



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. 1734—Vol. XXXIV.

FRIDAY, FEBRUARY 4, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,
old SUNDAY EVENING MEETINGS at 6-30 p.m. at
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SUNDAY, FEBRUARY 6TH, MR. ERNEST MEADS.
SUNDAY, FEBRUARY 13TH, MR. ERNEST HUNT.
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SUNDAY, FEB. 6TH, at 11, DR. W. J. VANSTONE.
At 6-30, MR. P. E. BEARD.
WEDNESDAY, FEB. 9TH, at 7-30, MRS. E. A. CANNOCK.

WIMBLEDON SPIRITUALIST MISSION.

SUNDAY, FEBRUARY 6TH,
WIMBLEDON SPIRITUALIST MISSION, at QUEEN'S CINEMA,
WORPLE ROAD (Two minutes from Station).
At 6-30, Miss V. BURTON.
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SUNDAY, FEBRUARY 6TH, at 11, MRS. M. ROBERTSON
WEDNESDAY, FEBRUARY 9TH, 3 to 5, Healing Meeting,
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SUNDAY, FEB. 6TH, at 11, MR. T. W. ELLA.
At 7, MR. R. BODDINGTON.
WEDNESDAY, FEBRUARY 9TH, MRS. GRADDON KENT.
SATURDAY, FEB. 12TH, JAPANESE FAIRY PLAY by
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At 7, MRS. L. HARVEY, Address and Clairvoyance
THURSDAY, FEB. 10TH, at 8-15, MRS. E. NEVILLE,
Address and Clairvoyance.
SUNDAY, FEB. 13TH, at 7, MR. T. W. ELLA,
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,734—Vol. XXXIV.

FRIDAY, FEBRUARY 4, 1921

PRICE TWOPENCE

Original Poetry.

A Desert.

WEARY and sad,
Dear Lord, Thou knowest
That oft the way is drear; yet since I know
That Thou art near,
My heart is glad.

This desert wild
Is my love chamber;
Yet full of hope and love I'll lay me down,
Since Thou above
Dost guard Thy child.

In dreams asleep
I see a ladder,
Where spirits come and go and smile, of whom
Are some I know—
For love I weep.

Weary and sad,
Dear God, my Father,
I thank Thee for sweet rest; and for my friends,
'Mid angels blest,
My soul is glad.

—ALBERT MUSPRATT.

Soul Science.

A. L. Wareham.

II.—VIEWS OF SOME PHILOSOPHERS.

LANGUAGE is a great aid to the conveying and developing of thought, and without it it is hard to see how man could have attained his great supremacy in the realm of nature. Nevertheless, words, words, words often confuse and mislead. Many of the greatest fallacies arise from the misuse of words. Ambiguity is a danger that probably no one succeeds in consistently avoiding, and, therefore, our effort to guard against it should be increased. The more subtle the thought, the greater is the danger, and as philosophy demands the greatest subtlety, so is it easy to be lost in its mazes. Still, if we attempt nothing we are likely to achieve nothing, and in the search for truth we have to take some risks. If we succeed in arriving at conclusions, it is well still to keep an open mind, and indeed, to be constantly on the look out for new light that may either show us error, or on the other hand strengthen our convictions.

In opposition to materialists who say that matter is the basis of all things, there are many philosophers who believe that mind is everything; that whatever exists, or at least whatever can be known to exist, must in some sense be mental. This doctrine has several forms. To the average common-sense person such a doctrine is very likely to appear as absurd and almost insane; for we have been in the habit of considering tables, chairs, trees, houses, etc., as material objects, quite different from minds and thoughts. Many think of matter as having existed long before there were any minds; and it is startling to be told that it is merely a product of mental activity. Idealism, however, as it is sometimes called, is worthy of investigation, and, even if not accepted, will prove itself no absurdity. Bishop Berkeley, in the first part of the eighteenth century, was the first who brought prominently forward the reasons for

regarding the objects of our senses as not existing independently of us. The common idea of "matter" is something which is opposed to "mind", something occupying space, and incapable of any sort of thought or consciousness. It is chiefly in this sense that Berkeley denies matter. He does not deny that our sense experiences are really the signs of something independent to us, but he does deny that this something is non-mental, neither mind nor ideas. He admits that there is something which continues to exist when we cease to perceive it; this he regards as an "idea" in the "mind of God." Such an idea has the required permanence and independence of ourselves, without being unknowable, as matter would otherwise be, in the sense that we can only infer it, and can never be directly aware of it.

Common sense leaves us in the dark, as to the true intrinsic nature of what we consider physical objects. We experience sensations and make our inferences, some of which can easily be proved to be faulty, and none of which we can be certain of being absolutely true; but which still suffice to carry us through life. If we take any object that is supposed to be known by the senses, what the senses tell us directly is not the truth about the object, but only the truth about certain sense data, which so far as we can see depends upon the relations between us and the object. Our knowledge is merely of appearance, which we believe to be a sign of some reality behind. Berkeley claimed that our sense data cannot exist independently of us, but must be at least partly "in" the mind. So far he seems to be correct.

He went on to argue that sense data were the only things of whose existence our perceptions could assure us, and that they were in the mind, and therefore mental. He drew the conclusion that nothing can be known unless it is in some mind. But we cannot admit that the sense data are more than partly subjective; they appear rather to be links between the mind and external objects; consequently Berkeley's conclusion is not proved. Berkeley gives the name "idea" to what is directly known, as for example, sense-data.

Thus, a particular colour which we see is an idea, so is a voice which we hear, and so on. In addition, things which we remember or imagine are also "ideas." He then proceeds to consider objects, such as a tree. He shows that all we directly know when we perceive the tree consists of ideas in his sense of the word; and he says there is not the slightest ground for supposing that there is anything real about the tree, except what is perceived. Its being, he says, consists in being perceived. He admits that the tree must continue to exist, even when we shut our eyes, or when no human being is near it. This continued existence, he says, is due to the fact that God continues to perceive it; the "real tree," which corresponds to what we call the physical object, consists of "ideas" in the "mind of God," ideas more or less like those we have when we see the tree, but differing in the fact that they are permanent in "God's mind," so long as the tree continues to exist. All our perceptions, according to him, consist in a partial participation in God's perceptions; and it is because of this that different people see more or less of the same tree. Thus, apart from minds and their ideas, there is nothing in the world, nor is it possible that anything else should ever be known, since whatever is known is an idea.

We recognise ideas to be mental, but when Berkeley says that a tree consists entirely of ideas, and is, therefore, mental, we think he is claiming more than he knows.

He also claims to have a knowledge of the "mind of God"; but according to other philosophers the only thing

we can know is of our existence. I feel and think, therefore I am. Some dispute even this, arguing that we cannot be certain of our personality, and that possibly we are not quite the same person one minute as we were the previous minutes. Absolute knowledge, then, is necessarily very limited; and our minds are occupied almost entirely with beliefs. Some beliefs, no doubt, are nearer to the truth than others; and our aim is to acquire such beliefs (usually known as knowledge) as are most harmonious; since truth is one and harmonious, and is not conflicting.

In speaking of an "idea" in the mind, such as the colour of gold, we must distinguish between the thing perceived, and the perception of it; the perception is mental, but it is pure assumption to say that the thing perceived is. The words "colour" and "light" are used ambiguously, sometimes meaning the impression on the mind, at others certain vibrations of the ether which produce that mental impression, and yet again, as a property or quality of the object which is said to be of that colour, or to give that light.

It is most important always to distinguish between the mental act, and the object of perception. It is the becoming acquainted with things not in the mind, that develops the mind and stores it with ideas. Acquaintance with objects consists in a relation between the mind and the objects which are external to the mind. Although we think Berkeley and the other idealists have failed to prove their case, it seems to us something like a foreshadowing of conditions in the future state. Thoughts are said to be things; strong mental impressions in one mind sometimes produce similar impressions in another, or several other minds. We are told by seers, and some who have passed out of the physical body, that surroundings in the spirit world are conditional upon the state of person's minds. Clothing, buildings, country, etc., more or less conform to the ideas in the mind of the spirit or spirits. But before this is possible, the mind has to be formed, exercised and developed by experience in this life, where the external is continually impressing and educating the internal.

There are many other philosophers in addition to Berkeley who do not believe in "matter." They hold that objects depend for existence on the creation of some "mind"; it might be the "mind of God," the "universal mind," the "planetary mind," or some "personal mind." They think nothing can be real, except minds and their thoughts and feelings. Leibnitz considered what appears to be matter, to be actually a collection of rudimentary minds; and with this conception we may compare the teaching of present-day physicists, who hold that "electrons" are minute particles of "energy."

Most of these philosophers, though they may deny the existence of matter in the ordinary sense, agree that our mental apprehensions are a sign of something existing independently of us; something possibly quite different from our own ideas, and yet as causing them.

In connection with the questions "Does matter exist?" "What is substance?" we may well ask "What is mind?" Mind, consciousness, feeling, seems to be the one thing we can be certain of. "Mind" implies "change," "movement." Movement necessitates "something which moves." Hence it would appear that "mind" could not exist without both "substance to move" and "space in which to move."

But briefly, Berkeley believes things are "ideas in the mind of God"; Leibnitz believes they are "communities of souls"; modern science says they are "A vast collection of electric charges in violent motion."

Descartes was the great philosopher of doubt. He refused to believe anything that he could not be certain was true. In this way he gradually became convinced that the only thing he could be certain of was his own existence. He imagined that he might possibly be deceived in all things by an unknown power, and that everything he seemed to know might be unreal; of course, this might not be so, but still, he could not be certain one way or another. He could not, however, doubt his own existence, as his own experience proved that he must exist. Upon this certainty of his own existence he thought out a philosophy showing that subjective things are the most certain.

Some there are, however, as already said, who are in doubt of their personal identity, not being certain that they are the same person to-day that they were yesterday.

consequently they consider thoughts and feelings as having the most certainty.

If we do not believe in the existence of external objects, we do not believe in the existence of other peoples' bodies, still less of their minds, which are only knowable to us through their bodies. Consequently we are left to ourselves, and everything may be a mistake, a dream, an uncertainty. This would be an unpleasant predicament to be in, and fortunately there is no reason for believing it to be the case. Common sense unhesitatingly denies it, and is a far saner and safer guide than such an hypothesis. It must be admitted that we can never prove the existence of things external to ourselves but by assuming them in a common sense way, we get a basis for beliefs that may be modified from time to time as experience and thought demand. The experiences of dreams are probably suggested in the main by experiences in waking life. Our belief in the reality of the external world is natural and instinctive. All so-called knowledge is derived from our instinctive beliefs, and without them there would be none. Some of our beliefs may mistakenly be considered as instinctive, and philosophy should assist in pointing out such cases. The only reason for rejecting what is considered to be an instinctive belief would be that it does not agree with the general harmonious system of our instinctive beliefs.

