of our own. Her cures we have seen duplicated many times. The phenomena recorded of her have occurred in England quite recently. It is worthy of note that this healing medium died in her 36th year after 12 years of mediumship, the last few of which were spent in bed with much suffering, which the "Lord" did not see fit to palliate. It strikes us

that the Roman Church, established for many centuries, seems less able to look after its mediums than our own immature movement. Yet, the only difference between most of its "saints" and our "mediums" is that one company are inside the church, the other outside—the one bound to an earthly system, the other free from material bonds and heaven directed.

More Progress.

OUR friends at Altrincham are intending to hold a mass meeting to reply to the criticisms of that narrow body, the I.B.S.A., and their attitude is the right one. Spiritualism grows by publicity. Wherever an attack is made, we urge our Societies to take advantage of the advertisement thus given. Hold a big meeting—give it good publicity—get a first class speaker or demonstrator, and invite the public to come and see for themselves. Every attack should mean an influx of new members to the Society.

Notes From the North.

"Ad Rem."

THERE have been remarks as to the non-appearance of the April "Notes," speculations being varied and interesting as to the cause; but after all, the solution is a simple one. Somehow they got mislaid between the Editorial desk and the printing machine. However, as the showmen exclaim, "Here we are again."

Developments are quite numerous and satisfactory. These past six months I have travelled a good deal and talked with many Spiritualists, among them men and women whose opinions are deserving of consideration, and the prevailing ones are decidedly optimistic. Keeping to my own province it is not too much to say that never has there been such an awakening as at present, never such a flocking to our meetings, and never so many private inquiries from those seeking consolation only, and those whose scientific proclivities compel a rigid examination of these phenomena advanced as the direct results of discarnate operations. Perhaps in urban districts this has been most marked, and in the mining centres particularly. But all blessings come accompanied by something less pleasant, and I am not sure but there is more than a modicum of "mixedness" in the multiplication of meeting places within comparatively restricted areas. I have cited this tendency more than once in these "Notes," instancing South Shields as being a glaring offender. In that town the reproach has been softened of late, inasmuch that Robinson-street—perhaps the oldest connected Society in the borough—has been closed, practically through lack of support, and King-street, due to their premises being required for business extensions. I have spent many pleasant hours in both places, and trust that the members will find scope for their energies in one of the other Societies.

Moving to the semi-uplands of Durham, we find a redundancy scarcely excusable, provided that consolidation, and ultimate church building, are in the mind. Within a space somewhere about six-and-a-half miles long by less than two wide, there are now seven Societies, viz., Chester-le-Street (two), Pelton, Stanley (two), Annfield Plain, and Craghead. Merging into, say three, would save much in rent alone, besides enabling the services of leading workers being secured. What a contrast to when our pioneers of twenty to forty years ago gave not a thought to walking eight, ten, and sometimes fourteen miles to Newcastle to listen to the inspired words of Mrs. Britten, Mrs. Green, Mrs. Gregg, Mr. Morse, Mr. Wallis, Mr. Mayo, Mr. Tetlow, and others. Maybe a similar interest and enduring spirit will some day again fill our enthusiasts.

Summer camp meetings are still in the distance, only one, so far as I have learned, being arranged for, that at West Pelton on July 25th. As mentioned already by "Ad Rem," this is the Mecca of northern open-air meeting pilgrims, and I trust that this year the weather may prove friendly. I have seen the list of prospective speakers, and there is little to grumble at in that direction. A couple of months ago I was discussing camp meetings with two well-known speakers, and in our conversation mention was made of that at Aldin Grange many years ago, but none could

recall either the date or which Society was responsible for its organising. Will anyone who can throw light on the matter oblige? I know of at least one photo taken that day. It portrays many faces now gone from amongst us, yet a few remain. Oh, these are happy, friendship-cementing functions. Often do the thoughts turn to Consett, Beamish, Spennymoor, Cramlington, etc.

I am pleased to see Carlisle again featuring upon the Northern Union's plan. The spade work of Trojans like those named Marchington, Rimmington, Bickler, Keighly, Creighton, Thomson, Potts, etc., will some day bear harvest a hundred fold. A couple of months ago I was in the city and took a walk to the trim little hall and noticed that it had recently been "done up." Recollections of dozens of pleasant services therein crowded upon me. There are still fifty-five miles of fallow land between that city and Newburn. When will the cultivators set to work?

