



THE TWO WORLDS.

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

No. 1737—VOL. XXXIV.

FRIDAY, FEBRUARY 25, 1921.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,737—Vol. XXXIV.

FRIDAY, FEBRUARY 25, 1921

PRICE TWOPENCE

Original Poetry.

Angel Ministrants.

"Are they not all ministering spirits?"

ANGEL voices softly singing
Through the drifting years,
Calling sweetly to earth-pilgrims,
Drying all their tears;
Telling of the many mansions,
Homes of fadeless light,
Where the wicked cease from troubling,
And the blind have sight.

Angel voices softly singing
To each suffering soul,
Crowning every brave endeavour,
Chanting of love's goal;
Bringing from the realms of glory
Words with comfort rife,
Heralding the wondrous tidings,
Death is larger life.

—E. P. PRENTICE.

The Basic Principles of Spiritualism.

W. J. Grindley.

PART I.

It may be urged by some that it is rather late in the day to restate the general principles of a movement that has now existed in its modern form for something over seventy years. I think, however, it is very important to do so, particularly as at the present time certain great bodies of the Christian Church are doing likewise.

To-day the most astounding confessions are being made by responsible authorities, confessions such that Christians of a generation ago would have recoiled from in fear as something deadly, something Satanic. The stigma of a Paine, a Bradlaugh, or an Ingersoll would have been attached to them, and they would have been consigned with no very tender words to the place in sectarian philosophy retained for heretics and unbelievers, whereas we find them in High Church Councils respected and honoured, their views being generally accepted by the broadest-minded of their flocks.

Where is now the Garden of Eden story, the tempting of the first pair with the forbidden fruit, the doctrine of original sin, the drowning of the world because of its iniquity, the doctrine of vicarious atonement, the resurrection of the body, and all the host of ideas once held in such veneration and esteem by our forebears. All these things have been relegated to the limbo of the past, and humanity has breathed a sigh of relief, just such a sigh as one breathes when one emerges from the fearful grip of some dread nightmare, and realises that it was but a dream.

Hell, too, the good old-fashioned hell that preachers of the past knew so much about, has burnt itself out since the fuel that fed it, viz., the credulity of millions of poor superstitious souls, has run out. Instead, we hear a great deal of the larger hope theory, the acceptance of scientific facts and theories for the creation of the world and the origin of man. These are straws to show the discerning eye in which direction the wind is blowing, and are evidence of the wide stock-taking that has been going on

with the object of supplying the kind of goods required by the new type of seeker.

I think, too, it is very important to restate our position, because of the fact, which no one can overlook that other systems of thought which were violently antagonistic in past days are now inclined to regard us with more friendly eyes. And herein lies a danger, a very grave danger, to my mind. Do not forget (even though you forgive) how the Church treated the broad-minded, truth-loving stalwarts of the past. Think of Galileo, amongst others, how he was persecuted because he dared to think as God bade him think, and declare publicly his observations astronomically. The Church taught one thing and as events have proved erroneously, Galileo taught otherwise, because the wide heaven was his monitor; the twinkling stars, the jewels of his wisdom. Afterwards when compelled by the pressure of public opinion, and because the truth could no longer be hid, the Church tardily accepted that which in the merciful name of Christ it had so mercilessly prosecuted. Spiritualists have no need of Christians, but Christians have need of Spiritualists.

The truth is not ours, it belongs to all who seek it, but I say unflinchingly that the guardianship of that truth is very specially ours, whether it be against the Philistine or the Sadducee. We have suffered for it, fought for it, and through all the years of misrepresentation have struggled to keep open the way, the "mediumistic way," the "only way," by which spiritual truth can be given to the souls of men. Shall we allow ourselves to be captured and given over to the tender mercies of that craft whose one especial endeavour has always been to close every avenue, block every passage except that to which they held the key of the gate. If so, then mediumship is doomed; authority, the authority of the priest, will be held to be the truth, not truth the authority.

The results of years of patient endeavour will be wiped out and the work so strenuously and so unselfishly undertaken will have to be done all over again. The workers on the other side of the veil have a work to do, so have we on this side, and our work mainly is to keep clear the paths that they and we may be closely joined in co-operation.

Mark you, I am opposing none, I welcome all the help that can be given, whether it be Christian or Pagan; but I am not for putting our heads in the lion's mouth, he might close it as an act of gracious consideration on his part. It was held at one time, and not so very long ago, that Spiritualism was the foul cheat of Shéol, the latest dodge of the arch enemy of mankind to ensnare poor blind mortals into his everlasting power. Texts were hurled at us with the rapidity of quick-firing guns, in an effort to frighten off would-be investigators. The devil was invested with the power denied to God Himself, and without doubt many poor souls who were hungering for such knowledge were affrighted at the prospect.

To make doubly sure that we should be squashed they had another string to their bow, for it was found that certain hard-headed individuals were in the habit of asking awkward questions, questions that involved the very existence of that very important personage, the devil, so for their special benefit the fraud dodge was sprung. Spiritualism, they said, was based on a huge system of cheating, and did not seem to realise that both explanations could not be correct. If it was the devil, then it could not be fraud, and if it was fraud, then it could not be the devil. Wisely we left them to wrangle it out as best they could, whilst we went on from realisation to realisation, opening up the old avenues that had been

choked with the ecclesiastical filth of centuries, thereby permitting rays of celestial glory to flood once again the dark ways of earth.

With but a few exceptions, all this talk of fraud and the devil has been reversed, and both scientific and religious thought to-day are much inclined to extend to us a measure of broader thought and consideration. Whatever the cause may be, we need not stay to discuss it, suffice it to say it is so, and feel glad that the strenuous days of the past are at last bearing fruit. Spiritualism is not a myth or phantasy, having its origin in the diseased imagination of some hypochondriac, but is based upon rooted facts capable of analysis and accessible without restraint to every fair-minded and impartial observer. It has no creed to which all must subscribe on the peril of eternal damnation, but has evolved several general principles upon which all can agree, irrespective of any particular religious learning or national idiosyncrasy.

Further, and most important, it allows the interpreter full scope to interpret according to his own need and degree of development, realising that as we all differ essentially in many respects, an absolutely fixed idea is impossible. A point of view that may be favoured by one will be rejected by another, and vice versa. Thus, on the philosophic side it presents three great ideas, which sum up the importance of all things. First, the Divine Fatherhood and Motherhood of God; secondly, the brotherhood of man; and thirdly, the immortality of the soul. On the phenomenal side it presents many important facts which I will attempt to summarise under three heads: First, the proven fact of communion between human beings still living under earth conditions with those who once lived under precisely the same conditions, but by the process of death were rid of their fleshly garments; secondly, it affirms personal responsibility for all one's doings, and disavows the idea of mediation by another; and thirdly, it speaks of a law of eternal progress by which every soul can advance to a more perfect state if it wills to do so.

Considering these three great facts it is important to remember that the wisest thing to do if you wish for information is to consult the specialist, the person conversant with the matter upon which you desire information. If I want to know anything say of Australia or the States of America, it would not be a bit of use taking a trip to the Isle of Man to study the geography of Port Erin, or wander in the depths of Sulby Glen. I must at once get into communication with someone who has been to Australia or the States, and either get the information orally or through the medium of a book that may have been written.