(TO BE CONTINUED.)

Can Spirit Photography Be Duplicated by Tricks?

GREAT interest is being taken in the experiments tried before the Walsall Photographic Society by Mr. R. H. Atcherley, who claimed to produce by tricks photographs similar to those produced by mediums and under the same conditions.

The following record of the proceedings appears in the "Walsall Pioneer":—

"SPOOK" PICTURES.

REMARKABLE DEMONSTRATION OF TRICK PHOTOGRAPHY.
A REPLY TO SPIRITUALISTS.

A short time ago an illustrated lecture on "Spirit Photography" was given to the members of the Walsall Photographic Society by a Spiritualist, and this led to a very interesting sequel. One of the members of the Society—Mr. Atcherley—decided to study the matter, and subsequently he announced that he would produce images on sealed packets of plates, under much more stringent conditions than any Spiritualist photographer would consent to. This demonstration took place on Friday evening at the Temperance Hall, and was completely successful, inasmuch as twelve images—all faces of men, women and children—were produced on twelve plates without any exposure being made, in a manner that absolutely mystified the skilled photographers who were present. Mr. Atcherley stated that the whole thing was trickery from beginning to end—the secret of which had suggested itself to him while he was reading an account of a seance at which so-called spirit photographs were taken. He, however, declined to divulge the secret in public, on the grounds that possibly unscrupulous persons would make use of it to trade on the susceptibilities of certain people.

CONVINCING PRECAUTIONS.

Two separate packets of plates were used for the demonstration, and precautions were taken which, under ordinary circumstances would have convinced anyone that no tricks could possibly be perpetrated. The plates were purchased at random from amongst dozens of other packets—one packet from a Walsall shop and the other from a Birmingham shop—the purchasers, who were members of the Society, sealed the respective packets, and at the meeting gave a guarantee that the plates had not been out of their possession since the purchase. The necessary apparatus and chemicals for the development were provided by members of the Society, and the development and fixing carried out by them, while Mr. Atcherley himself was at the other end of the room, so that the possibility of trickery in that direction was entirely eliminated.

ASTONISHING RESULTS.

In the first case the packet of plates with the cover and seals all intact was immersed for about half a minute in a tank of water, Mr. Atcherley holding one end and a member of the audience the other end. Mr. Atcherley then left the table, the packet was broken open, and development proceeded with. To the astonishment of those present an image appeared in the centre of each plate. These proved to be six different faces, two or three in accurate focus, while the features of all were plainly visible. The second packet of plates was dealt with rather differently. Still bearing its twelve seals, it was put on the table—Mr. Atcherley never touching it—and a developing dish was inverted over it. Mr. Atcherley then placed both hands on the dish and kept them there for about thirty seconds. He again left the table, development was proceeded with, and again, to the accompaniment of exclamations of even greater astonishment, an image appeared on each plate. Again there were faces, all different, and all clearly discernible. It was stated that prints of all these "spook" pictures would be taken for inspection by the members of the Society.

SUCCESS GREATER THAN ANTICIPATED.

During the course of a discussion, Mr. Atcherley admitted that the trick had been more successful than even he himself had anticipated. He added that he was prepared to repeat the demonstration on plates provided by any member of the Society.

The demonstration was most mystifying, even professional photographers of many years' standing confessing that they were completely nonplussed. Certain it is that the demonstration proved beyond any doubt that "spook" pictures, such as Spiritualist photographers are obtaining, can be obtained by trickery—and very clever trickery, too.

As a result of this report, correspondence has appeared in the "Pioneer," and Mr. Fred Barlow, secretary of the "Society for the Study of Supernormal Pictures," requests Mr. Atcherley to demonstrate the proceedings before himself, a friend and the Secretary of the Walsall Photographic Society—the same conditions as above to be observed. Mr. Atcherley courteously declines, on the plea that to do so "at most it would only convince one more person of my ability to do what I have already twice successfully done before some thirty witnesses." The excuse seems thin. It is one thing to give such demonstration before a company of people who know nothing of psychic matters, but it is quite another thing to do so before those who are accustomed to the detection of tricks.

Mr. Barlow has since replied, pointing out that the so-called test conditions of Mr. Atcherley's experiments are a long way below those laid down at a series quoted by him.

In the last resort, Mr. Atcherley's cleverness in producing such results by trick methods would in no sense prove that "mediums" used the system he employs, but if on the other hand such results are capable of easy duplication, it would suggest that the invisible producers of genuine psychic results may, of necessity, have to tighten up their methods of production.

We could have wished that Mr. Atcherley's performance had been witnessed by someone familiar with the subject. Mr. Atcherley, however, falls short when it is suggested that he could produce a recognisable portrait of some relative of the sitter when no print of such relative is available.

There, for the present, we leave the matter.

An Acknowledgment.

WE have received the following acknowledgment from the National Association of Discharged Sailors and Soldiers:

4, NEWPORT HOUSE, GT. NEWPORT STREET,
LONDON, W.C.2., 24TH JAN., 1921.

SIR,—I beg to acknowledge with thanks your letter of the 20th instant, with cheque enclosed, value £1 11s. Please find an official receipt for same enclosed.

Will you kindly convey to your Cardiff and London friends the sincere thanks of the Association for their very kind gift and also assure them that this money will be spent to the utmost benefit of distressed ex-service men.—Yours sincerely,
DONALD M. KING, Gen. Secretary.

The Activities of the National Jewish Spiritualist Society.

THE work of this Society has been a very progressive one, and a great deal of good work has been carried out in the district. Within the past month many lectures have been given supported by the above Society, and I name amongst them the following:

On Monday, Dec. 13th, 1920, at the Old Boys' Club, Mile End, an address by the Rev. Drayton Thomas, followed by questions and discussion. On Monday, Jan. 3rd, 1921, at a Zionist Club, Mile End, an address by Mr. M. Barbanell, followed by questions and discussion. On Wednesday, Jan. 5th, at the Central Jewish Literary Society, Mile End, an address by Mr. M. Barbanell, followed by questions and discussion. On Thursday, Jan. 6th, at the Ghetto Social Circle, 33, Plythe-st., Bethnal Green, E.2., an address by Mr. Joseph McCabe, followed by questions and discussion. On Thursday, Jan. 13th, at the Ghetto Social Circle, an address by Mr. R. Boddington, followed by questions and discussion.

The Rev. Drayton Thomas gave a very impressive speech, and a Socialist platform speaker who at first made a bitter attack against Spiritualism was so touched by a statement made by the rev. lecturer that he apologised to the meeting and concluded his remarks in a vote of thanks by admitting that before he could ever dare to attack any subject he must first investigate it. It was suggested to the chairman that he should form a Psychical Branch to investigate this subject, and this has appealed to him.

Mr. M. Barbanell is a member of our Society, and a trance-control medium. He is a fine speaker, having developed his mediumship at the Society's circle a year ago. I had the privilege of lecturing a year ago to the Ghetto Social Club, and it was this gentleman, who is Secretary to the Club, who rose during the discussion and said: "Although I am open-minded, I feel that the lecturer is very sincere in his belief, and one can at least think there must be something in Spiritualism. It is our duty to investigate the subject before we can condemn it." A week later Mr. Barbanell attended the Society's circle and became a medium within a few weeks. During the past few months Mr. Barbanell's control has given us some very beautiful addresses.

Mr. Joseph McCabe, in his usual way, impresses his audience with his fine flow of words, but his mud-slinging against mediums was very noticeable. His address was similar to the Queen's Hall debate. Mr. McCabe was very evasive.

Asked to make a dogmatic statement that owing to the accumulative evidence in support of Spiritualism, would he not say that it is all fraud? This he refused. I succeeded in getting him to say that the number of University Professors who accepted the evidence of the phenomena of Spiritualism is 29, and he added to this that half were Spiritualists. Of course, we are quite aware he can divert the real issue of a question by his method of logic. When asked by one gentleman, "How do you account for clairvoyant descriptions which are verified?" he answered by telling us of a stage stunt. "You do not answer my question," intercepted the questioner, to which Mr. McCabe replied by referring to a book discovered in Boston (America) containing 60,000 names of eminent people compiled by a number of mediums.

Another gentleman asks, "Is it possible for a medium to memorise 60,000 names? Surely that is inconceivable."

"Oh," answers Mr. McCabe, "of course they do not memorise all." That concludes that question as far as the lecturer is concerned. A member of the audience referred to the evidence of Prof. Flammarion in support of Spiritualism. He answered that Flammarion is not a Spiritualist, and thereby turned the minds of the audience to the belief that Prof. Flammarion did not even accept the evidence of Spiritualism, as his answer would imply.

Therefore, when one debates with a man like Mr. McCabe he must be very cute and watch these trivial points which can be made a lot of. Mr. McCabe challenged Sir Arthur Conan Doyle to name a single Materialist. He says there are none. "Rationalists are accused by Spiritualists of only accepting matter. That is not so," he said.

but he failed to say what other thing he accepted.

He succeeded in winning a smile when he told the audience the story of "Katie King" and Sir Wm. Crookes. This spirit was stated to have materialised and actually sat on one occasion on Sir William's knees. "Of course," said Mr. McCabe, "you can guess Sir Wm. Crookes tried to test Katie's lips to see whether they were ordinary material lips." He certainly solved the problem of "Katie King" and Miss Florrie Cook. He said that Sir William Crookes stated that "Katie King" was six inches taller than the medium. This was due to the medium standing on her toes. At the end of the discussion an open-minded young gentleman said that he came there that night to seek knowledge and hear the truth of a subject dealt with, but the lecturer had spoken with such a prejudiced mind that he was not in the least impressed with the address given. This was the general opinion of the meeting.

Mr. R. Boddington, who spoke at the same club, gave a very impressive address, and dealt with so much that each of the questions put could have been answered in a lecture on its own. Although a very able speaker and one who knows his subject well, there is one fault I not alone noticed, but which was the opinion of the meeting, and that is when answering a question he spends too long a time in answering it. It is such a happening that can make a very good speaker unconvincing, in spite of the fact that he may have uttered many experiences to the meeting. Many questions had to remain unanswered owing to time.

Mrs. Jamrach demonstrated her clairvoyant powers at the Ghetto Social Club on Thursday, the 27th Jan., and Mr. Marryat, the conjurer, will be giving a lantern lecture against Spiritualism on Feb. 3rd.