A furrow has been turned at Corbridge, but it is hardly discernible, while those traced at Hexham have, years ago, become grass grown. In the Abbey City there are more than one who could "carry on," and at Haltwhistle at least one whose voice in the olden days was heard with appreciation. In the early part of the year I met Mr. Pearson, of the latter place, and had quite a pleasant chat, and was pleased to learn of his unostentatious efforts on our behalf among those upland folk.

Heaton Society (Newcastle) has been forced to leave their hall, but have found very acceptable quarters in the Heaton Road Store Hall. Monkwearmouth is under notice, and, so far, has nowhere to lay its head. This is the first move, to my knowledge, that this Society has had to make these past twenty years. Another nail in the coffin of old places.

A noticeable fact concerning the Heaton premises is that whereas they were formerly used to deal with the future of the spirit, they are rented by those who see to the disposal of the physical body, an Insurance Company.

Hirst Society has had to vacate what used to be the Ashington Society's Church, but rumour tells me that they are building a temporary structure, so that they may not be disturbed pending the rearing of the long ago conceived permanent edifice. These dreams are almost thick as midges on a summer evening, but one day they will materialise.

Seaton Delaval plods patiently on, and if its pace be not of the large quantity, it has the recommendation of the tortoise outlook, it knows whence it steers. But, oh, there are rifts in the ranks there. Practically all the original band have signed the higher service scroll, while a few have crossed the seas. I could name a dozen now whose names, deeds, and influences will long linger around, will remain even after the fame of the Drakes and the Hastings. "lofty Seaton Delaval House" have become fuzzed by the mists of years.

I hear a good deal of a plucky little Society—Sunderland—midway between Gateshead and Stanley. My "little less" tells me that they are building a new Church, and doing it among themselves in spare hours. I give the report with reserve, having not been that way for several months, but with contact with those comprising the little group, can well believe it.

There seems to be a sort of unconscious rivalry between the Northern Counties' Union and the Manchester District Union as to which shall "rope in" the largest number of Societies. Both are doing well, and I learn that again the former will add one or two to its roll in the near future. This is good, but it would be even better did its officers indulge in more propaganda in barren places, instead of leaving the brunt of such work to individual Societies or private Spiritualists.

As pointed out by "Ad Rem" several times, the open area is large, the opportunities many, and the likelihood of success great. Horden and Easington Lane may be cited as examples of the former situation, and the rolling acres between Newcastle and Berwick, between the Tyne and York, and between say Bishop Auckland and Whitehaven. There are many Spiritualists to be found in Penrith, Appleby, Barnard Castle, Workington, etc., where either the N.C.U. or the North Lancashire District Union might propagate our Cause to advantage.

Readers will remember that for years I intermittently responded to the call of Redcar in Yorkshire, and the latest summons in Durham County, and I anticipate a similar response to the needs and claims of the West and North. The circumstances are against it, but, somehow, Jarrow is the healthy ring of other days. May I suggest, as the Society has a warm side to this Society, that a few of those now standing aside, might roll up their sleeves and take an action that would delight more than one past member now looking on from the other side.

North Shields is not altogether in the limelight just now, but much useful work continues to be done, and their half-century old history and roll of splendid pioneers inspire to still greater things. I had a few words with Mr. McKellar the other week, and noticed that he had changed much since first I met him five and twenty years ago. But then, he has done much service for the Society in the interval, and says he is fit for much more yet. I look back to him and his worthy help-meet. Many have followed the "light" through their ministrations.

That Sunderland veteran, Mr. Rutherford, has been "bringing his youth" of late, for hardly a week passes but the Society benefits from his presence. Not so long ago I was privileged to shake his hand and look into his fine eyes of fire and daring even at the age of nearly seventy.

Lyceum work is being speeded up a little on the Tyne. Alfred Kitson spent five busy days in the early part of the year at South Shields (Fowler Street) and one at Walsend. I heard him three times, and regretted being unable to attend the whole of his meetings. The Tyneside Lyceum Council has been making interesting prospective arrangements which will be welcomed once they become a reality. Individual Lyceums are gradually recovering from the depleting effects of the war, and all gain of nearly three hundred scholars and leaders as the result.