Therefore, it seems to me that the dwellers in the Summerland are the best people to supply information regarding the condition of life which is theirs, their customs, opportunities and so forth. I am convinced that this is a wiser course than consulting some church divine who will probably tell us something in a certain book, but which, if I choose, I can read for myself without his help. He may be an expert in Latin and Greek, but I have yet to learn that this endows him with any special qualification to lecture me or anyone else on after-death states.

No one can deny that the old question, "If a man die, shall he live again?" is a very important one, and one that calls for an immediate answer, if such can be given. To reply, "It may be so," or "If you believe in the Lord Jesus Christ it shall be so," is merely begging the question. Is it so, an ordinary natural fact and sequence? That is the question, and is there any evidence to show that death is not annihilation, but a part of the Divine process through which the Lord of life works out His wondrous theme.

None but the Spiritualist can answer emphatically, "Yes"; to all others it is a vagary, a beautiful wish, but nothing more. To some it is conditional, depending upon the emotion of a moment or the lack of that emotion. But not so to the Spiritualist, he knows; to him it is a fundamental fact, a natural sequence. Why? Because he has spoken to those who have experienced the change, those who have passed the last milestone on the terrestrial way of life, and they have told him wondrous things he never knew before. In multitudinous ways they have demonstrated the truth that worthy or unworthy, saint or sinner, the persistence of life after death is a fact.

No reasonably logically-minded man or woman in these days can deny this, because the world teems with an accumulation of evidence beyond the power of any man's dismissal, be he pope, bottle-washer, or "professional materialist." If a man or woman is found who denies because of the lack of personal knowledge, that person is either faulty or unfortunate. In any case they are illogical, because they might as well deny the existence of the Poles, since they have not been there to demonstrate that two such points do exist on the globe's surface. Hundreds of the world's intellectuals, both scientific, philosophic and religious, have answered in the affirmative.

That first great fact, then, is important, and from the early days of the Rochester Knockings, proof has been laid upon proof, until denial becomes impossible. Whatever the source of the phenomena, its genuineness has been tardily granted, and it has thus become an acknowledged sphere of enquiry. Why should not men seek this knowledge as freely as they seek the history of the past. When the curious geologist reads the story of creation in the rocks he is not bidden beware of the devil, or cease to dabble in devilish things, nor is he enjoined to seek his information only from sacred writ. Neither is he warned to disbelieve the evidence his own sight perceives. No, these things used to be urged against him, but the force of circumstances and the onward sweep of things have compelled traducers to say otherwise, for most assuredly God has written His revelations on other things besides musty parchments.

We affirm that investigation upon the lines of the Spiritualist is legitimate and necessary, because if to mere faith real knowledge can be added, then everyone is benefited, and the world is up against the most astounding of all facts. Other things become mere mists of a moment, events as transient as the floating of a vapour wisp before one's eyes. It is a fact that will shock the civilisation of the day and force men to give consideration to other matters than those that are linked up with the abominable idolatry of the golden calf. The teaching of Christ will rise with new power and might, and men will say with quivering lips, "It is as easy for a camel to go through the eye of a needle as for a rich man to enter the Kingdom of Heaven," or "If a man gain the whole world and lose his own soul, what doth it profit him?" They will also remember that He said, "Not all they who cry, 'Lord! Lord!' shall enter the Kingdom of Heaven, but they who do the will of my Father, which is in heaven."

Men generally do not accept these truths, they repeat them parrot fashion, but in their hearts they are Sadducees. They are materialists of the most hopeless character. Midas-like desiring a gift of the gods that all they touch shall turn to gold. Their treasure has a cash valuation, and may be confined within the limit of a few fields, beyond which they care not to advance.

That is the first great fact, then, that Spiritualism has proved: Communion between human beings still living under earth conditions with those who once lived under precisely the same conditions, but by the process of death were rid of their fleshly garments. Death becomes, then, not a curse but a blessing, a chemistry Divine, by which the soul is rid of its outer covering, and thereby released to function upon another and interior plane of greater opportunity and with further reaching results.

The second great fact which is given to the world is that of personal responsibility for all one's doings, disavowing the idea of mediation by another. The Summerland dwellers are very emphatic upon this point, affirming that everyone must accept responsibility for their own actions. Any punishment that may come hereafter is remedial, not revengeful, the object being to rid the soul of its imperfections. If a child puts its fingers into the fire, the fire will burn them, but no one would argue that the fire burns the child's revengefully, but remedially.

It is an education that a wise child will take to heart, and therefore will not repeat the experiment.

If a man decides to be a burglar and break into houses to steal, he may escape or he may be caught. In any case he is probably aware of his wrong, but may attempt to blunt his conscience and repeat the deed as often as he finds opportunity. He is almost sure to be caught sooner or later, however, and if with his first legal punishment he is not cured, then he will keep on repeating the dose until

either he is cured or becomes ruined by his punishment.

This is just what happens on the other side of life, with this difference, that he has a longer period in which to endure the effect of his wrongs, and, therefore, the inevitable change will come when, soul-sick and weary in the purgatory of his own soul, he will desire and climb to his release. No soul is forced to tread any way, but chooses its own path, thus if the way be hard the soul can but condemn itself.

Spiritualism, however, is not the hopeless, hell-bound thing that some have represented it to be. On the contrary it is the gospel of hope and "Nil Desperandum," for it affirms a third great fact, a law of eternal progression, by which every soul can advance from the lowlands to the uplands, and from the uplands to the highlands, if it wills to do so. Some people in the past used to take a positive pleasure in flinging texts at one's head, to show that hell was endless and bottomless. They were very particular to let us know that only certain specially favoured individuals would miss it. You remember the hymn that used to be sung:

"We are the blest, elected few,
The rest shall all be damned;
There's room enough in hell for you,
We won't have heaven crammed."

How they knew they were the elect passes all comprehension, but the peculiar thing about them was that none of them were ever going there. It was always reserved for the other chap, who either couldn't or wouldn't read a particular text in the same particular way.

Just think of it, God making some of us hell's eternal faggots to warm the numb fingers of the elect host, many of whom were no better and some probably far worse, than we who would be doing the warming. It reminds one of Mohammed's idea of seven hells, from six of which there was a possibility of escape, but the seventh was hopeless, being specially reserved for Jews. Jews, of course, were the anathema of Moslems, and no self-respecting Moslem could go to a heaven where Jews could foregather, so the prophet arranged for a quiet little spot with the lid on, where they could be accommodated.

Dwellers from the interior realms are not concerned with national anathemas or political squabbles, they do not differentiate between chosen and unchosen believers or unbelievers, but they tell us that progression is a truth, and that even the lowest evolved soul, be he Hottentot or Western professor, may, by willing to tread "the path," leave forever the pits of darkness, and dwell sanctified and purified in the glorious realms of light and truth. Quite recently a clergyman has by means of automatic writing restated this fact, but remember that poor despised Spiritualism has for well over half a century, in the face of clerical and anti-clerical opposition, proclaimed it.