Recently four members of our circle including myself have started to sit for psychographs. At the first sitting in darkness without a single light, and without the use of a camera, an actual psychograph was obtained. At the McCabe lecture, when Mr. McCabe spoke of spirit photos and said he knew six ways of procuring photos, he was challenged to accept or deny the genuineness of this psychograph. He was also invited to use the services of the four sitters for this purpose with his conditions and plates. Mr. McCabe negated this suggestion by waving his hand aside, and he evaded the challenge when summing up.

I wish to refer to a healing case. Last year my attention was called to a case where a young lady aged about 20 years was given up by doctors. Her complaints were loss of speech, loss of memory and paralysis. After being in that state for 13 weeks I immediately, on hearing this, called upon the parents and succeeded in getting them to allow me to bring into use the services of Mrs. L. Harvey. Whilst I attended the young lady every night for half an hour, Mrs. Harvey called four times in four weeks to help this lady. At the end of four weeks the young lady had completely recovered. I related this story the other night to an ex-doctor, I think now a Christian Scientist, and he said this young lady could have been cured in ten to fifteen years without Spiritualism. Nevertheless, the patient was cured in four weeks. I have no authority to publish the name of the lady.

I conclude, thanking you, sir, for adding to my knowledge the wisdom of your teaching.—HENRY SANDERS.

WE are sorry to report that the health of Mr. Peter Galloway, President of the Glasgow Association and Councillor of the S.N.U., gives rise to serious anxiety, and necessitates a sea voyage. We trust that this may result in his complete recovery.

WE have received from the London District Council of the S.N.U. the new rules adopted for its guidance, which conform to the S.N.U. standard, and appear well drafted. This is accompanied by a list of speakers and demonstrators, which should be very useful to secretaries. The Annual Balance Sheet is convincing and satisfactory, the balance in hand showing £50. Congratulations to the Council on its successful year's work. The Annual Social and Dance will be held on February 8th at Holborn Hall, W.C., and will no doubt attain its usual high standard.

First Public Spiritualist Meeting in the Isle of Wight.

"SPIRITUALISM: Its Facts and Teachings" was the subject of a lecture given by Mr. A. G. Newton (Southern Counties' Spiritual Union), of Southampton, in connection with the fellowship at the Unitarian Lecture Hall on Monday, January 24th. The Rev. W. R. Clark-Lewis presided, and said they welcomed any voice that had anything to say to them, because God worked the great wonders of the world through the spirit of men. The great teachers of the human race had been most successful who had been able to probe most deeply into the spirit realm of which they were units or parts.

Mr. Newton said he came as a messenger from the spirit people, as one of God's mediums—not in a Spiritualistic sense—to tell them something of the facts and phenomena of that wonderful thing Spiritualism, the things which spirit people did to demonstrate that they were alive, although they had gone through the change called death, and able to open up channels of communication with us. He gave instances of conversation with spirits through a medium in table manifestations, of clairvoyance, or the discerning of spirit forms, of hearing spirit people talk, of the direct voice, of spirit photography and materialisation, and asserted that such manifestations could be obtained in their own homes, given a patient, earnest desire, with a clean mind, a pure heart, and proper reverence, but he suggested that they should not be frequently rushing for "home circles," but have one just once a week, after due preparation, which was necessary for approaching spirit people.

When they learned through Spiritualism that life continued, that there was a continued persistence of conscious individuality, memory, love, knowledge, power, and understanding, they knew that love could be the subject behind all, and realised that God could be the Father, and that they were His children, and that meant the brotherhood of man.

A law of compensation and retribution operated in the spirit world, and many of the inequalities of life were readjusted. They could not hurt another without hurting themselves, as they were all part of one whole.

Replying to questions, the lecturer said that the sub-conscious mind and telepathy did not adequately explain the manifestations. The chairman said the world was God's downstairs and upstairs. No one need be in a hurry to go upstairs whilst he had anything to do downstairs. He was not interested in communication with the upper chamber whilst he was in the lower one. He asked what was the objective of the propaganda of Spiritualism in relationship to the other world.

Mr. Newton said the objective was to make men live their lives here so as to fit themselves for the life to come. He was one of many who had failed to find spiritual experience, except through Spiritualism, in which they found their ideal, which made life real, earnest and true. During the Great War something like 10,000,000 men in the prime of life had passed on to the spirit world, leaving millions and millions of broken hearts. "You can only offer them words," added the speaker, "but the spirit world offers them facts." The object was to bring comfort to and to save those on earth.

DON'T blow about the bubble you have already blown, but blow another bubble.—COUNTER CURRENTS.

THE Annual Balance Sheet of the Walsall Association duly audited and certified is to hand, and shows a successful year with a slight balance on the right side. Over £14 has been devoted to benevolent purposes.

A MEMORIAL meeting to the memory of the late James H. Hyslop, Ph.D., LL.D., was held on January 17th at the Church of All Souls, New York City. The speakers were Waldemar Kaempffert (Editor, "Scientific American"), Rev. Dr. Samuel McComb (Baltimore), Rev. Dr. Wm. Sullivan (New York), and Rev. Dr. Eliwood Worcester (Boston). Fine tributes were paid to the work of Dr. Hyslop, and there was a large attendance. The meeting was held under the auspices of the American S.P.R.

Alan's Angel.

W. George Wheeler, L.P.I.

ALAN PRESTON spent his early manhood in the ethical and spiritual education of poor children. He did much to feed them, clothe them, as well as illumine their souls. He thought of them by night and by day. His thoughts were prayers, his dreams were anticipated realities; he gave himself throughout the year on the altar of self-sacrifice, a love offering for the children his soul treasured.

Alan's soul was greater than his body; it nerved him on. He could not be idle even in his sleep. His spirit seemed likely to reduce his body to a shadow. He continued his work, not because he was physically fit, but because his spiritual will-power made it almost impossible to stop before the final collapse. A breakdown was approaching, and he knew it.

It happened one day when about to conduct a large gathering of little people, a call came to him to address a special audience elsewhere. He was about leaving the hall when a girl, a child, with a face lit up by the light of the inner soul, instinctively caught his hand and covered it with kisses. He smiled and fled to perform his other mission.

It was night. Alan knelt alone by the bedside. He had prayed and his prayer was ended. He was in a semi-trance. His spirit-life lived, his body was worn to a shadow. His mind wandered; his world was psychic. Kneeling there in the divine silence a soft hand touched him, slender loving arms encircled his neck; he felt a child's kiss upon his lofty brow. He opened his eyes, and perceived Marion West, the girl who had kissed his hand as he left the meeting.

"What is it, dear?" he inquired, "Are you an angel of the night, that you thus come to me?"

"I had a dream," she said, "In my dream a wonderful spirit came to me, it was my guardian angel. 'Rise,' he whispered to my soul, 'rise, and go to thy friend Alan Preston. He gives his life in living for thee and thine. Go to him now, touch him, caress him, give him my strength and blessing, else will he flee this earth this night. His soul will carry him away.'

"So," said the child, "I have come. Beloved teacher, healer of wounds, remover of dark shadows, friend of the lonely and the lost, I come to kiss you and to bless you. For you the angel of my soul will work a miracle for the children's sake. A new strength shall come to you, a new joy, as it were a new form. Thou can'st not thus flee away. Wait, thy work is not yet accomplished. Thou has many to heal, many to bless, many to make holy. Alan Preston, my teacher, my beloved friend, the Lord of Light strengthen thee and enlarge thee."

The child covered his hands and cheeks with kisses. He felt her soft tresses falling upon his face. Then her whispered words seemed to die away in the distance. A pleasing music was in his ears, a lovely light played before his eyes. He was just his simple self, kneeling alone in the silence. Then a new joy came to him, a new hope. He rose up and looked at his little clock. It was four o'clock in the morning. He undressed and slept till seven. Then he arose refreshed.

That day Alan accepted a rich friend's invite to become his secretary and travel for six months in the East. It was his only hope if he would continue his earthly work—the Will of the Unseen, revealed in his child vision.

He travelled in strange lands, storing his mind with new thoughts, new dreams, new hopes for all he loved. Then, when in India he came in contact with a great soul, a psychic mystic, full of power and health and personality. The great Master became his friend. He learned how to care for his body, how to use his powers to the best advantage, how to prevent his spirit destroying his earthly form. A wonderful realm opened before him, fresh evolutions, psychic unfoldings.

The soul of the Eastern mystic lifted Alan beyond himself, and revealed a hundred things strange and precious. Thus he was able eventually to return to the children of the poor, to the desolate and the outcast, to the depressed and demoralised, a new creature. Strong in

body, yet stronger in soul; a spirit living in human form, his eyes full of heaven's own light.

Alan Preston lived on for many years, and often in the midst of mighty labours and difficult tasks he felt around his neck the child's arms, the child's kisses upon his cheeks, the child's soft hair touching his face.

The Hanson G. Hey Testimonial.

SIR,—I have pleasure in submitting a further list of subscriptions:—

Brought forward, £835 6s 3d; Middlesborough Spiritualist Church, £2 6s 6d.; "No Name," Manchester, 10s.; Rev. C. Tweedale, 2s. 6d.; Mr. T. Tyrrell, 10s.; per B.S.L.U., £14 19s 6d.; Crewe Spiritualist Society, £4; Belfast Association of Spiritualists, 10s.; per Mrs. Jessy Greenwood (balance), 14s. 6d.; Mr. Jas. Denton, Barnsley, 2s. 6d.; Darlington Spiritualist Society, 10s.; Dundee Society of Spiritualists, Women's Guild, £1; per Southern Counties Union, £11 0s. 11d. Total, £871 12s. 8d.

The following donations per the Southern Counties Union are included in the above total: Brighton Spiritualist Mission, £23 6s. 11d.; Southampton Spiritualist Church, £9 2s. 6d.; Portsmouth Temple, £7 12s.; Mr. Rabbich, £5; Paignton Spiritualist Church, £1 6s.; Plymouth Spiritualist Church, £1; Bournemouth Spiritualist Church, £10; Merthyr Spiritualist Church, £2 2s.; Bristol, Providence Hall, 10s. 6d.; Bristol, Universal, £1 1s.; total, £61 0s. 11d.

THOS. H. WRIGHT, Hon. Treasurer,
10, Victoria Avenue, Sowerby Bridge.

Hopes to Study in Heaven.

"I HOPE that when I am dead I shall be able to take up all sorts of studies that I am not able to pursue now," said Dr Swayne, Bishop of Lincoln, preaching in Manchester Cathedral.