I admit that, compared with some here, I am but a novice in Spiritualism, yet few can recall the days when a Spiritualist Journal was printed at Gateshead. Yesterday, I perused a copy of such a publication. It is called the "Herald of Progress," printed by Thomas Wainwright, Bottle Bank, and is dated February 18th, 1870. It now belongs to Mr. Wm. Macfarlane, late secretary of the Gateshead Society, who received it, I believe, from Mr. Wainwright, who recently returned to Canada. There is a signed letter criticising our good friend Mr. Harry Wainwright, while various Societies record names familiar to members. Mr. John G. Grey had been speaking at Walsend, with Mr. Thos. Campbell as his chairman. T. Pigford at Fatfield and Portobello (Sunderland) on February 11th and 18th respectively, while Mr. Hall, I presume, of Mr. Wm. Hall of the present Lyceum (at Tyne Street, North Shields). Such documents should be treasured by every Society. For instance, how interesting it will be to read fifty years hence Two WORLDS of to-day.

The Harvester has been amongst us again, an expected visitor in some cases, but a surprise one in others. Early in the year Mrs. Taylor, widow of Mr. Taylor, for long President of Gateshead Society, passed away, and about the same time Sunderland lost two old friends in the persons of Mr. Gee and Mr. Hall. Another well-known Gateshead member, Mrs. Middlemiss, full of hopes of years of life, was found dead in bed, while Mrs. Westgarth, wife of Mr. Bert Westgarth, of Heaton (Newcastle), passed away, after a prolonged illness, on March 7th. I learned, with deep regret, that some time ago two very old friends, Mr. and Mrs. Wainwright, had also joined the growing army.

However, despite these "thinnings," our Movement, like the Pennines and Cheviots, continues its forward march, a fact better understood when one compares the N.C.U. speakers' plan with that of fifty years ago.

The highest and richest inheritance is a truthful mind—
and full of truth.—DAVIS.

Love is the life, the central attraction of power, un-
derlying the organs of knowledge.—DAVIS.

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 OUR GOAL LIES.

SIR,—Being only recently repatriated from Russia, I have become out of touch with our Movement, and have wondered if some of our readers have had similar experiences to mine. Long years ago I lost consciousness of my body, and this is a most natural condition with me. Then I had but a glimpse of the unity of life, but the memory of the experience has remained, and I seem to know where the direction and our goal lie.

It seems to me that a Truth, to be understood, has to be realised, and then all arguments cease. Mere intellectual persuasion does not give us the key, and the highest Truths, once understood, become the simplest. Manifestation of life is not life itself, and all progress eventually comes to an end. The immortal spirit must have manifested itself somewhere before this body was born. In the panorama of life I find myself a mere onlooker, a witness, silent and serene, and the truth begins to dawn upon me that a time will come when sin is seen no more, and Divinity becomes apparent in all beings. Sweetest harmony all around us, man has become more than a man, realising the divinity within, at one with all. This, to me, seems our goal, and the dewdrop has slid into the silver sea.

CHRISTIAN LEIK.

Spirit Photography : A Wonderful Lecture.

BRIGHTON Spiritualist Church had an exceptional meeting on the evening of Sunday, June 20th, when Prof. James Coates, Ph.D., F.A.S., gave his lantern lecture on "Spirit Photography." The attendance at the Athenæum Hall was a record one in spite of the rainy weather being the worst for two years.

Dr. Coates replied to the cry of "fraud" by showing how, during the fifty-nine years this subject has been before the world, all men of science and all photographers who had investigated it had accepted the fact that these psychic pictures were genuinely obtained. He quoted the late Mr. J. Traill Taylor's report in the "London Photographic Journal," and the recent report of the Society for Studying Supernormal Pictures.

Over sixty remarkable slides were shown, representing from 1872 until to-day. The most notable cases illustrated were the Standfast case, the Haigh photographs (recently reported in the "London Magazine" for May), and several portraits and writings obtained in sealed packets of plates, and, as in the cases of the Walter Jones picture and the Masonic letter, not even seen, handled, or developed by the psychic. His last slide represented "Immortality," and bore the words "They are not dead!" and Dr. Coates dramatically declared "This is the meaning of it all!"