Think of these great facts, and then ask yourself is there anything greater in the world than them. It is not that one man out of a race survives the change or a hundred out of a generation. It is that all live, the king and the peasant, the intellectual and the imbecile, the sweater and the sweated. Think of the meetings on that other side, when Dives meets Lazarus, and there is a gulf between them, a gulf of spiritual difference and worth.

Think of the utter spiritual destitution of those who sought not the Kingdom of Heaven first or even last, being too much concerned in the laying up of earthly riches for the corruption of moths and stealing of thieves. These are not myths or dreams of a bygone age, but everyday facts, men dying in riches and poverty every hour, and on the other side Dives and Lazarus are continually meeting.

Spiritualism will alter this, for its aim at a spiritual regeneration of mankind, its facts are pressing home, and as they become more generally understood men are beginning to realise the utter hollowness of material things.

God is not mocked nor spoofed; spiritual destitution is spiritual destitution, whether it be clothed in rich velvet or rags, and whether it is crowned by the red hat of the cardinal or the holy head-gear of the unsophisticated country wanderer. The eye of Him who sleeps not appraises us at our correct value and not our own valuation.

Here is a truth to purge the world of selfishness and cruelty, to arouse in the beings of the most depraved the

consciousness that Divine justice never errs, and will exact from each to the uttermost farthing compensation, for only so shall we win the strength to climb the mountain's steep side to the glory and the splendour of our God.

[PART II NEXT WEEK]

Soul Science.

A. L. Wareham.

V.—SENSATION.

SENSATIONS of hearing though not of so much importance as those of sight and touch are of immense use in connection with language, which is based on sound; although it is now so widely used by the aid both of sight and touch, as in writing, printing, etc., even the blind being able to read and the dumb to speak in signs. We cannot see how the human mind could have developed to its present condition without the faculty of speech. The ear is almost as complicated in structure as the eye. The outer ear collects and reflects the sound, or vibrations, of the atmosphere, which travel along the tunnel to the drum of the ear, which is a thin membrane separating the outer from the middle part of the ear. A chain of thin delicate bones stretching across the middle chamber connects the drum of the ear with the membrane at an entrance to the inner ear, which is deep in the skull. In this way the vibrations are conveyed to the inner ear, which contains two very complex organs, the semi-circular canals and the cochlea.

The cochlea, shaped like a snail shell, is about a quarter of an inch in height. It contains a vast number of fibres, known as the arches of Corti, to which a portion of the nerve of hearing is distributed. Just below the arches is a basilar membrane, which, together with the arches, seems to be the chief part of the ear for sound sensations. The semi-circular canals, besides doing work in connection with sound sensations, are believed to assist in balancing, and in giving us a knowledge of the varying positions of the head.

Sensations of hearing are roughly classified as noises and musical tones. A musical tone is produced by vibrations, all of which are of the same rapidity, or of vibrations which bear some mathematical relationship to one another. A noise is produced by vibrations of many different kinds, which clash more or less. When regular vibrations take place, about 16 to the second, a tone begins to be heard; a 32 foot unstopped pipe of an organ produces a note of about 16 vibrations per second. 32 vibrations per second produce the bottom C of a piano. The highest tones heard are produced by about 35,000 vibrations per second, but many people cannot distinguish these. Probably some animals and insects can, however, distinguish tones much higher than this.

As in the case of seeing, so with hearing, and indeed with all sensation, it is a mystery how apparently physical facts are translated into sensations so different.

THE SENSATIONS OF TASTE.

The sensations of taste are produced by means of special taste centres in the tongue and back of the palate, and the sensations of smell are produced in special centres in the nasal chambers and pharynx, connected by the olfactory nerve with the brain. These two sets of sensations seem sometimes to merge one into the other. They are useful to civilised mankind principally as aids to enjoyment, but still serve as means of warning; an unpleasant smell often being a sign of unwholesome and dangerous conditions, and a strange taste helps to put us on our guard against danger from poisons, etc.

In addition to the sensations arising from the functioning of what are known as the five senses, there are many others more or less allied to feelings of emotion. While some of the organs of the body are working normally we are unconscious of their action; we do not notice sensations in connection with them. The beating of the heart goes on without troubling us, and the same happens with our breathing. With violent exercise we become conscious of sensations connected with them; also when in a state of illness. This is the case also with other internal organs, like the liver, kidneys, etc., although in these cases the

causes of unpleasant sensations cannot always be located by us. When we need food we get the sensation of hunger; when we need drink we get the sensation of thirst. When we have satisfied these needs we get a pleasurable change of sensations, and if we have taken too much, we feel distressed.

There are also the sensations of freshness and strength, exhilaration and fatigue, depression and ill-health. There must be local sensations in connection with all the functioning of the various organs and parts of the body, but if we were conscious of them our minds would be distracted from the pursuits necessary in our struggle for existence. In the course of evolution those who are able to devote the greatest attention to external duties have a great advantage over those who are troubled about the actions and sensations of their internal organs. Nevertheless, a general feeling of well-being results from their health. A vast amount of work is done by the body subconsciously, or rather is done in and through the body by the subconscious mind.

HOW DO WE LEARN THE POSITION OF THINGS?

For days or weeks after a child is born he has no knowledge of the position of things. The ability to know has to be acquired. With the experience of many and various sensations in regular association inferences are drawn, and the child soon begins to get some knowledge of the position of things. If a baby be pricked with a pin, he feels the pain, but does not know where it originates, he merely cries out and moves violently and convulsively. When he is two or three years old, if pricked, his hand suddenly goes to the part which pains, to soothe and alleviate his suffering. He has learnt both to localise sensation and to use his limbs, neither of which he could do as a young baby. During the two or three years interval he has learnt to do things, but is ignorant of how he has the power, and how he acquired it. The sensations which in combination make the percept have become less noticed as the percept has become more clear, and they have sunk into the subconscious.

Every part of the skin has its own characteristic sensations. If we touch the nose the sensation is different from that when we touch the knee or neck. The child learns by a multitude of experiences the association of the particular sensation with the particular part of the body. A baby is constantly on the move, and as the different parts of the body are touched or pressed, either by its own parts or by contact with other things, such as dress, the floor, the cot, etc., the sensations are recognised and associated.

What at first may be dim and confused gradually becomes clear and definite. The localisation of parts and objects proceeds together with the learning of the management of the limb. If he touch his right cheek he gets local signs both of touch sensations and muscular or motor sensations. If he touch the left cheek he gets different signs; if he touch his big toe he gets still different local signs, and so on. These things are no doubt of great interest to the child, and it is marvellous how much he learns in the early part of his life. At the same time the eyes are doing their part, and simple sensations are being formed into percepts, and inferences are being drawn.

We learn to tell the position of things in space by the constant use of our eyes. Berkeley, in his "New Theory of Vision," says, "Looking at an object, I perceive a certain visible figure and colour, which, from what I have formerly observed, determines me to think that if I advance forward so many paces or miles I shall be affected with such and such ideas of touch; so that, in truth and strictness of speech, I neither see distance itself nor anything that I take to be at a distance. What I see suggests to my understanding that after having passed a certain distance, to be measured by the motion of my body, which is perceivable by touch, I shall come to perceive such and such tangible ideas which have been usually connected with such and such visible ideas."