"I have often been rebuked for taking a too material view of heaven," the Bishop continued, "People ask me if I intend to take up the study of botany and ancient history."

"I don't admit of any hard-and-fast line, though, between the material and the spiritual, and I think that hereafter we shall find many useful things to do."

A great many Christians nowadays, observed Bishop Swayne, were not honestly attracted towards the idea of heaven. He thought it was because of the symbolism which had been used to typify it. In their religion to-day they must employ a symbolism more suited to modern requirements.

The Fall and Sin.

CANON BARNES, preaching in Westminster Abbey on "Evolution and Redemption," said that the religious use of the Fall story could not be found in the Old Testament. It arose comparatively shortly before the Christian era and was probably accepted in certain Rabbinical schools, whence St Paul, a Pharisee by training, took it. But Christ did not in any recorded utterance mention Adam and Eve. Neither did he ever suggest that human sin was the consequence of an act of disobedience in the Garden of Eden. Had he done so, it was unlikely that teaching congenial to popular belief in his time would not have been preserved.

Modern Christians could not acquiesce in any teaching which minimised the gravity of sin, but they might well emphasise Christ's tacit repudiation of the Genesis attempt to explain its origin.

CORRECTION.—In our report of the Annual meeting of the Hounslow Society, the balance in hand should have read £19 10s. instead of £5.

THE Annual Balance Sheet of the Church of the Spirit, London, S.E., shows a creditable year of work with an added balance on the right side of upwards of £40. Fully audited and found correct, it reflects credit on the arduous efforts of officers and members.

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FRIDAY, FEBRUARY 4, 1921.

How Shall We Find Salvation?

"No man need ever be poor who seeks for what he wants within himself."—SENECA.

THE East has consistently informed the West that we live in a world of delusion, that the physical sense perceptions are a veil which hides from us the verities of the true and abiding life, and cause us to attach undue importance to the things which are ephemeral. Truly speaking, we are living in an external and projected state of being in which the one valuable thing is continuously lost sight of.

The happiness of the average man is dependent not upon what he is, but upon what he HAS, and we see this exemplified in the fact that everyone is looking to someone else to ease his troubles or find for him those things which are requisite and necessary to his well-being. In the political world men are looking to the Government (a variable and divided body) to provide the physical comforts which are considered necessary and requisite to the maintenance of life, and the Government continues to imprison the nation by quite unnecessary restrictions in a vain, if honest, attempt to remedy the evils of the present day. The Government bungles as every Government has done, and as every future Government MUST do in the very nature of the case.

Similarly in the religious world, people who are dissatisfied with the religious sanctions and customs of to-day are looking to the churches for some panacea which will satisfy the honest and insistent requirements of their spiritual natures. And the churches are failing as they ever did and ever will fail to supply the mass of men with the satisfaction they seek. The measure of failure is evidenced by the fact that a majority of the adult inhabitants of this nation never enter a place of worship. The wise amongst religious leaders have recognised the truth even when they have not understood it, since they have no realised that appeal must be made to the deeper man—the self within the man—and they have set up "halfway houses" which should be steps leading to up God, "mediators," sons and mothers of God, through whose virtues appeal could be made to the filial instincts within man. Yet, the full effect of these have in turn been obscured by the forms, ceremonies and spectacular festivals which have called and appealed to the physical sense perceptions.

The present unrestful state of the world is due largely to the fact that men are chasing the vain shadows of reality as represented by those things which have a material and physical basis. Men know that they are not getting satisfaction out of life, and humanity like a hive of bees in a state of unrest are clamouring for the nearest thing at hand, hoping and longing that it may appease their desires.

It is, of course, true that, whether we will or no, we are interdependent, no man can live to himself alone. One

criminal puts all men in a state of unrest, and equally is true that one saint is the benefactor of all. Whilst mankind in the mass is progressive, and each individual either progressing or retrogressing, yet we are face to face with the fact that each unit of the race stands on a different rung of the ladder of progress, and here our difficulty lies. That which is too high for one to reach or enjoy is a drag upon the progress of him who has grown beyond it. The different states and standards to which each unit of the race has attained is the cause of all our troubles. It is indeed an impossible task to say who is the average man to determine the zenith or zero of human attainment. One thing, however, is sure, i.e., the peace and comfort of the nation will never be established whilst some men are clamouring for others to establish it.

"The Universe is sufficient for its purposes," and the natural clamour for happiness is the evidence of its attainability. The chief obstacle to its realisation is our insistence that someone else shall make it possible for us. The man who looks to a Government to find the panacea for his ills is the equal of the man who looks to a religious organisation for his salvation. A Government or a church is merely the outward expression of those who set it up, and can never rise higher than the rough average of those who brought it into being. It is preposterous to expect it to be more.

Where is the remedy. The words of Seneca which head this article are of a piece with those of Andrew Jackson Davis, "The child is the repository of infinite possibilities. The thing which has bettered the world is the development and unfoldment of men's innate powers. True it is that iron ore existed in the earth for untold centuries, but it was useless until man by thought and effort found how to melt, refine, mould and shape it. True it is that water and fire would in any age produce steam, but it was useless until man's powers of observation and procreation used it under conditions where it could be controlled.

The development of man's powers turned the common grasses into wheat and barley, the wild rose into the scented beauties of a June garden, turned sound into language, language into literature, crude pigments into works of art, and rough blocks of rock into statues. As the result of the unfoldment of his powers man turned the jungle into cultivated areas, the wilderness into the nursery, transformed clay into bricks and bricks into homes; and even now man cannot get more out of life than he puts into it. Viewed in this light we can understand that even the fiery enthusiast who rants and raves at the powers that be, may be doing himself more good than the matter of fact sluggard who lets things drift. At least he is likely to stumble up against the hard snags of fact which will bring him wisdom. In the religious world the same truth is apparent, the honest doubter who sneers and says hard things is often a nuisance, but he is worth ten thousand of the self-composed, sleek, comfortable and apathetic religionist who puts his thinking out to be done.

"There lies more faith in honest doubt,
Believe me, than in half the creeds."

We get tired when men ask us the old question, "If I become a Spiritualist, what am I to believe?" "Believe as little or as much as you like," say we. "Believe all or none, as you like, but for truth's sake keep awake and make an effort to discover something for yourself." We've an art gallery in the city, but its useless to those without an artistic sense (some of it's specimens pain those who have, but this by the way). There is a spiritual world around us, but it is of little use to those who have not unfolded spiritual perceptions. There is social salvation for the nation, but only for that part of the nation which will rise in its might and use its powers to get something done.

The Universe is full of potentialities. Wealth, material and spiritual, exists all around us, but our power to gain it depends on our effort and ability to earn it. Quibble as you will, it is the law which holds sway throughout the gamut of human experience; and perhaps this it was which enabled Paul to say, "To him that hath shall be given." Manual labour is declining, and must continue to do. The power of mind to control matter will in the centuries ahead enable us to supplant a muscle by an electric generator whilst the power of thought increases our control of material

things. As the mind is to the material, so is the spiritual to the mind. The Divinity within which can give wisdom to mentality must presently predominate. Don't, therefore, cry for the moon. Construct your ladder of aspiration, increase your reach and range, and go out and get it. All salvation, spiritual and material, must come from within you. There is no other to be obtained.

CURRENT TOPICS.

"The Arcana of Spiritualism." HUDSON TUTTLE's famous work, "The Arcana of Spiritualism," is now published. The price is, full cloth, 7/6, post free; half bound roan, 13/-; an edition de luxe, limited to 50 copies, in full scarlet calf, gilt edged, beautifully finished, suitable for presentations, etc., 22/- post free. Special quotations to Societies in lots of 1doz.

A New Work by Dr. Crawford. STUDENTS will be glad to learn that Dr. Crawford's last work entitled "The Psychic Structures at the Goligher Circle" has just been published by Watkins at 10/6. A melancholy interest attaches to the work from the fact that the finishing touches were put to the MS. only a few days before his unfortunate transition. Mr. David Gow, Editor of "Light," has prepared the work for press, and it is sure of a hearty reception. We shall be pleased to supply the work post free, 11/3.

Our Growth in Scotland. THE formation of a Psychical Research Society for the West of Scotland is another signboard pointing the way of progress. The "Glasgow Evening News" says: "With Mr. A. J. Balfour as President, it may be supposed that this Psychical Research Society will open its deliberations in the proper spirit of philosophic doubt. Certainly no president could be more safely trusted to hold the scales evenly in an inquiry into such mysteries as are under consideration."

The Attitude of the S.P.R. Societies. THERE is, of course, something to be said for the attitude of the persistent examination and collation of facts, but though the detached state of mind which never comes to conclusions may be valuable in a certain sense, there must surely come a time when, as a result of cumulative evidence pointing in a certain direction, some definite decisions can be arrived at. The "Evening News" says, "The decision of the prominent men and women who have agreed to probe the mysteries of the medium will be awaited with extreme interest." If we may judge by past experiences of the London S.P.R. centre, such decision is never likely to be promulgated until we all meet in heaven or elsewhere. The attitude reminds us of the man who was interested in gathering specimens of the clothing worn in all parts of the world, but who died of exposure by reason of nakedness, assuring us that he was not satisfied that clothing was intended to clothe ourselves with.

Our Greetings. THE American S.P.R. has probably gone further than any other, thanks to the logical mind of the late Prof. James Hyslop, but even in this case we imagine that the fear of offending religious susceptibilities was responsible for greater conservatism than lack of faith in the conclusiveness of the evidence. Whilst we greet the new Society with every good wish because they will familiarise men with the actuality of our facts, we nevertheless should be more than surprised if from this centre there emerges any attempt to stand by the logical results of the enquiry.

A Critic and a Criticism. THE "Hillfoot Record," Stirlingshire, devotes a three column article to a criticism of a Spiritualistic meeting at Alloa. The reporter appears to have a grumble in the fact that all the activities of the spirit

world were not explained to him in that 40 minutes lecture. Evidence of the identity of spirit people was admittedly given, but this, of course, was nothing in his line. We imagine, however, that had lengthy and elaborate descriptions of spirit life been given, these would then have been brushed aside on the plea that there was no evidence of the existence of a spirit world as such, or of discarnate intelligences. It is the old story exploited by our regular opponents. When evidence of identity is given, which by its very nature depends upon the trivialities and idiosyncrasies of our personality, we are told that all communications are inane and trivial; when, however, large and lofty messages containing real information are given, the same critic talks about the mass of grandiose talk, beautiful language, and speculative ideas, and deplores the lack of "those little touches which prove identity" or indulges in sly nudges concerning that wonderful and inexhaustible "rich uncle," "the subconscious self," which we should never know of but for its manifestations of consciousness.