The lecture touched and genuinely interested a very large number of fresh people. At the close, Dr. Coates was accorded continuous applause and wishes were expressed for a repetition of the lecture.

An impromptu, but good, second collection as the audience left was an eloquent form of appreciation of the lecture.

IMPORTANT NOTICE.

WE regret to have published in our last issue a report of the passing of Mrs. Jos. Briggs, of Southport, late of Huddersfield, which news was given us in good faith. We are pleased to be able to announce that the statement is untrue. We offer to Mr. and Mrs. Briggs and their many friends our sincere apologies for the pain and inconvenience caused by our report, and trust that they may long be spared to labour together for the truths for which we stand.

PLYMOUTH : STONEHOUSE

ists assisted at the service, and Maunder again gave some wonderful correct descriptions and messages. Flowers handed in.

At the Stonehouse Baptist Church, Kent Unity, Oddfellows' Hall, Devon, on Sunday June 26th, the annual flower service was held, the church was beautifully decorated with plants and flowers, which sold after the service in aid of the building fund. The President, Joachim Dennis, discoursed on resurrection of the Christ Spirit, signs and symbols of nature's resurrection. At the close Mr. H. Pearce presented Mrs. Dennis with a handsome bouquet. A cornet solo, "The Holy City," rendered by Mr. Humphries. The choir sang "Children's Voices" sweetly. Anthems were sung by the choir, assisted by a string band. The solo was given by Mr. S. Pearce, of Teignmouth. Mr. J. Pearce presided at the organ. The choir occupied by Mr. Prout. The hall was crowded.

LIVERPOOL.

RADCLIFFE.

On Saturday, June 19th was a farewell gathering which took the form of an open circle and song, singing to bid farewell to our past Mrs. Briggs, who is leaving to take her residence at Port Talbot, Wales. We made a presentation to her of an umbrella and a Penarth flask. Mr. Charnley, who presided, spoke of the work that Mrs. Briggs had done for Radcliffe, she being one of the stalwarts who have done fine service. Mr. Hepworth, who acted as secretary, then made the presentation, and thanked her for the work she has done as a pen worker. Mrs. Lynch and Mrs. Jones supported the remarks made. Our next will be South Wales' gain.

ROTHERHAM.

MR. LEWIS FIRTH, of the
occupied the platform on Sunday
20th. In the morning he gave
address, after which questions
invited, and answered splendidly
being the first memorial service
one of our Lyceum workers, who
passed to the higher life, the
service was rendered as a tribute
the departed one. The attitude
at the loss of one of our dear
shown to be logically wrong.
grieve, since birth and death are
natural? The origin of black
occasions was explained.

SCUNTHORPE

ON Sunday, June 20th, the Brixton Society celebrated the month of flowers by having special services at the Lyceum and in the evening. The Hall was tastefully decorated by means of lovely blooms, and many members of the audience carried bunches of their favourite flowers. The Lyceum conductor, Mrs. Staten, ably officiated at an open session in the afternoon, and Mrs. Maunder, after an interesting address to the little ones, gave some remarkable readings from the blossoms collected. In the evening, the Lyceum

MRS. BEGG, late of Batley, called week-end services here recently. Afternoon meetings were a great success. The clairvoyance was In her talk on "Spiritualism" showed the various ideas about Spiritualism held by the outside world, then referred to the Spiritualists knows and proves a continuity of proving that the doors of knowledge are ever open to whosoever will enter the gate. If you have a religion that makes you happy hold fast, and live the higher life. Spirit friends are to you, and if you have not as yet seen them, you have not reached those higher heights of love. In conclusion a hearty welcome was given all to attend the Delegation Meeting the week-end with the Sheffield Field consisting of 12 members plucked ready for the truth.

BRIDGEND, GLAMORGAN.

On Sunday, June 27th, the Bridgend Spiritualist Church held its first anniversary, when the services were conducted by Mr. Geo. Harris, of Cardiff. In the afternoon service Mr. Harris gave a very fine trance address on "Spiritual Progress," and in the evening an uplifting and inspiring address on "Spiritualism: what it is and is its control winning great appreciation from all who understood, and a eulogy from the chairman at the close. Miss K. Ward was the soloist at each service, and Mrs. Elsie the soloist. Both ladies were much enjoyed by all. The service from Mr. Harris' address all concerned courage to carry on work here. After each service Mr. Harris gave several clairvoyant descriptions, all being recognised.