In judging distance we are helped by the comparative size of the object in cases where we know the usual actual size. Distinctness and colour also assist, but these are affected by the condition of the atmosphere. In a clear air things appear nearer than in a haze or mist. Our judgment of distances is also largely due to the muscular sensation of the eyes, as they converge more or less, and to the

alteration in the lenses as they change their degree of convexity, since to see distant things the lenses must be flatter than to see things that are near.

Not only our perception of distance and size but our power to tell the direction from which a ray of light comes is the result of a process of thinking, originated by sensations received. Like the different parts of the skin, so the different parts of the retina of the eye has its own characteristic qualities. If a ray of red light falls on a particular part of the retina, this arouses sensations that are peculiar to that particular part, in addition to the sensation of redness. Every spot on the retina has its own local sign, composed in part of the sensations derived from light, and in part of certain sensations of movement, closely associated with them. When an image of an object falls on a part of the retina which is not the centre, if we wish to see it more distinctly, we look straight at it, and in so doing the image is moved to fall on the centre or yellow spot, where it is seen more clearly. Children quickly learn to do this in the case of lights and bright objects.

This movement brings about a series of sensations derived from the parts of the retina across which it takes place. It also produces sensations in the muscles which move the eye, and the socket in which the eye moves. This combination of sensations is the local sign of that particular spot on which the image of the object first fell. Every spot on the retina has its local sign, and consequently when a ray of light falls on it we are aware of the direction from which it comes, and we can, if we choose, turn our eyes to look at it more intently and directly.

Some acts that are repeated with great frequency become habitual and automatic; strict attention becomes unnecessary for their performance, and as the attention is released, withdrawn and centred on other matters, we gradually lose consciousness of them, and they are carried on efficiently in a subconscious manner. In some cases consciousness of the act or series of acts may be restored in a measure by concentration of the attention and other assistance.

[TO BE CONTINUED.]

A Good Physical Seance.

QUITE recently it was my great privilege to be one of a small circle held at Mrs. Trueman's residence, Plymouth, to witness a truly remarkable physical demonstration under strict test conditions.

About twelve persons, including Mrs. Trueman (the medium) and her husband, sat around a large table on which our hands were resting lightly. Before commencing, our conductor, Mr. Trueman, gave advice as to keeping ourselves well in hand in case of an unusual display. The conditions were: "Do not be alarmed at whatever happens; no one will be injured. Keep on singing sweetly in a subdued tone. The room will be quite dark, so keep yourselves well under control."

All having agreed to obey, the following preparations were made: The room was locked from the inside, the key placed in the pocket of a gentleman sitter, a small school slate with pencil tied on was examined, and being quite clear of writing or marks, was placed under the centre of the table on the floor with the pencil under the slate. A toy harp was also examined and placed near the slate under the table. Being now ready to start, a hymn was sung, followed by an invocation; the gas was then turned out, and the room was practically dark.

We sat singing softly for a few minutes when the medium showed signs of pain and distress. This sometimes happens at a physical seance. I mention it as one uninitiated. The first evidence was a slight tremor of the little harp strings, gently vibrating at first as though a mouse ran across them; then the twanging became violent and suddenly the instrument was thrust on the table with great force, causing all the strings to vibrate loudly.

In spite of the counsel from our conductor, I fear this rather disconcerted the lady beside whom the harp pitched, this being her first experience of the kind. Still encouraged by our leader to keep calm and sing softer, a gentleman opposite me said: "I feel a hat being gently pressed on my head." Advised not to touch it, the hat was then gently

drawn down across his face and rested on the table near him.

I was then somewhat amazed to feel a bunch of roots thrust into my hand. In the darkness I felt as though they were freshly plucked from a garden, and apparently were those of a spring flowers. Another gentleman had a bunch of different roots placed in his hand, and the control asked us to share them with sitters who would wish to keep a sprig in memory of the occasion.

The control, now speaking through the medium, said there was only a limited amount of power left, and asked us to choose between slate-writing and lights. We took an oral vote in the dark and writing was carried. Again assuming what seemed to me a painful condition, the medium ceased speaking, and I distinctly heard the pencil scratching on the slate—it will be remembered the pencil was underneath it.

The power being exhausted, the control spoke again, saying these kind of seances make a great demand on the medium's strength, and she would not risk her medium's health by a further display. At this stage the gas was relit, and some of us were glad to take our bearings after such a revelation.

The medium, having resumed the normal, asked us what evidences we had received. We told her of the harp, which was there lying innocently on the table, the hat also intact beside it—the owner of the hat solemnly affirmed that he hung it in the hall before coming into the room. There were also the roots which sure enough were just plucked from the garden where Mr. Trueman had only recently been busy preparing for spring flowers. Mrs. Trueman then asked another gentleman and I to get underneath the table and bring up the slate. The pencil was still underneath, and scribbled in a childish hand on one side was "God is with you"; on the other side, "I can see you all." I am bound to say here that as it was no easy matter to get under the table whilst the circle was formed to get the slate, it would be physically impossible for anyone even if so disposed to get down during the sitting and write on it without detection or disturbing the whole circle.

Now, a very unexpected turn came. The medium asked for the key of the door, and in a strange manner unlocked it and went away for a few minutes. Returning, she said, "All my power was gone, I have now collected the power of ten more." She locked the door again, gave the key to the original holder, ordered the gas to be put out, and proceeded to pass under control.

The materialising agent who seemed to be aware of Mr. Trueman's latent scepticism, explained that she had gathered more power so as to show us a few lights, as she knew when we were all gone he would say, "I wish they had seen some lights."

Again assisting the conditions by subdued harmony, in a few minutes a tiny light appeared on the forehead of a gentleman, quickly followed by another. Fearing we had not all seen them we were asked to watch closely. I then saw that what seemed a light form in the air over the table and following the course of an arc, it rested on the table beside another already there, and these two glow-worm beads shone and flickered, then gently died away. We all saw them, and thus concluded what to me was a remarkable demonstration of the psychic power of the spirit friends.—A. W. MASON.

I seek my God in solitude, for He never enters a church after the labourers have left it; for even God cannot accomplish an impossibility; He cannot penetrate the ignorance called faith.

We regret to learn that Mr. H. Broadbent, of Castleford (Yorks.), was called to the higher life on Wednesday, February 16th. Mr. Broadbent has for many years been the Town Clerk of Castleford, was founder of the Castleford Spiritualist Church, and sat for a time on the Council of the Yorkshire Union of Spiritualists. For some years he has been in failing health in consequence of advanced years, and his passing need leave no unseemly regrets. We extend to his family and friends our condolences on the loss of his physical form, and we rejoice to know that he has found renewed youth. We shall refer further to the work of our old friend in our next issue.

Service in Love.

THERE are four kinds of service: To offer food—but he will again be hungry; to save life—but he will "die" just the same; to give education—he will have something to carry him through this life; to give spiritual enlightenment—it will show him the way to the life eternal.