Another Daniel Come to Judgment! IN a couple of sermons preached at Hyde (Cheshire), the Rev. A. D. Upton appeals to his audience to shun Spiritualism, and in order to strengthen his appeal, quotes from Conan Doyle and J. Arthur Hill, being careful, however, to exaggerate and twist their statements by misquotation. Reports of the sermons appeared in the "North Cheshire Herald," and the editor kindly allowed us to reply. Mr. Upton sneered at God sending a revelation to a humble wooden shack at Hydesville. We suppose he would have considered it more dignified had God sent to St. Paul's or St. Peter's. Anyhow, he has to answer the question as to whether a wooden shack in America is less holy than a stable at Bethlehem. The rev. gentleman quoted Mr. Thurston's report of the death in sordid circumstances of one of the Fox sisters, and we had to remind him of the humiliating end of one of the twelve disciples, and the terminological inexactitudes of another which were brought home to him by the crowing of the cockerel.

A Caustic Reply. WE had to point out that these sad occurrences were due to the relentless persecution of Christ's followers by the Church of the day, and to show that the miserable death of one of the three sisters was due to the same thing. And now, we suppose, we shall be called ungentlemanly for attempting to say concerning the pioneers of Rev. A. D. Upton's faith exactly what he has said about our founders. Yes, the religionist has always persecuted his fellow religionist for disagreeing with him on certain unimportant details, whilst all have been united upon the only things that matter—life hereafter and right living as a preparation therefor. Concerning the necessity of being honest, truthful, moral and helpful to each other, the responsibility for the beneficent use of our means, bodies and faculties; concerning the fact that happiness and misery depend upon the quality of the life lived; we are all agreed. Yet the fires of Smithfield and Oxford were lighted by Christians for Christians. We thank God every day that such men as Mr. Upton live in a deserted backwater; the tide of religion as represented by its best men flows onward towards the sea of tolerance and love.

A Strange Anomaly. FINES of two guineas were imposed upon six palmists at Glasgow recently for pretending to tell fortunes at the Kelvin Hall during a carnival organised by the Corporation. Of course the usual "stuff" was brought out in court as to the stories told, but we should like to know by what moral right the Corporation let stalls to people in order that they may do what the law prohibits, only that the said Corporation through their law officers may take action against such people. Would the Corporation be liable for "aiding and abetting," or as an "accessory before the fact," or for "inciting to commit an offence"? Whilst holding no brief for fortune-telling, we can but think such practices deplorable and unfair, and the Provost and Council should be ashamed of themselves.

The Motherhood of God.

O. N. Lyapen.

How almost sad it is that men, even good men, in their cold intellectuality miss so much of the tenderness of the Motherhood of the Father. God in His great love has made our world very beautiful, painted the flowers with loveliness, and given the song to the birds. Yes, we never dispute that. God did it, and we thank Him with deep sincerity. But what of the Mother-face of Nature, as she wreathes it in tender love-lit smiles made up of God's own beauty, and gives back to the Father love for love? Nature, beautiful nature, in her every aspect, is the tender Motherhood of God. If we but realised this every act of our daily life would become a sacrament. We are beginning to grasp it, just a little.

Long ages ago, as we know time, the room of our world must have been very dark. Then the essence of the Father, and the substance of the Mother, in their inseparateness gave into the darkness a being who was all Love. Pure, misunderstandable Love, "and the darkness comprehended it not." How could a selfish race comprehend the nobility of a being who "came not to be ministered unto, but to minister?" And because he was Love he knew the incapacities; recognised the inability to see; tore down the veil which hid their vision, and prayed, "Father, forgive them, they know not." And the light of Love entered never again to be shut out from the world of men.

But the darkness had held sway so long that the eyes of some knew not their "natural" function, and these could not see; there were others who had lived near the window, where the blackness had been less dense, these could see, but some of them would not. To all who would see, but could not, the light showed the way. They who would not, but could, must wait until they willed to do so, for all may see; nay, more, all shall see, Love begotten of Love, by Love, for Love. Oh, we lose much, if we do not grasp the Mother-Fatherhood.

"Natural," we say. 'Tis "natural" to feel hungry or weary. Natural again to satisfy our need. Of course it is, the Mother-Fatherhood is over all, nor can be separated. Then again, it is natural that the flowers the Father gives should be lovely, the songs of the birds sweet. Our birth, life and death are all Nature's laws, and men by their God-given "natural" powers are permitted to "pierce the veil of Isis." They warn and teach others that God the Father is God the Mother.

And we pray for the light, we crowd to the window to catch a view of the distant vision, but our very eagerness becomes an obstacle, for our breath but dulls the pane. Patience! The same hand which tore the veil away from before our dimmed senses is again uplifted. This time the window will be flung wide—it is already opening—and the vision once seen can never be dulled. We catch a glimpse at times, we feel the pure air of Beyond, and we know.

Evil Spirits.

As was expected, this old cry is the answer of a section of the clerical opposition of Spiritualism. No definite evidence is produced, so, as ever, Spiritualists have to provide the matter for discussion from their own teachings.

In the first place, is it correct to assume that an evil spirit can return? A spirit can only function on the sphere to which he or she is attuned, i.e., no higher, and by this law an evil spirit would be imprisoned in a much lower region than the earth plane. On the other hand, if similar conditions to which the spirit is attuned are provided on earth, will that enable it to manifest? If this is so, one feels sure and certain that our critics have not been in touch with evil spirits.

The parable of the rich man and Lazarus suggests, that although the rich man could not return at that time, Lazarus could; and also that unawakened spirits, for whose help some circles set aside an evening a week by request of their guides, belong to a different order than either, or is it "Honi soit qui mal y pense."—H. D.

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.

AN APOLOGY.

SIR,—I have received so many inquiries relative to my suspension of contributions—particularly the monthly cuttings page—that I will feel much your debtor if you allow me a little space to explain and promise. During the past few months I have been so fully engaged in matters vital to mere physical existence that real brain-fag made usual literary work impossible, the abandonment of a twenty years' weekly column to a lay paper being amongst the necessary sacrifices. Besides these, recurring calls to Church, Lyceum and kindred duties further increased the embargo. To those who have so interested themselves in my humble efforts on behalf of a movement which I love wholeheartedly, I tender my apologies, and promise that soon, with your permission, Sir, I will resume activities. At the beginning of February I will be able to secure more leisure, and so be able to attempt to justify the expectation certain of your readers indulge in concerning me. But they have not been the losers. Your own weekly tit-bits, the conflicts have been appetising, convincing and effective and it is well that Spiritualism has at this, the dawn of its mightiest struggle in its history, so able an advocate. The articles of Mr. Leaf and Mr. Rutherford in your current issue make congenial and helpful reading. To-day I am revelling in the perusal of a few copies of THE TWO WORLDS for August and September, 1901, and whilst so engaged my friend, who was sharing the pleasure with me, said, "The those who preserve THE TWO WORLDS possess a library indeed." Binding the yearly copies is a difficulty to manage and too great an expense to others, but my friend, Mr. Oldfield, of Barrow, has a most effective, yet cheap, way of doing this, and I am sure instructions can be found in many journals, making the work possible to anyone. But even preserving them wrapped up in parcels is a wise proceeding. With thanks for favours. JAMES LAWRENCE.

SPIRITUALISTS' NATIONAL UNION, LTD.

SIR,—The joint Education Committee of the B.S.U. and the S.N.U. recently had under consideration the problem of the apparent lack of enthusiasm and whole-hearted service in the cause of Spiritualism, particularly among those young members in our ranks who should now be actively fitting themselves for the responsible positions in both movements which must some day fall to them, unless, indeed, the higher posts are to be entirely filled by the converts to beloved Spiritualism from outside bodies.

We are aware that the symptoms are not confined to any one movement, but are characteristic of every religious or other reformatory association. Nevertheless the Committee attempted to probe deeper with a view to discovering a cause or causes. The questions asked were: (a) Is loyalty to an ideal of high principles necessarily rank superior to loyalty to a personality? (b) Is there a defective faculty of introspective imagination in our young folk which prevents them from realising the debt they owe to the pioneers, and the present facilities provided by the movement for the unfoldment of their psychic and other gifts? (c) Assuming this latter to be the more likely cause, what steps can be taken to stimulate active, intelligent interest in the problem, and to awaken once again the power of surrender to a dominant spiritual impulse, which we believe to be not dead in our times, but only dormant?

The Committee are convinced that only by such following of a divine impulse can our movement be effectively into its own. It was thereupon decided to approach the Editors of THE TWO WORLDS and "The Love Banner," requesting their favourable consideration of the following suggestion: "That each Editor would publish essays from Lyceumists or others on the subjects—'Is the Spiritual Urge in our Movement?' or 'Why Should We Work for Spiritualism?'"

On behalf of the Committee I have pleasure in urging the reality of the problems outlined above, and the need for attention to be focussed on the difficulties thus created, believing your interest and co-operation will be favourably extended to our appeal.

GEO. F. BERRY

S.N.U. FUND OF BENEVOLENCE.

SIR,—The income for December makes the total for the annual appeal £319 17s 4d., nearly £20 over the amount asked for. To say I am grateful does not express what could be said. Thank you all, friends, Societies and Lyceums. It is splendid, and just shows we can make Spiritualism practical. Our dear old workers are provided for for another year. It just reaches 2s. over the amount disbursed during 1920, and we have other appeals to hand this month, some temporarily only, others for years perhaps. There are some Societies who have not contributed this year who have never missed before. I hope they are not in difficulties, but continuing to do good work. Please, Mr. Editor, find more expressive words to convey my thanks to all for the old folks.