TREDEGAR.

On Sunday, June 13th, we had a service from Mrs. A. Boddington, of London, who commenced a month's tour of the Societies comprising the S.W. She gave an address in the morning, "What a man sows, so shall he reap," also giving clairvoyance, descriptions being well recognised. In the evening she gave an address on "Spiritualism: the need for living and being closer to the Divine and the spiritual planes." She again gave clairvoyance to an attentive audience. We wish every success on her tour in South Wales.

WARWICK.

A special propaganda meeting was held in the Oddfellows' Hall, on June 13th, when Master Arthur Clayton, the boy medium, favoured us with a visit. Our hall was packed to the doors, many friends having to remain outside on the steps. The chair was taken by Mr. John G. Wood, who outlined the objects of Spiritualism. Master Arthur Clayton then demonstrated the reality of spirit-life, giving names, details and messages. Many were testified to the recognition of

WALLSEND-ON-TYNE.

These were happy hours tinged with regrettings at Wallsend Society Thursday evening, June 17th. The secretary, Mr. Wm. Macfarlane, is returning for British Columbia on June 18th, along with his wife, little son, and brother-in-law. The members, appreciating his untiring services, had collected the "testimonial" in a tangible way expressing satisfaction. A tea and social was organised, each member contributing to the table's load, the result being quite up to anticipation. At 8-30 the president handed to Mr. Macfarlane a beautiful silver-mounted stick, inscribed "To Mr. Macfarlane, with the best of wishes of the Wallsend Society of Spiritualists, 1920," and to Mrs. Macfarlane of the new style wallet purses. In handing the articles over, the president referred to the work of Mr. Macfarlane, who was also assistant conductor in the Lyceum, tendered to him thanks and regret of the members. He mentioned the fact that he was missing from a close personal friend. Several friends had a few words to say, in which Mr. Macfarlane replied on behalf of himself and wife, intimating that they would long remember that pleasant evening, and all the useful work done in the Society. Songs, recitations, etc., filled up the time till

a late hour, when "For he's a jolly good fellow" and "Auld Lang Syne" were sung.

DARLASTON.

ON Thursday evening, June 24th, we had a visit from Mr. Rex Sowden, who delivered a very powerful and instructive address. His clairvoyance was very good, and amongst others, she described Mrs. Caroline Groom, the mother of Spiritualism in Birmingham. We had a very spiritual time, and hope he will soon pay us another visit.

NORTHAMPTON.

ON Sunday, June 27th, we were fortunate enough to have with us Mr. Membury, President of the M.D.U. In the afternoon he took for his subject "Thought force," and his splendid handling of it opened up new channels of thought to many. At the evening service he gave a spirited and fine reply to the recent remarks of the Rev. Father Vaughan on Spiritualism. Clairvoyance was given at both meetings, and that also was excellent. We are looking forward to another visit from Mr. Membury.

DUNFERMLINE.

THE above Society held a flower service on Sunday, June 27th, when Mr. McLeod, a local worker, took both services. In the morning he gave an address on "Nature," and in the evening he gave another address on "Reconstruction." Both addresses were listened to by large and appreciative audiences. At the close of the evening service the President called for volunteers to take the flowers, fruit and eggs to the sick at West Fife Hospital, Fever Hospital and Poorhouse, and at the same time thanked all those who sent so many flowers and good things along to make the day such a success. Mr. Burgoyne presided at both meetings.

DEVON.

DURING the past week Exeter Spiritualists have reluctantly bade farewell to Mrs. Jennie Walker. On Wednesday afternoon, June 23rd, a crowded audience took part in a floral service, which, by the way, is a special feature of Mrs. Jennie Walker's missions, and proved exceedingly helpful and enjoyable to those present. Thursday afternoon and evening, June 24th, also witnessed large audiences. On the Friday evening a propaganda meeting was held in the Town Hall, Bradninch. Mrs. Walker and a party of Spiritualists going by motor to the hall. The meeting proved successful in every way, and the speaker produced a marked effect on her audience. The Exeter Society have recently held several propaganda meetings in the outlying districts of Devonshire with gratifying results which stimulate the Society to make further efforts in this direction.