To be a teacher one first of all must feel for his fellow creatures. Then he must know that he has something to offer; and thirdly be brave enough to declare the truth. Intellectuality and intellectual persuasion is one thing, but spiritual realisation quite another. The former refers to the authority of others, the latter is its own all-sufficient authority. The former argues and speculates, but the latter knows and sees, and is silent. Or, to use an illustration of the Master, "Whilst the glass is being filled, the water bubbles and makes a noise, but when it is filled to the brim, all noise ceases." Once you have realised your own true being and seen yourself in others, and they have become "ourselves," how can you help loving that which is thyself, or rest until each one has come unto his own, which is peace and bliss?

There are various stages of growth in individuals, communities, nations and mankind of any age. Ours is the age of intellectuality, but has in the end to give way to spirituality. It is not exactly help that is needed, but a removing of obstacles so that the Divinity within each being may shine forth, for the only and true teacher and teaching is within each and all, since life indeed is one, though many are the forms of its expression. And the still small voice within always points the way, but we must learn to listen to its silent call.

Being permitted to serve, and seeing where the other stands, we must give him that which, at that particular moment, he mostly needs in his own language, not confusing his mind with things which, as yet, are beyond his grasp. So that gradually he can work out his own salvation, since the truth one has to find out for himself and the answer to any riddle must be outlived and received by actual experience. And then the highest truth becomes the simplest of all, and in love united we stand before the Eternal, have become one in the Eternal.—CHRISTIAN L.

Spiritualist Wedding at Fleetwood.

THE Fleetwood National Spiritualist Church was the scene of its first marriage ceremony on March 10th. The contracting parties were Miss E. Hagan (one of the first Lyceumists in Fleetwood) and Mr. T. Grundy.

The church was crowded long before the time of the ceremony. The service was conducted by Mr. E. Griffiths, assisted by the President, Mrs. Ashworth, who, on behalf of the church and Lyceum, presented the bridal pair with a hymn book and Manual, and spoke words suitable to the occasion. Mr. Shaw presided at the organ.

Mr. and Mrs. T. Hagan, parents of the bride, celebrated their silver wedding on the same day. A splendid tea was provided for over 100 guests in the church, followed by the reception, and many were the congratulations offered to all parties. During the evening Mrs. Ashworth (on behalf of members of the church) presented Mr. and Mrs. Hagan with a silver fruit tray. Mrs. Brooks, assistant conductor of the Lyceum, presented a very pretty tea service to Mr. and Mrs. Grundy. A very enjoyable time was spent, and all present hoped that all parties may be spared to celebrate their golden and silver weddings respectively. The whole proceedings have created a great impression in Fleetwood, and has brought our church recognition on all sides.

No one can find heaven while filled with sectarianism. We must become as a little child, with empty mind to receive.

WE have to record the passing of Mrs. Ellen Stevens, of Manchester, which took place at her home on February 11th last, in her 71st year. The remains were interred at Harpurhey Cemetery on Feb. 16th. Mrs. Stevens had for over thirty years been an ardent Spiritualist, and was connected with the Ash Lodge and Crescent Road Societies.

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FRIDAY, FEBRUARY 25, 1921.

Some Thoughts on Mediumship.

THE unfoldment of psychical faculties brings to the beginner many strange experiences. He is taking a trip into that which is to him an unknown country, and uncertainty surrounds his every step. "Guides" are generally unknown to him as exact personalities. The constant succession of new and strange experiences is bewildering in itself, and awakens within him that fear of the unknown which has come down to him from primitive times, when every bush might be the place of concealment for some unexpected enemy. The recognition of his ignorance of the road before him fills him with doubt concerning his own powers, and any untoward happening, especially if the details be unpleasant, gives rise to indwelling fear or dread which is heightened in proportion to the degree of sensitiveness peculiar to such individual.

Now, fear is probably the greatest enemy to development that the mediumistic person has to face, and it is well, ere a course of development is entered upon, that a few basic facts should be firmly established in the mind.

We can but deplore the action of those who urge beginners to commence the unfoldment of psychic powers immediately such people come into touch with the subject, before even there has come to them the evidence of the action of spirit people.

The Spiritualists of a few generations ago started all investigators at the table, where the amount of individual psychic sensitiveness needed was a minimum for the results obtainable. Generally a large number of sittings were indulged in and some evidence of spirit action was obtained, before any member of the circle developed sufficient sensitiveness to feel the waves of psychic power. It is the conviction of the actuality of spirit people—their humanity and benevolence—which should be established ere the deeper forms of mediumistic development are entered upon. Let the beginner be thoroughly satisfied upon these facts ere he proceed further.

Given such conviction, however, the budding psychic has always a solid base on which to build, and a power of appeal in any unforeseen emergency. When development really begins to proceed, there may be a tendency towards the trance state, and it is unwise to encourage this unless there is some companion at hand with a little experience. In a very long experience we have known less than half-a-dozen cases where any cause for alarm has arisen, but since unpleasant incidents may unsettle the neophyte, every precaution should be taken to avoid them. Many there are who consider that the trance must necessarily mean the total loss of consciousness, but the state itself may vary from that of a light suggestibility to catalepsy. There are probably fewer deep trance mediums existent to-day than at any time in the history of the Movement,

and the tendency is undoubtedly towards guiding the consciousness and directing the body of the present day medium rather than total suppression of the consciousness. In the beginnings of Spiritualistic activity the deep trance was probably necessary to convey the conviction that another personality was at work. To-day such methods do not appear to be necessary, and an increasing percentage of mediumship is produced by an "overshadowing" rather than by a complete control of the body.

It is very perplexing to the young medium during a circle to find himself apparently half a dozen persons in the course of half an hour. 'Tis as though one were acting all the parts of "Hamlet" or "Macbeth" himself, as control after control throws his influence around one. With an intensity that only experience can reveal, the medium feels himself to be the actual person he is portraying. He has lost himself, and the "alter ego" is a strange and vivid reality to him, and all the characteristics of the controlling entity stand out in bold relief.

When this stage arrives great care is necessary, and mediumship needs order and regularity. The sensitive who is continually hankering after these states will find trouble. In work, in study, in play, in fact in life generally, order becomes essential to healthy development, and the budding psychic should learn to control and regulate his own life. The learning of this lesson is not only the key to success, but is one of the most useful lessons mediumship can teach. There is a time for sitting and a time for quite other activities.

We are sometimes told that it is dangerous and unwise to lend our bodies to spirit people. It is not one whit more dangerous than lending one's body to an employer for eight hours per day for a certain wage, but we have had sense enough as a nation to see that no one lends his body to a factory owner for 100 hours per week as was once customary. Let the aspirant for mediumship have his set time for his circle or sitting (twice per week for an hour at each sitting is generally ample) and the moment the circle is over let him break the conditions, assert and maintain his own personality, and if he refers to the matter at all let him take the position of a critic rather than a sensitive. In short, let him be himself and allow his mediumistic self to take a back seat for the time. To dwell continually in the sensitive state is to lose that sense of contrast which is essential to a well-balanced mind.