DECEMBER INCOME. — Hetton-le-Hole Society, £1; Leicester, Rupert-street, £1 1s.; Marylebone Association, £10 10s.; Huddersfield, Quarmby Society, £1 5s.; Portsmouth, Temple Society, £5 15s. 6d.; Stockport, Progressive Society, £1 1s.; Woolwich and Plumstead Lyceum, 10s.; East London Spiritualist Association, £2; Three Circles, Mrs. Meadowcroft, £2; Manchester, Maskell-street Society, £2 2s. 6d.; Mrs. E. E. Green, London, £2 2s.; A Lover of Old Workers, £10; Mrs. Pickles (photos), £2; Mr. and Mrs. Ernest Law, 10s.; Huddersfield, Ramsden-street Society, £2 2s.; Peterborough Society, £2; Sambo's Box, London, £1 10s.; A.V.E.P., 10s.; Forward Church, Handsworth, £1; Reading Society, £5; Cardiff, First Spiritualist Church, £5; Bolton, Bradford-street, £3; Mrs. Waterhouse, Harry and Elsie, 10s.; Geo. Eshelby, South Wales, 9s. 6d.; Mrs. Jewson (photos), £1 2s.; York Spiritualist Society, £1 1s.; Mrs. Berry, 5s.; Mr. Harry Marsden, 3s.; Mr. and Mrs. Dowdall, South Wales, £1; Mr. and Mrs. Summersgill, 10s.; Batley Carr Spiritualist Society, £2; Edinburgh Association, £2 13s.; Mr. Gardner, 10s.; Miss Kathleen Newman, 2s. 6d.; Mrs. Marshall Hancock, 7s 6d.; Middlesborough Lyceum, £1 12s. 6d.; Three S.N.U. Members, Barnsley, 12s. 6d.; A Friend, Madras, India, £2; Mr. and Mrs. Swinden, Sheffield, £2 2s.; Mr. A. G. Gamble, 5s.; Rotherham Spiritualist Society, 15s. 4d.; Belfast Spiritualist Society and Lyceum, £1 15s.; Bournemouth Spiritualist Society and Lyceum, £5. Total, £86 14s. 10d.

MARY A. STAIR, HON. SEC.

14, North-street, Keighley.

A REPLY TO MR. HEWITT.

SIR,—I note Mr. Hewitt's remarks relative to myself. Whilst modestly not accepting Mr. Hewitt's cognomen of THE TWO WORLDS critic-in-chief, might I be allowed a little genuine criticism relative to my productions referred to by Mr. Hewitt. He refers to my reference to Aries. In one of my contributions I referred to "the first point in Aries" (now simply an astronomical term without any definite reference to Aries) as being now situated in Taurus. It appears I was wrong, it being situated in or near Pisces, on the outer side of Aries. Again, I have referred to Mrs. Mary Baker Eddy as quoting, in her "Science and Health, with Key to the Scriptures," "it biteth like a serpent, and stingeth like an adder," giving it as an instance of Mrs. Eddy's fallibility on the ground that she should have pointed out that adders don't sting, they bite. Unfortunately for my accuracy in the particular instance, Mrs. Eddy did not quote it either in the book referred to, nor can I find it in the concordance of her miscellaneous writings. The explanation is that I probably saw the quotation in a Christian Science publication other than Mrs. Eddy's. I do not advance that as an excuse. As far as I can recognise, the error is inexcusable except on the ground of our common fallibility. If I might advance a moral, I would suggest that it shows the necessity of our not being too ready to accept bona-fide statements, even though they are given with some detail.

To criticise Mr. Hewitt's article is to invite discussion, but "space without space" is beyond me, unless he means "space beyond space," which is practically senseless. If I

might venture a suggestion to Mr. Hewitt I would suggest that there is a discovery open to him relative to the truer inner significance of space, for I cannot but think that our conception of space is fundamentally wrong (a position that may perhaps account for the statement received, I understand, from the other side, that there is no space).

W. GREGORY.

THE EXISTENCE OF GOD.

SIR,—I note Mr. Gregory on the existence of God gives the eleventh hour, day and month as a proof. A Mr. May states his approval of same, then gives Plato as the greatest human mind born or ever likely to be on this planet. Will a reverent and intelligent reader of our splendid cheap paper give us a higher estimate of God and evolution. P. H.

FAIRIES.

SIR,—I must really publicly thank all those kind correspondents who, in answer to my letter in THE TWO WORLDS, have sent me experiences and photographs to do with Fairies, or Little People, good and bad. Certainly the kind friends who have answered my letter have in nearly every instance shown their utmost desire to rise above the fictional, as I asked of them, and this is just what the movement needs to-day.

May I right here quote a challenge of the editor of the "Daily Mail," given in that paper of 23rd Dec. at the foot of my letter to him re "Fairies": "It is probably not difficult to find persons who will say that they have seen fairies. Their statements cannot be tested. But anyone who can show a fairy to an independent eye-witness will be suitably rewarded."—Ed. D.M.

The challenge and the spirit of the times speak for themselves. I am still open to receive accounts of experiences and photographs for future publication, but whatever is so kindly sent along to me must be sane enough to bear the utmost scrutiny.

W. HARRIS SHADDICK

(late Assoc., Society of Psychical Research).

AN EXPLANATION.

SIR,—I have become aware of a repeated rumour that I am supposed to have "made a pot of money" out of the widely-circulated "Rupert Lives," and I think it only right to make it known to my many Spiritualist friends that I never asked for or received one penny of remuneration of any kind for the many private sittings I gave the Rev. Walter Wynn while he was investigating the truth of Spiritualism.

The proceedings at these sittings form the main subject of the book, and while it is true that the author on several occasions suggested that he would give me half royalty share in the proceeds of the book IF ANY, up to the present I have received nothing, and, as far as I can judge, am never likely to, for Mr. Wynn informs me there have been no profits. My whole aim in giving Mr. Wynn the free sittings was to forward the cause of Spiritualism, and not to make any private gain. Had I received the half royalty share in the proceeds of "Rupert Lives," I should have had much pleasure in passing it on to some Spiritualistic charities. I trust you do not mind giving me an opportunity to put this matter before your readers, so that there need not be any further misunderstanding.

J. J. VANGO.

56, Talbot-road, Bayswater, London, W.2.

AGGRESSIVE fighting for the right is the greatest sport in the world.—ROOSEVELT.

WE are in receipt of the Annual Report and Balance Sheet of the Glasgow Association, which shows the Society to be in a flourishing condition. The total turnover for the year shows nearly £1,400. Sunday collections alone realise £644. This is undoubtedly the result of keeping an efficient platform. We are glad to note that £1,500 worth of property has been bought and paid for as headquarters, and the same has been safely vested in National Trustees. The profits on the bookstall have been over £64. The Lyceum accounts show a healthy state, and all the activities of the Society reflect credit on the office bearers. We wish every Society was as united and well conducted.

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.

BRISTOL : DIGHTON HALL.

WE had a return visit to our church of Mrs. Trueman, of Plymouth, and her past work shows how highly they have been appreciated by the very large audience which assembled. Mrs. Trueman also conducted a couple of seances for physical phenomena. The results were most remarkable. Lights, harp playing and slate writing without contact. Mrs. Trueman gave all her services free, and has done more to bring conviction to investigators than any other medium in the West. She also conducted an after circle at the close of the Sunday service, at which quite 150 remained. Her clairvoyance at each service was most convincing, nearly all being recognised.

BRISTOL : BISHOP STREET.

A VERY successful social evening was given to all members and friends at the above church on Monday, Jan. 24th. It was due to Mr. Cotton's generosity in first suggesting that the year should open with a good heartfelt feeling of unity, that such an enjoyable evening was given. Many thanks are due to Mr. and Mrs. Lewis and all officers of the church for their united and much appreciated efforts. Miss D. Jenkins, her friends and Miss Hughes gave an excellent musical programme, and Miss S. Wills kept us all happy with her charming recitations. Mr. Coleman, President, in giving his speech, expressed the hope that such good fellowship should long exist, thus enabling all to live the life of the Spiritualist.

MANCHESTER : CENTRAL.

THE annual meeting of the above church was held on Saturday, Jan. 22nd, at the Onward Buildings, Manchester, the President, Mr. F. Chandley, occupying the chair. Some 70 members were present, and after the minutes had been adopted the balance sheet was presented. This showed balances in hand: General account, £43 12s. 2d. Building Fund, £113 15s. 7d. Sale of Work assets, £55 17s. 3d., and was considered satisfactory.

The presidential address referred touchingly to "arisen" members. 51 new members had been accepted during the year, but many members were behind with their subscriptions,

and made it difficult to state the exact membership. The President regretted that no advance had been made towards securing central premises for Spiritualistic activity in the city, but hoped for better news before the next annual meeting.

The following officers were then elected: President, Mr. F. Chandley; vice-president, Mr. C. J. Rickards; secretary, Mr. John Dunn; treasurer, Mr. A. E. Rowe; committee, Miss E. Stubbs, Mesdames Burnett and Darby, Messrs. W. H. Wolstenholme, J.P., J. C. Armstrong and W. Page; auditors, Messrs. Barlow and J. Wilson; delegates to S.N.U. and District Council, Mrs. Darby and Messrs. Chandley, Dunn and Wolstenholme. It was unanimously agreed to raise the annual subscription to 6s.

A long discussion ensued as to the advisability of making all Sunday services open to the public, the matter being deferred to the next meeting. It was agreed to postpone the proposed sale of work till the end of the year, but that steps should be taken to supply goods meanwhile.

An excellent tea, provided by the ladies under the charge of Miss E. Stubbs, was much enjoyed, and the remainder of the evening was passed in social converse. Songs and other items were contributed by Mrs. Burnett's Young Folks' Party, and recitations by Miss Tickell and Messrs. Teasdale and Chandley. A most harmonious, happy and fruitful evening.

MANCHESTER : HIGHER OPEN-SHAW LYCEUM.

ON Saturday, Jan. 8th, a Social was held in honour of the marriage of the President, Miss Peterson, to Mr. Baxtrem, of Middlesbrough. A presentation of a gold bracelet to Mrs. Baxtrem and a pipe to Mr. Baxtrem (subscribed for by the members and friends) was made by the newly elected vice-president, Mr. W. Taylor. In making the presentation Mr. Taylor spoke of the valuable work our President had done and is still doing for our church in particular and for Spiritualism in general. The recipients acknowledged the gifts in the same spirit as they were given.

During the evening solos and recitations were rendered by members and friends. Refreshments were provided. Our sincere thanks to all who helped in making the evening a successful one.

LINCOLN : COULTHAM ST.

WE celebrated our 14th anniversary on Sunday, Jan. 16th. Mr. Ralph Stewart, of Sheffield, was the speaker. The services were well attended and presided over by two of our new conductors. The children sang and recited splendidly, the adults and Lyceum sang a duet entitled "Break of Day." The subject of the evening address by Mr. Stewart was "When it was dark." A most helpful address, and we feel good-will result from it. Thanks are due to the organisers for the most successful anniversary ever held for our Lyceum.

NUNEATON.

THE above church continues to have good congregations Sunday after Sunday. The speaker for Sunday, Jan. 23rd, was Mr. Warkley, of Walsall. Both his addresses were listened to with great interest. His subject in the evening was "Forward we would gladly move, life, immortal life, to prove." After his evening address he gave clairvoyance. Mr. Mason presided at each service, and Mr. Byron gave the reading.