NEW SECRETARIES.

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

LEEDS, Easy-rd.—Mr. WINTERBURN, 14, Pretoria Avenue, Easy-road, Leeds.

Where Are Our Heroic Dead? By Sir William Earnshaw Cooper, C.I.E. The Church's opportunity. Eminent fitted to circulate among Christian inquirers. 2d. post free.

Births, Marriages and Transitions.

Ordinary intimations when printed under the above heading, will be inserted as follows: Six lines, 11- Above six lines, 3d. per line. Payment must be sent with the intimation. Poetry not accepted.

TRANSITION.

AFTER a prolonged and painful illness, Mrs. L. Kenworthy, of the Avenue, Hadfield, passed to the higher life in the presence of her loved ones, on June 22. Our arisen sister has been a most devoted worker to the local Society for a great many years, holding the office of treasurer up to the time of her serious illness. Many speakers who have come in touch with her will, we know, send back to Hadfield a kindly thought to those who miss her most. The interment took place on June 26th, at the Tintwistle Church, when a fair number of local workers paid the last tribute to a good worker and a faithful friend.

IN MEMORIAM.

YOUNG.—In loving memory of my dear daughter, Mary Victoria Young, age 18, who passed to the higher life on June 24th, 1919. Also of my dear son, David Young, age 23 years, who was killed in France on September 2nd, 1918. Ever in our memories.—MOTHER and BROTHERS JACK and WILL also Sister JENNIE.

MEETINGS HELD ON SUNDAY, JUNE 27, 1920.

BARROW-IN-FURNESS.—Mrs. Shear-smith, of Manchester, demonstrated. Nice meeting.

BARRY, Atlantic Hall.—Visit from Mr. and Mrs. Hayward, of Penarth. Mr. Hayward gave an address on "The responsibilities of Spiritualists." Mrs. Hayward followed with a number of clairvoyant descriptions, which were well recognised. Mr. Corp presided.

BEDWORTH, Market Place.—Mr. G. Passant gave addresses on "He that loveth not, knoweth not God, for God is love," and "Death, the gateway to life." Mr. Rowe presided over a good audience.

BIRKENHEAD, Hamilton.—Mrs. E. Morris spoke on "Death and its awakening," which was greatly appreciated by a large audience.

BRIGHTON, Athenæum Hall.—Mrs. Alice Jamrach gave addresses on "The consolation of Spiritualism" and "Fear of death and the hereafter," showing the good news to the bereaved and the timorous.

BRISTOL, Clifton.—Addresses and clairvoyance by Miss Mary Mills, B.T.Sc. Large audience.

Universal: Mrs. Lynch, of Treforest, gave instructive addresses and good clairvoyance to appreciative audiences. Mr. A. C. Lewis occupied the chair.

Dighton Hall: Mr. J. M. Eddy conducted both services. Miss Yates presided and gave clairvoyance. Good attendance.

United, Providence Hall: Mr. Rudman gave address and clairvoyance which were well received by good audiences. Our orchestra led the singing.

BURTON-ON-TRENT.—Address very ably given on "Spiritualism," also good descriptions given with very good results.

EARLESTOWN.—Meetings conducted by Miss Birkett, of Ashton-u-Lyne. Mr. Davies occupied the chair.

EASINGTON.—Address and clairvoyance by Mr. Ceely, of Gateshead. Mr. Jones presided.

EASTBOURNE.—Mr. T. W. Ella gave an address and answered questions, which was very instructive. Appreciative congregation.

HIRST.—Mrs. Fawcett and Mr. S. Shears very ably conducted our meet-

ing in the absence of our planned speaker.

KIRKCALDY. — Mr. Stoddart gave addresses and Mr. Hendry gave clairvoyance. Good attendance. Mr. Seath presided.

LONDON — Battersea: Morning. Mr. Earnest Meads gave address and the Rev. Susanna Harris gave clairvoyance to a good meeting in our new hall. In the evening Mrs. Podmore gave addresses and clairvoyance.

Brixton: Mr. Brownjohn gave an address on "The progress of Spiritualism" and Mrs. Brownjohn followed with many descriptions which were all recognised.