Whilst the mediumistic state is a negative state we have, nevertheless, found that the well-developed medium can be one of the most positive of men, for life and personality are both many-sided. It is all a matter of common sense forms of development.

We are sometimes told by our sensitives, "Isn't it strange that I can get things and see things for others, but can't get anything for myself?" This is purely the result of lack of system in development. The circle brings to the medium a new and strange psychic condition which when contrasted with the medium's self, is known by its sudden appearance. In the medium's own life "foreign" conditions do not come suddenly, they gradually creep in and insinuate themselves into his psychic condition; for in nature nothing happens suddenly. The sense of contrast is essential to exact knowledge, and the medium must learn to know himself, to recognise his undisturbed condition, if he would cognise disturbing elements.

In addition, therefore, to his regular sitting for development, let him set aside ten minutes or so a couple of times each week to SIT ALONE IN HIS OWN CONDITIONS, and for purely meditative purposes. Not for spirit communion as we know it, not for clairvoyant visions of spirit people, or for control, but for meditation and self analysis. In a word, in order to know himself as apart from all others. We know there are few people who can keep themselves company for ten minutes together, because they do not realise their own value. They are strangers to themselves.

We are reminded of the remark of a friend who was of a retiring disposition, and who was able to say, "When I'm alone I know I'm in decent company." By such sitting alone for not more than ten minutes at a regular time, the sensitive becomes familiar with his normal condition. He may see his own psychic aura, or sense his own psychic vibrations so clearly as to be able to detect the slightest interfering or new element therein. To take

simple: If the small boy has a bag of marbles and someone adds or subtracts a few, he cannot determine his gain or loss unless he knows how many marbles were originally contained in the bag. Similarly a sensitive can only determine the new elements coming into his life in so far as he knows the normal content of that life.

The psychic who knows his own normal condition will detect the slightest intrusion, and be able to encourage or counteract it. Coming events will cast their shadows before, and every impending change or serious event can be prepared for. THE BEST SUBJECT FOR SPIRIT CONTROL IS THE MEDIUMISTIC PERSON WHO CAN CONTROL HIMSELF, and the two are by no means incompatible. We need media who know the laws of mediumship, and who obey them, for these will earn not only their own respect but the respectful attention of the best of the invisibles.

CURRENT TOPICS.

The Scottish S.P.R.

MR. HORACE LEAF, who is at present on the Scottish tour, was invited to lecture before the new Glasgow Society for Psychical Research on February 17th, and we are pleased to hear that his famous lecture on "Materialisations" was well received, and elicited sympathetic remarks. His collection of lantern slides, as a corroboration of the evidences quoted, produced a fine impression.

A New Bishop.

DURING the last few days Dr. Temple has been enthroned as the Bishop of Manchester, the diocese being one of the largest industrial centres in the kingdom. We saw something of the "pomp and circumstance" which surrounded the event, and moving 'mid the crowd, overheard many remarks respectful and otherwise. The restricted reports of the local press were but an indication of popular feeling. It is unwise and regrettable that these gaudy displays should be flaunted at a time and in a city where thousands of people upon the unemployment registers are perplexed concerning the next meal. Many were the remarks we heard contrasting the simplicity of the Founder of Christianity with the pomp of the ceremony.

A Plea for Simplicity.

WE are not unmindful of the other side. That a certain dignity attaches to the elected representative and leader of religion may be granted. Neither would we forget the historic associations which connect the past with the present, but there is a growing feeling in this country, that generally speaking, this ostentatious parade of earthly pomp is but a cloak to hide hollowness, and we cannot think that the parade and procession will help the new Bishop in his work. Spiritual power is not helped or strengthened by such displays.

The New Bishop.

BISHOP TEMPLE has no strong leaning toward Spiritualism, but we wish him well in his work. Anything and anyone who can help to lift the life of our great industrial centres deserves the goodwill of all right-thinking people. The task is difficult, and is not made easier by the traditions which come down from the middle ages when religion's chief concern was political power. Manchester has attracted attention by its ability to win for Spiritualism the respect and interest of many notable leaders of the church. The names of Hicks, Swayne and Weldon are cases in point. Lancashire Spiritualists will, we believe, considerably modify the opinions of Bishop Temple. Several of the Manchester "Canons" have expressed themselves sympathetically.

And One of His Canons.

WE recently listened to a lecture by Canon Darbyshire at Manchester on Spiritualism, and were interested to hear his opinion that "those who treated Spiritualism as mere folly or fraud did not understand it." That "the S.P.R. and other Societies had accumulated a vast amount of evidence which could only excite respectful

attention," whilst "the great minds which had been most devoted to its study had found in its favour." The Canon went on to say that most of the writers against it were "religious writers." This is a point which we have often dilated upon. The majority of opposition to-day is not directed at us because our facts are in dispute or our methods unwise, but purely because Spiritualists are opposed in some small details to the theological views held by those opponents. In other words, such opposition is the outcome of partizanship rather than love of truth.

A Sympathetic Treatment of the Subject.

CANON DARBYSHIRE'S lecture was one of the fairest treatments that we have heard from an official Churchman speaking on Church premises. Whilst he could not regard the Spiritualists' case as proven beyond all doubt, he did think there was a substantial case for prolonged investigation. Of course he advised Churchmen to leave such investigation to those who were fitted for it, which doesn't reflect very well upon his Church members. The Canon, however, distinctly blames the negligence and conservatism of the Church for the fact that a strong Spiritualism had grown up outside that Church, and he was very severe upon the Churchmen of 50 years ago. Rightly so, perhaps, but we fear that the same spirit exists to-day, save that one fortified position has been abandoned for another.

Another Strong Man!

J. CUMINGS WALTERS, M.A., editor of the "City News," Manchester, has contributed a couple of well-written articles to the "Manchester Evening News" dealing with Spiritualism, in the spirit of a broad survey. Mr. Walters has devoted some twenty-five years to the study of our subject, and has thought it wise to step out and make public his findings. We have every sympathy with the man who seeks retirement during the time when conclusions are in the incubation stage, and every admiration for the one who realises that conviction one way or the other must come as the result of prolonged study. To-day there is no need to apologise for the truth, it will surely vindicate itself if fairly stated. A stately and studied presentation of the case gives dignity to the cause and its advocate.

A Learned Professor.

IN the course of an interview recorded in the same paper, Prof. Bragg, of Manchester University, says, "If a scientific lecturer failed to repeat successfully an experiment for which he claimed a particular result, I do not think his students would be willing to accept the excuse that their number contained an unsympathetic person." He goes on to talk of the constancy of results in scientific experiments. Of course the Professor is chiefly a physicist dealing with unconscious elements and compounds. This is but beating about the bush. The Professor surely knows that psychic investigation is dependent on the human factor. Men and women are not inert physical substances. When science deals with men and women results are variable. The medical man knows that a certain form of treatment or a certain drug does not produce invariable results with all patients. The hypnotist does not obtain similar results from all his subjects. The successful medical man is quite aware of the fact that the patient who likes him and trusts him, gives (generally speaking) better results than the one who is distrustful and suspicious. Hence his cultivation of "the bedside manner." The "dose," too, which is helpful to one person could easily be fatal to another. Why does Professor Bragg ignore the obvious?