LONDON : RICHMOND.

AT a most spiritual meeting Jan. 19th, the following officers were elected for the ensuing year: President, Mr. C. Burgess; vice-president, Mr. J. H. Kent; treasurer, Mr. Livingstone; hon. secretary, Mr. H. Ford; assistant secretary, Irene Ford; committee, Mrs. Grace Kent, Mrs. Jones, Mrs. Livingstone, Mrs. Longman, Mrs. Forster. The meeting-place is the Free Church, Ormond-rd., which was well filled Sunday last, when Mr. J. Hall delivered an address on "Spiritualism yesterday and to-morrow."

HASTINGS.

THE Hastings and St. Leon Christian Spiritualist Society, favoured by a visit from Mrs. Gordon on Saturday, Sunday Monday, January 22nd, 23rd and 24th. On the Sunday evening many people were turned away, our room being packed to its utmost. The week's meetings showed a marked advance in the Cause in Hastings owing to Mrs. Gordon's splendid and educational addresses and convincing clairvoyance.

WALSALL.

HAVING in Mr. P. Walshaw a stalwart in Spiritualism, the Walsall Association secured two very inspiring addresses from him at the service Sunday, Jan. 16th. "Man and Maker" was the subject of the evening address. Mrs. Hollinshead gave some clairvoyant descriptions. At the services great sympathy was expressed for Coun. J. Venables, the President who has, owing to a breakdown in his health, gone to the seaside to recuperate.

MEETINGS HELD ON SUNDAY JANUARY 30, 1921.

ABERDEEN, Bon Accord. — Duncan officiated with much acceptance. Mr. Hill presided.

ABERTILLERY, Central. — Mrs. D.N.U., of Cardiff, officiated at special Lyceum services. She gave addresses and clairvoyance to a large audience.

BARRY, Atlantic Hall. — Barnstable, of Cardiff, gave an address followed by clairvoyance.

BARNSELY, North. — Mrs. Chappell gave an address on "Man's destiny." She also gave clairvoyance. Mrs. Steele presided.

BARROW-IN-FURNESS, Dalkeith. — Miss F. Morse, of Manchester, in afternoon gave clairvoyance to children and friends. Evening address, "Where the angels lead us," followed by clairvoyance and messages to audience. Mrs. Fitzgerald presided.

BEDWORTH. — Mr. Rowe conducted the afternoon service. Evening address, "What are we? Where are we? What are these arrayed in white?" Mr. Rowe gave clairvoyance. Good attendance.

BIRKENHEAD, Hamilton. — Davies gave address on "The Spiritualist," also clairvoyance. Mr. R. G. Roberts presided.

BIRMINGHAM. — Mr. A. Colman conducted morning and evening services at Bristol-st. Spirit-friends delivered addresses after each service. At Love Mr. Wiggin gave a trance address. "The world is very beautiful" followed by clairvoyance. Good attendance.

ASTON. — Miss McKenna conducted the service. Good addresses followed by clairvoyance to a large congregation.

Small Heath: Mr. Phillips gave an address on "Faith," also clairvoyance. W. Sharpe presided.
 BOLTON: Bradford-st. — Mr. Kay, Manchester, paid a visit. In the afternoon the Lyceum paid tribute to founder, Mr. A. J. Davis. Evening lecture on "Education." An appreciative audience.

BIRMINGHAM, United. — Morning, open air. Evening, Mr. Claude Duval gave an address on "Man, know thyself." Mr. Taylor gave clairvoyance. Pritchard presided.

BRIGHTON: Hall: Morning service conducted by our vice-president, Mrs. E. E. Evening, address by Ald. E. E. Miss Yates presided.

BLITTON: An address followed by recognised clairvoyance was given by Miss Mary Mills, B.T.Sc.

BURTON, Central. — Mr. and Mrs. Hayward, of Penarth, occupied the platform. Mr. Hayward gave the address and Mrs. Hayward gave clairvoyance.

COVENTRY, Lockhurst Lane. — Mr. E. E. our vice-president, gave addresses which were much appreciated by good audiences. Mrs. Ayris and Mrs. Harris gave clairvoyance.

LIVERPOOL, Daulby Hall. — Lyceum conducted both services. Open session in the afternoon, and in the evening presented a service of song entitled "Unseen Hands" to a large and appreciative audience. The Lyceum's went through the service splendidly considering they had not rehearsed.

LONDON. — Brixton: Mrs. Harvey gave addresses to crowded audiences. Mrs. Harvey gave many well recognised descriptions.

CLAPHAM: Dr. Vanstone gave an address on "Super-self," to a full church.

ELLSA: Mr. E. Hickman gave an address on "Earth is not thy God."

FULHAM: Morning, circle. Evening, Mr. Smyth gave an address. — PROS.: Monday next, at 7, Mr. H. BODDINGTON Thursday, Feb. 10th, REV. WARD.

HOUNSLOW: Mrs. Golden gave a most uplifting address on "The way to happiness," followed by clairvoyance.

LITTLE ILFORD: Mr. Pulham gave an address on "The message of the on-coming year," followed by clairvoyance by Mr. Pulham.

MAJOR PARK: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum. Evening, Mrs. A. Boddington gave an address on "Development," followed by clairvoyance.

S.L.S.M.: Morning, circle conducted by Mr. F. J. Clempson. Evening, Mrs. Clempson gave an address and clairvoyance.

LOUGHBOROUGH. — Mr. W. Pearl, Bulwell, gave an address on "What we do to about the man Christ?"

Very good time. Good attendance. Good test. Two WORLDS sold out.

MEXBOROUGH. — Mr. C. Heywood took for his evening subject, "Spiritism: Its aim and object." Mrs. Heywood gave clairvoyance.

MIDDLESBOROUGH. — Crowded audience welcomed Miss Fitzpatrick, our young girl medium, of Hemsley, who conducted a very successful three days' session. She also named an infat, and gave good addresses, followed by clairvoyance.

NEWPORT, Harry-st. — A large audience was addressed by Miss Rogers on "God is love." She also gave clairvoyance, which was recognised and loved very helpful.

NORTHAMPTON. — Mr. G. R. Symons, London, gave addresses. Well appreciated and well attended.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Podmore, of London. Mr. Painter presided. Large audiences.

PLYMOUTH, Morley-st. — An address by Mr. Johns on "Spiritualism." Mr. Phillips rendered a solo, and Cook gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Sleeman. Soloist, Mrs. H. Pearce, of Saltash and Mr. Prout. Address by Mr. Pearce on "Life and the progress of Spiritualism." Clairvoyance by Mr. Prout. Hall full.

SHEFFIELD, Meersbrook. — Afternoon, Mr. Station, of Sutton-in-Ashfield, gave addresses on "The mistletoe bough," and "The origin of sin and evil." Mrs. Brookes, of Sheffield, gave clairvoyance.

ST. LEONARDS, W.S. — Mrs. M. A. Mansell gave trance addresses followed by clairvoyance. Miss Clarkson presided.

SUTTON-IN-ASHFIELD. — Mr. R. Stewart gave two good lectures on "Thoughts are things" and "Things that matter," which were listened to by an attentive and good audience. Mrs. F. Carr presided.

TREDEGAR. — Morning, Mr. W. G. Halestrap gave an address followed by discussion. Evening, Lyceum Anniversary. Mr. A. Brown conducted. Also distribution of prizes.

TREFOREST. — Mr. G. Brown, of Treforest, gave an address on "Knowledge," followed by clairvoyance to a full hall. Mr. James Hendy occupied the chair.

YORK, National. — Addresses by Mrs. Gardiner, whose evening subject was "Sowing and reaping." Departed spirit friends were described, and messages of a comforting character given.

Society Advertisements.

South Manchester Spiritualist Church,
 PRINCESS HALL, MOSS SIDE.

SUNDAY, FEB. 6TH, at 2-30, LYCEUM.
 At 6-30, Mr. C. OWEN. At 8-15, Mrs. HOPE.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.

THURSDAY, at 3 and 8-15, Mrs. HALL.

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

SUNDAY, at 6-30.

FEB. 6.—Mr. W. ROOKE.
 „ 13.—Circle for Members Only.
 „ 20.—Mrs. RUTH DARBY.
 „ 27.—Circle for Members Only.

Manchester Society of Spiritualists,
 38, MASKELL STREET, ARDWICK.

OPEN CIRCLES

will be held in the Rooms of the above Society every Sunday Afternoon at 3 o'clock prompt.
 Doors closed at ten past. All invited.

Manchester Society of Spiritualists,
 38, MASKELL STREET, ARDWICK,
 MANCHESTER.

A Special Visit of Mr. Louis Morgan
 (Birkenhead), who will conduct a
FLOWER SEANCE.

on SATURDAY, FEBRUARY 12TH, at 7-30.

Also Services on SUNDAY, FEB. 13TH,
 at 3 and 6-30.

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

SUNDAY, FEB. 6TH, at 6-45,
 Mrs. GRINDLEY.
 At 8-15, Mr. BRENNAN.
 TUESDAY, at 8-15, Mr. RENSHAW.
 THURSDAY, at 8-15, Mrs. WOLFENDALE.
 Open Circle on Saturdays at 7-30.

Society Advertisements.

Collyhurst Spiritual Church,
 COLLYHURST STREET,

SUNDAY, FEB. 6TH, at 10-30, LYCEUM.
 At 3, OPEN CIRCLE.
 At 6-30 and 8, Mrs. SHARPLES.
 MONDAY at 3 and 8.
 WEDNESDAY, at 8, Mrs. CHARNLEY.
 SUNDAY, FEB. 13TH, Mrs. JONES.

Milton Spiritualist Church,
 BOOTH STREET, ECCLES CROSS.

SATURDAY, FEB. 5TH, at 7-30,
 Mrs. GRADDOL, Building Fund.
 SUNDAY, FEB. 6TH, at 3 and 6-30,
 Mrs. GRADDOL.
 MONDAY, at 3 and 7-45, Mr. VERITY.
 WEDNESDAY, at 7-45, OPEN CIRCLE.

Moston Spiritualist Lyceum Church,
 CO-OP. HALL, AMOS STREET.

SUNDAY, FEBRUARY 6TH,
 GRAND RE-OPENING.
 LYCEUM at 10-30.
 At 6-30, Mrs. IRONS.
 Will Members and Friends please Note!

Moss Side Progressive Lyceum Church,
 66, RABY STREET.

Every Sunday afternoon at 2-30.