Camberwell: In the morning we had a good time with Mr. W. A. Codd. In the evening, Mr. A. Vout Peters.

Clapham: The Rev. Susanna Harris gave an address on "Why I am a Spiritualist," also giving spirit messages which were greatly appreciated.

Croydon: Address by Mr. P. Scholey also messages.—Pros.: Sunday next, at 11, Mr. Ella. At 6-30, Mr. Ella.

E.L.S.A.: Mr. Gwinn gave an address and answered questions.

Hackney: Miss E. Conroy gave an address, and Mrs. F. Sutton gave clairvoyant descriptions.

Hounslow: An address by Mr. Miles on "Are Spiritualists mad?" Mr. Sutton gave clear and convincing clairvoyance.

Manor Park: In the morning Mr. A. Mead conducted the healing service. In the afternoon, Lyceum. In the evening Mr. H. J. Osborn gave an address on "Benevolence."

Spiritual Mission: In the morning Mr. P. E. Beard spoke on "Incompleteness" In the evening Mr. E. Hunt spoke on "Symphony of life."

S.L.S.M.: In the morning Mr. C. J. Williams conducted the circle. In the evening Messrs. S. Clarkson and G. Cox and Mrs. Bell gave short addresses. Mr. C. J. Williams gave clairvoyance.

Tottenham: "The power of love" was the subject of Mr. E. Mead's highly interesting address. His way of treating the theme was a new one, and aroused great discussion among outsiders after the close of the meeting.

LOUGHBORO'. — Mrs. Wright, of Leicester, gave addresses on "Why are we Spiritualists?" and "Whisperings of angels." She also gave tests. Good time.

NORTHANTS, Rushden. — Rev. B. Mytton, of Chicago, gave addresses and clairvoyance. All recognised. Hall packed. Mrs. Atkinson presided.

PAIGNTON. — Addresses by Mr. Woodland, of Cardiff. Mr. H. P. Rabish presided.

PARKGATE. — Miss Fitzpatrick gave addresses and clairvoyance. In the evening she spoke on "Spiritualism and religion," which made a deep impression on a good audience. Mr. T. Featherstone presided.

PETERBOROUGH. — Addresses and clairvoyance by Mr. Harvey Metcalfe, of Kettering. Good audiences.

PLYMOUTH, Morley-st. — Mr. J. Looime gave an address on "Is Spiritualism a religion?" Miss Sampson sang a solo. Mrs. Trueman gave clairvoyant descriptions.

Stonehouse: Meetings conducted by Mr. Arnold. Address by Mr. Wilkins on "Spiritual gifts." Solo by Miss H. Endicot. Musical trio: Messrs. Delafield, Andrews and Lewis. Mrs. J. Dennis dedicated an infant under the control in trance by "Helene," one of her spirit guides, and also gave clairvoyance.

PORTSMOUTH, Temple. — The first visit of Mr. Rex Sowden attracted a good audience who were thrilled by his control's addresses and startling clairvoyance. Christian names and surnames were given with wonderful accuracy, and in some cases these were supplemented by addresses and other intimate details.

SHEFFIELD, Centre. — Mr. W. R. Sutton gave an address on "Spirit of life," also giving clairvoyance. All names were recognised.

SWADLINCOTE. — Services conducted by Mrs. Butcher, of Kettering. In the evening she spoke on "Flowers," and also gave clairvoyance which was recognised. Mr. S. Sharpe presided.

TREDEGAR. — In the morning Mr. M. Thomas gave an address on "Gems of beauty in God's love." Clairvoyance by Mr. M. Thomas. In the evening Mrs. Rawle gave an address on "Advent of a new world."

YORK, St. Saviourgate. — Address by Mr. Marlow, whose evening subject was "The ascension of a soul." Clairvoyant descriptions and messages were also given.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 4TH, at 6-30 and 8-15,
MR. GILLING. LYCEUM at 2-30.
MONDAY, at 8-15, Members' Developing
Class, conducted by Mrs. EASTWOOD
TUESDAY, at 8, Public Developing
Circle, conducted by Mrs. FORREST.
THURSDAY, JULY 8TH, at 3 and 8-15,
MISS V. WHALLEY.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANS GATE.