Are These Facts?

HE goes on to talk of an alleged psychic photographer who put a plate into his pocket, which pocket contained phosphorus. Of course the professor only heard of this, we have no particulars of name, date and place—which is a pity. It may be, of course, that the incident occurred in the days when Queen Anne died, but we have heard of no such incident recently. The Spiritualistic press is always willing, generally anxious, to pillory

any medium who indulges in wilful deception, and no mention of such incident has been made of late, whilst experiments in psychic photography have been more prevalent in the last five years than ever before. We wish Professor Bragg would justify the statement or withdraw it. This concerns a matter of fact, and we expect scientists to be at least as exact as Spiritualists.

Some Hypnotic Dreams.

R. B. Ince.

(CONCLUDED FROM LAST WEEK.)

THE QUEST OF SLEEP.

As I reclined in the chair my thoughts were concentrated on the word "sleep." Then it seemed to me that I was walking up a sandy hill with an Arab for my guide. The sand was hot and loose and it made walking difficult. Sleep, whom I imagined as a fair classic figure, was lying, I thought, at the top of the hill.

We reached the summit, but Sleep was not there. Descending on the further side we came upon Daniel standing in the lion's den. I could not see the lions, but my ears were filled with their frightful roaring. How, I wondered, could Sleep ever have been in such a place? The Arab, in answer to my thought, turned to me and said, "My strength is made perfect in weakness." This quotation struck me as singularly inept; I did not see how it applied to the situation.

We passed along the outskirts of the desert and came to a small gate in a city wall. This we opened and found ourselves in a narrow winding street. The heat of the sun had accumulated, rendering the air oppressive and I noticed that the latticed windows of the houses were all shut.

There was no one about save ourselves and an Arab in white leading a camel. My guide opened the door of a house. We entered and were now in a dark hall extravagantly but tastefully furnished. The prevailing gloom appeared to deepen the colour of carpets and hangings. I noticed a rug of a wonderfully vivid emerald green woven with Egyptian figures. Before me was a finely carved gold staircase. I was about to go up the stairs when the recollection that I had not yet found Sleep made me pause. Sleep? Sleep? Where was he?

Noisily the heavy curtains at the far end of the hall were drawn aside, disclosing a large banqueting room. A feast was in progress. Groups of people were sitting and reclining on rugs, talking and eating, and servants were carrying round trays laden with coffee and fruit. From somewhere behind me and beyond the stone pillars that flanked the hall came the strains of an organ.

Entering from under the curtains came dancers. The first was a young girl. She was dressed in a robe of shimmering silver, and her feet were bare. All the while the organ was playing and the dancer's every movement was expressive of youth, grace and happiness.

Then the scene melted with the exception of the pillars and the organ. I seemed now to be in a richly decorated mosque. But I was conscious of some confusion and it momentarily troubled me. Was I in a mosque or an English country church? At one end there were Arabs smoking and saying their prayers, and up the aisle came a bride and bridegroom. The organ now swelled forth into the triumphant strains of the Wedding March.

Again my desire to find Sleep came to mind. Where was he? Where should I seek him? Was this his wedding? I tried to see the features of bride and bridegroom, but could not. The service ended, and I went back into the hall. My guide invited me to explore the house.

"But is it safe," I asked, "for me to go alone?"

"Yes," he replied. "This is the home of your fathers and all this belongs to you as a child of the East."

I mounted the golden staircase and glancing through a wide bay window, looked out upon a deep blue sea. As I gazed, house and staircase melted and I was again riding in the desert with my Arab guide. Surely now at last,

here in the desert, I should find Sleep? I gazed far across the illimitable miles of hot sand and burning sky, but could nowhere see Sleep. Instead I saw the Three Wise Men following the Star. My guide said, "They also are looking for Sleep." Then the thought flashed across my mind that Sleep is not a person but one of the loveliest attributes of God. And with this meditation, happiness wrapped me round, and I sank into oblivion.

IN WESTMINSTER CATHEDRAL.

I dreamed that we were free from hospital for a long afternoon outing, and were going by train from Victoria station. As we drew near Westminster Cathedral I was attracted by the music of the organ and the voices of the choir. Forgetful of my friends I entered the building, which was crowded. In the congregation was a party of tourists and I found a seat in front of them. I sat enraptured by the music. While seeking to enter into the spirit of it my attention was distracted by the tourists' conversation, also by the smell of a sucked orange. Their chatter and their irreverence jarred upon me.

I turned round and said sharply, "Don't make such a noise!" The chatter stopped abruptly and I became conscious of a tall man in grey who smiled pityingly on me for my lack of patience. His expression served further to annoy me.

The music soothed me and I forgot my irritation. Presently the choir came up the aisle singing, and behind them marched the priests in crudely gorgeous robes and vestments. A large crucifix was borne in the procession, as it passed the worshippers crossed themselves. I wanted to follow their example, feeling myself part of the congregation, but perhaps because the habit was foreign to me I failed in my intent.

One of the choir boys had an exquisite treble voice, and I craned forward to see which boy it was. The tall man in grey thereupon leaned forward and, pointing in the direction of the gallery, whispered to me, "Go up and hide behind that pillar in the gallery. Small things will not distract you up there and you will be able to enjoy the music undisturbed. The way," he added, "will be shown to you."

I struggled past the people in my row and got into the aisle. As I turned towards the East I noticed the large crucifix was swinging backwards and forwards. My friends, who had, unobserved to me, followed me into the Cathedral, now beckoned that we must leave. Time had passed quickly, and we should have to hurry back to hospital. As we came out of the Cathedral a bus was passing and we climbed on. It was difficult to mount the steps, for the bus was rocking violently. We travelled a short distance. The rocking increased, and then the bus lurched and crashed over on its side.

We dare not stay to help the injured passengers, for we were already late, and hospital etiquette compelled our return. On arrival at hospital I was hot and breathless. Changing hastily, I went into the ward refreshed by the afternoon's adventure, but fearing a sarcastic reprimand for not being up to time. In the second bed I saw—myself evidently in pain.

I was partially conscious, and the tall man dressed in grey who had spoken to me in the Cathedral was using "suggestion" to me for the necessary operation that was about to take place. I was too ill to be moved, and the operation was to be performed in the ward. I felt frightened. Would the surgeon begin before I was "off"? I tried to pull myself together and said, "I didn't mean to be a coward." The doctor in grey reassured me somewhat. There was conviction in his voice, and, feeling happier, I sank into a deep sleep. When I awoke I was comfortably in bed and there were fresh flowers by my side. Gradually the scene changed, and I was lying in the garden at home, conscious only of the flowers and of a great drowsiness.

(This dream was very vividly acted by J. in her sleep. At one point she raised her hand as though in act to cross herself, but desisted. The words "I didn't mean to be a coward" were spoken aloud, and her agitation at this part of the dream was considerable. So much so that I very nearly decided to wake her, but gave suggestions of quiet sleep instead. The whole dream was extremely vivid, and her account of it shows.)

TAPESTRY.