SUNDAY, FEBRUARY 6TH,
 LIBERTY GROUP.
 SUNDAY, FEBRUARY 13TH,
 OPEN SESSION SERVICES.
 FRIDAY, FEB. 18TH, SOCIAL.

Pendleton Spiritualist Church,
 FORD LANE.

SUNDAY, FEB. 6TH, at 2-30, LYCEUM.
 At 6-30 and 8, Mrs. A. E. BENTLEY.
 WEDNESDAY, at 3, Mrs. SHEARSMITH.
 THURSDAY, at 8, Mrs. HOPE.
 SUNDAY, FEB. 13TH, Mrs. E. W. OATEN.

The New Manchester Progressive Lyceum Church,
 377, OXFORD ROAD.

WE COMMENCE OUR
 LYCEUM SESSIONS EVERY
 SUNDAY
 MORNING at 10-30.
 All are most heartily invited.

Sutton Spiritualist Society,
 CO-OPERATIVE HALL, BENHILL ST.
 SUTTON.

SUNDAY, FEBRUARY 6TH,
 MR. AND MRS. BROWNJOHN,
 Address and Clairvoyance.

Gillingham Spiritualist Society,
 ODDFELLOWS HALL, VICARAGE ROAD.

SUNDAY, FEB. 6TH, at 7,
 MR. LESLIE CURNOW.
 SUNDAY, FEBRUARY 13TH,
 MR. H. BODDINGTON.

W.T.S. Spiritual Unity Church,
 NEXT PARK MANSIONS, CHAPEL PARK
 RD., ST. LEONARDS, W.S.

SUNDAY, FEB. 6TH, at 11-15 and 6-30,
 Mrs. L. HARVEY.
 Address and Clairvoyance.
 SATURDAY, FEB. 5TH, CIRCLE.
 MONDAY, at 3 and 7, Mrs. HARVEY,
 Psychometry.

West Melton Spiritualist Society

SUNDAY, FEBRUARY 13TH,
 Mrs. TEARNE, of Bradford.
 MONDAY, at 3, SERVICE.
 Tea at 4-15. Concert at 6-30 by
 LYCEUMISTS.
 Tea and concert. Is. Prize Distribution.

Society Advertisements.

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

SUNDAY, FEB. 6TH, at 11-15 and 7,
MR. ALFRED PUNTER,
Address and Clairvoyance.
WEDNESDAY, at 8, Mr. H. J. EVERETT.

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 meetings, First Wednesday in
every month at 3.

SUNDAY, MONDAY AND TUESDAY,
FEB. 6TH, 7TH and 8TH,
MRS. E. NEVILLE,
Speaker and Demonstrator.

Battersea Spiritualist Church,
TEMPERANCE HALL, 640, WANDSWORTH
ROAD, LAVENDER HILL.

SUNDAY, FEB. 6TH, at 11-15, CIRCLE.
At 6-30, Mr. A. J. MASKELL.
THURSDAY, at 8-15, Mrs. GEORGE.

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

SUNDAY, FEB. 6TH, at 3, LYCEUM.
At 7, Mrs. JAMRACH,
Address and Clairvoyance.
SUNDAY, FEB. 13TH, Mr. PRIOR.
CIRCLES: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday,
at 8-15, Public.

Church of the Spirit, Camberwell,
THE PEOPLE'S CHURCH, WINDSOR RD.,
DENMARK HILL STATION.

SUNDAY, FEB. 6TH, at 11 and 6-30,
MR. W. A. CODD.
SUNDAY, FEB. 13TH, at 6-30,
MR. G. T. GWINN.
WEDNESDAYS at 7-30.

East London Spiritualist Association,
NO. 7 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro'
Main Building to Last Room on Right).

SUNDAY, FEBRUARY 6TH,
MRS. GEORGE.
SUNDAY, FEBRUARY 13TH,
ALD. D. J. DAVIS.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, FEB. 6TH, at 7,
MRS. PRIOR.
SUNDAY, FEB. 13TH, at 7,
Miss V. BURTON.

Hampton Hill Spiritualist Society,
3, HIGH ST. (close to Uxbridge Road
Tram Stop.)

SUNDAY, FEB. 6TH, at 7,
MRS. BRITAIN.
TUESDAY, at 7, Mrs. MARRIOTT.

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

SUNDAY, FEB. 6TH, at 11, Questions
Answered by a Spirit Control.
At 3, LYCEUM.
At 7, Mrs. CANNOCK.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, FEB. 13TH, Mr. and Mrs.
PULHAM.

SUPPORT OUR ADVERTISERS.

Society Advertisements.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.,

SUNDAY, FEB. 6TH, at 6-30,
MRS. H. DAVIDSON.
TUESDAY, at 7-45, Miss L. GEORGE.
LYCEUM at 3.

Kingston Spiritualist Church,
BISHOP'S HALL, THAMES STREET.

SUNDAY, FEB. 6TH, at 11,
MR. HUMPHRIES.
At 3, LYCEUM.
At 6-30, Mrs. MARRIOTT.
WEDNESDAY, at 7-30, WHIST DRIVE.
Tickets, 2s. each.

Richmond Spiritualist Society,
GYMNASIUM HALL, PRINCESS RD., off
BROOMFIELD RD., KEW GARDENS.

SUNDAY, FEB. 6TH, at 7,
DR. W. J. VANSTONE, PH.D.
MONDAY, at 7-30, Mrs. MARY GORDON,
Public Meeting for Clairvoyance.
WEDNESDAY, at 7-30, OPEN.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE,
LEWISHAM (Opposite Electric Theatre).

SUNDAY, FEBRUARY 6TH,
MR. HORACE LEAF.
SATURDAY, FEB. 12TH, SOCIAL.
SUNDAY, FEBRUARY 13TH,
MRS. WORTHINGTON.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, FEB. 6TH, at 11,
Healing Service, Mr. A. MEAD.
At 3, LYCEUM OPEN SESSION.
At 6-30, Mr. G. PRIOR, Address.
THURSDAY, FEB. 10TH, at 8,
MR. AND MRS. BROWNJOHN,
Address and Clairvoyance.

**Plumstead National Spiritualist
Church,**
INVICTA HALL, CRESCENT RD.,
PLUMSTEAD.

SUNDAY, FEB. 6TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Miss GEORGE.
THURSDAY, at 8, Mr. NORTH,
Address and Clairvoyance.

London Central Spiritualist Society
FOOD REFORM RESTAURANT,
3, FURNIVAL STREET, HOLBORN.

FRIDAY, FEB. 4TH, at 7-30,
MRS. G. PRIOR,
Address and Clairvoyance.

FRIDAY, FEB. 11TH, at 7-30,
MR. HILARY H. M. GEORGE.
Lecture: "How Supermen are Made."

**Little Ilford Christian Spiritualist
Society,**
CHURCH ROAD, CORNER OF THIRD AV.
MANOR PARK, E.

SUNDAY, FEB. 6TH, at 6-30,
MRS. A. BODDINGTON.
MONDAY, at 3, Mrs. JAMRACH.
Naming of a Baby.
WEDNESDAY, at 8, Address and Clair-
voyance.
THURSDAY, at 7-45, Committee Meeting
SATURDAY, FEB. 12TH, at 7,
GRAND SOCIAL AND DANCE,
At the PUBLIC LIBRARY, ROMFORD RD.
Tickets: 2/6 each, Refreshments
included.
SUNDAY, FEB. 13TH, at 6-30,
Mr. and Mrs. SYMONS.

Society Advertisements

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING,
FOREST LANE GOING FROM 7 MARY
POINT STATION.

SUNDAY, FEB. 6TH, at 6-30,
MRS. ORLOWSKI.

WEDNESDAY, FEB. 9TH, at
LADIES' MEETING.

THURSDAY, FEB. 10TH, at 8,
PUBLIC MEETING.

SUNDAY, FEB. 13TH, at 6-30,
MR. W. E. WALKER.

Forward Movement at 11.
Lyceum every Sunday at 3.

NEW SECRETARIES.

*Changes in the Names and Addresses of Sec-
of Societies can be intimated under this head if
to the value of 3d. be forwarded with the infor-*

BARROW-IN-FURNESS, DAIRY
ST. — MRS. DANIEL GRIFFITHS
Harrogate-st., Barrow-in-Furness.

FIRST SPIRITUAL EVIDENCE
CIETY, MILBURN RD. — MR. R. B.
15, North Seaton-rd., Ashington.

LANCASTER SPIRITUALIST CHURCH
MRS. A. JONES, 86, Aberdean
Lancaster.

ROCHDALE, National Spiritu-
Church, Regent Hall, Regent-st.
Miss L. ISHERWOOD, 58, Kingsland
Rochdale.

Miscellaneous Advertisements

(NOT DISPLAYED)

*To Let, Wanted, For Sale, Prospective An-
ments, Speakers' Dates, Mediums, Wanted, &
words, 1/6. Each additional line, 3d.*

CROYDON, CHURCH OF THE SE
HAREWOOD HALL, 96, HIGH STREET
Sunday, Feb. 6th, at 11, Mr. P.
SCHOLEY. At 6-30, Mr. ROBERT

SECRETARIES please note, Mr.
RIDGWAY's address now is 74, Su-
rd., Southport, late of Jeffery H.
Radcliffe-rd., Whitefield.

SECRETARIES. — Mr. W. N. P.
Secretary of the Oldham (Elliott
Church, has removed to 24, Clarks
rd., Oldham.

SPEAKERS' OPEN DATES, E

MR. R. DAVIES, Exponent
Demonstrator, is now booking
ends for 1922. Secretaries please
address.—5, Lila-st., off Church
Moston, Manchester.

Mrs. TYER, Speaker and
voyant, is now at liberty to resume
work in the Cause to teach and ex-
the philosophy of Spiritualism, at
booking dates for 1921.—27, The
Ulverston.

WIGAN SPIRITUALIST NATI
CHURCH. — Will Mediums with
radius of 30 miles with open date
1921, who are desirous of bo-
with the above Society apply to
COLLETTE, 243, Scot Lane, New
Wigan.

Will Speakers and Clairvo-
with open dates within 60 mi-
Lancaster apply to Mrs. JONES
Aberdeen-rd., Lancaster. State
ticulars.

WANTED.

CARDIFF. — 3 Unfurnished
Flat or Small House require
quiet married couple. Good local
GUNTON, 179, Moorland-rd., Spl

GENTLEMAN is desirous of a
with Spiritualist family. Could
furnish. Please write M.C., 1, E-
road, South Norwood. S.E.25.

Palmistry Simply Explained
numerous Diagrams. By James
104d.