JULY 4.—Circle for Members Only.
„ 11.—MR. F. CHANDLEY and
MRS. CORNES.
„ 18.—Circle for Members only.
„ 25.—MR. W. ROOKE.

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

Openshaw Spiritualist Society,
LOCAL BOARD BUILDINGS.

SUNDAY, JULY 4TH, at 2-30, LYCEUM.
At 6-30 and 8, Mrs. KNOTT.
TUESDAY, JULY 6TH, at 3 and 8,
MRS. ROBERTS.
THURSDAY, JULY 8TH, at 8,
MRS. NOBBS.

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

SUNDAY, JULY 4TH, at 6-45 and 8-15,
MRS. RENSHAW.
TUESDAY, JULY 6TH, at 8-15,
MISS WALLWORK.
THURSDAY, JULY 8TH, at 8-15,
MRS. EVANS.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, JULY 3RD, at 7-30,
OPEN CIRCLE.
SUNDAY, JULY 4TH, at 3 and 6-30,
MR. TONGE
MONDAY, JULY 5TH, at 3 and 7-45,
MISS BIRKETT.
WEDNESDAY, JULY 7TH, at 7-45,
OPEN CIRCLE.

W.I.S. Progressive Thought Centre,
114, SOUTH ST (ROOM 2), EASTBOURNE.

SUNDAY, JULY 4TH, at 11-15 and 6-30,
MRS. S. L. HEATH.
For a ten days' mission.
JULY 5TH, 6TH, and 9TH, INTERVIEWS.
WEDNESDAY, JULY 7TH, Public Circle
THURSDAY, JULY 8TH, Members' Circle.
SATURDAY, JULY 10TH, at 7-30, MRS.
HEATH.
SUNDAY, JULY 11TH, MRS. PERCY
MILLS and MRS. HEATH.

Society Advertisements.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JULY 4TH, at 2-30 and 8-15,
LYCEUM OPEN SESSION.
WEDNESDAY, JULY 7TH, at 3, L.
Meeting, MRS. ANDERSON.
THURSDAY, JULY 8TH, at 8,
SUNDAY, JULY 11TH, Mr.
WIGHTMAN.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, JULY 4TH, at 3, 6, and 8-15,
LYCEUM OPEN SESSION.
WEDNESDAY, JULY 7TH, at 3 and 8-15,
MRS. FARRELL.
THURSDAY, JULY 8TH, at 8,
MEMBERS' CIRCLE.

Bristol Spiritualist Temple,
16, BERKELEY SQUARE, CLIFTON.

SUNDAY, JULY 4TH, at 6-30,
MISS MARY MILLS
will continue a series of addresses
"The Occult Interpretation of
Bible."
The title of the address will
"The Fall of Man."
Clairvoyance. All are welcome.

Huddersfield Spiritualist Church,
RAMSDEN STREET.

WEDNESDAY, JUNE 30TH, at 8-15,
JOINT MEETING of SPEAKERS
and STUDY GROUP.

Short Paper by W. G. GUSH, M.A.
"Evil, Its Necessity and Misuse."
Questions and Discussions.

Everybody Welcome. Colours

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

SUNDAY, JULY 4TH, at 11-15 and 8-15,
MR. A. J. HOWARD HULL.
LYCEUM at 3.
WEDNESDAY, JULY 7TH, at 8-15,
MR. A. J. HOWARD HULL.

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

SERVICES:

Sundays at 11-30 and 7. Lyceum
Mondays and Thursdays at 7-15
Tuesdays at 3.
Healing meeting, First Wednesday
every month at 3.

GREAT ANNIVERSARY, SUNDAY
FRIDAY.

For Meetings, See Special Advertisements.

BRITISH MEDIUMS' UNION.

RE the Advertisement of the
OF LONDON MEDIUMS in THE
WORLDS of May 21st, negotiated
having been broken off between
two parties, we have to state that
U.L.M. is NOT an affiliated branch
of the B.M.U.—W. E. BENTLEY, Secy.

On the Threshold of the Unseen.
examination of the Phenomena of
Spiritualism and of the evidence of
survival after death. By Sir Wm
Barrett, F.R.S. Cloth. 3s. 6d.
8s. post free.