I was in a dark room with a low ceiling. In front of me was a beautifully carved oak four-poster bed. There was an invalid in the bed, but as the faded rose and gold curtains were drawn I could not see who it was. As I stood there gazing I was conscious of being watched.

The chief feature of the room was the tapestry on the wall fronting me. It was old and faded. In the centre were two nude figures. I think Adam and Eve encircled by the Serpent. On either side was a forest scene. Through the trees strutted five peacocks each holding its tail at a different angle, and only one having it fully spread. A little man dressed in a loose white garment came to meet me. He had bright red hair. "I am," he said, "your great-grandfather, and I should like to introduce you to the lady who worked this tapestry." At these words there stepped out of the tapestry a little old lady, seemingly not more than two feet tall, dressed in black with trimmings of old lace.

Then from an infinite distance came your voice saying, "You are in Hyde Park." While I was wondering how I could be there, the little old lady turned to me. "When I was young," she said, "they took up their skirts—so, and curtsied—so, when meeting friends in Hyde Park," and she swept me the most graceful curtsy imaginable. Assuring her that we did very differently nowadays, I tried to imitate the fashionable Society hand-shake and the casual nod of recognition.

Then I told her that I had no gloves suitable for Hyde Park, and must hurry away to buy a pair. She said, "No, dear, do not trouble, but come back to the deer forest." I then found that Hyde Park had merged into the tapestry and that I was walking with her under the tapestry trees looking up at curiously conventional birds among the branches. As I gazed the colours of birds and trees grew fainter and fainter until the forest in which we walked had faded to a piece of time-eaten tapestry.

(In this dream I tried by suggestion to introduce my own background. When fast asleep I told J. she was walking in Hyde Park. As usual the suggestion merely served to modify the dream. However it may be with some subjects, J. does not appear easily to "dream to order," although suggestions of locality made to her in sleep seldom fail to reach her.)

What are we to say of such dreams? Are they to be explained by the psycho-analytical theories of Freud? Do they have their origin in certain suppressed "complexes" or are they born entirely of the grey matter of the brain? Those are questions that science tries vainly to answer. The opinion of the dreamer herself is that these dreams are entirely different from her ordinary dreams of the night. They are, she considers, more detached, less influenced by environment and the external happenings of the day. Also, they are far less concerned with ordinary earth conditions. Fairies, spirits (of people, trees and flowers) mermaids—these frequently play a perfectly natural part in her dreams during hypnosis. It may be argued that these are the tapestry woven by a highly imaginative mind. It may be so, although the imagination does not as a rule take such license. Or is it that some part of the sleeper is functioning upon another plane of consciousness?

It is a matter of common experience that we do not dream of forms of life other than those with which we are familiar. One may believe in fairies and other entities without meeting them in dreams. So invariably is this the rule that if we do at any time dream of other world conditions such a dream makes a deep impression, even to the point of haunting us. With J. her dreams under hypnotic influence are all "out of the ordinary" in the sense that she is conscious of "moving about in worlds not realised."

We know very little, despite all the probings of psychologists, about the mystic temperament. William Blake, the incorrigible seer of fairies ever since the day his father beat him for alleging he had seen a tree full of sprites—what do we know about him? Science has not yet decided with what label he is to be ticketed. Poet, mystic, sensitive dreamer, prophet, lunatic, all these names have been given him. But the fact remains that we know nothing whatever about Blake's dreams. Perhaps we never shall. But the world is richer for them. We do not know, but is it not possible to be thankful in silence?

CORRESPONDENCE.

THE INFINITE GOD AND THE FINITE GODS.

SIR,—I have read the letter of Mr. Gregory, and am rather surprised that he should ask for evidence of what he possesses belief in. It seems that he has utterly failed to grasp my argument, and I have no time to go over the ground again. I note that he believes that because I can say "I am" that God can also. It does not follow. If God can articulate it implies a mouth, which in turn implies a head, and a body, implying locality and limitation. If such a conception satisfies my critic he is welcome to it, but it indicates just where he is intellectually.

May I suggest that when he again writes anything that he at least try to be natural, and not attempt to be racy, he only succeeds in being vulgar.

W. H. EVANS.

SHOULD CAPITAL PUNISHMENT BE ABOLISHED?

SIR,—I note in your issue of February 11th, page 63, Mr. Thomas Mark May's comments on my article on the above subject, which appeared in your issue of January 28th, page 37. Mr. May asserts that "Mr. Kitson evades the main point and leaves one 'cold' on the subject." I have read his comments very carefully in the hope of discovering wherein the "evasion" lies, and, failing to discover it, I hereby ask him to enlighten me.

ALFRED KITSON.

SIR,—I was much interested in reading Mr. Kitson's article in your issue of Jan. 28th, on the above subject, and am in entire agreement with his arguments. Capital punishment is a relic of barbarism, and as such should follow in the train of other atrocities, which an enlightened civilisation has discarded. I hope the time will come when crime will be treated as a mental disease or deformity, due to hereditary conditions or environment, or possibly both, and the criminal's term of confinement a means of upliftment rather than degrading and hardening.

It is time the law of capital punishment was withdrawn from the Statute Book, and intelligent Spiritualists as a body are peculiarly fitted to lead the way towards this end. Being in touch with higher intelligences on the other side of life they know something of the conditions pertaining to that life. The teachings of Spiritualism are far ahead of the Churches on this vital subject, as Mr. Kitson's remarks and his quotations plainly show.

I trust an earnest effort will be made during the next general election to make these more advanced views known to and impressed upon future candidates, and the Petition of five years ago again brought forward with a considerable increase in the number of signatures and the influential character of the appeal.

A. E. FITTON.

THE BRITTEN MEMORIAL.

SIR,—Kindly allow me to acknowledge on behalf of the trustees receipt of 10s. from an old contributor to the Memorial Fund under the pseudonym "Go Forward," and to express their thanks and great appreciation of his staunch support of the undertaking.

The Trustees earnestly desire to appeal to the sympathies of all Spiritualists who are eager to help in the wider spread of the knowledge of the facts and teachings of Spiritualism, so urgently needed in these days of unrest and dissatisfaction, to give their aid towards the establishment in Manchester, the great centre of a large industrial population, of a centre of Spiritualist activity and propaganda that will materially assist in extending and solidifying the Movement throughout the country. Money is needed to carry out the scheme, and a small contribution from every Spiritualist would provide all that is required to put the work in hand without delay. All amounts will be gratefully received and acknowledged by Mr. E. A. KEMMING, hon. treasurer, 8, Knockaid-road, Tue Brook, Liverpool, or by

A. W. ORR, Hon. Sec.,
2, Wilmington Gardens, Eastbourne.

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.

HALIFAX DISTRICT COMMITTEE.

THE monthly conference was held on Saturday, Jan. 29th, in the St. Peter's-st. Church, Huddersfield, Mr. Rastall presiding over a good attendance. The fifteen minutes spirit communion was again taken advantage of by several speakers to testify to the presence of our arisen friends, who gave messages of encouragement for the coming year. Mrs. Oliver gave the D.C. a very cordial welcome.

A lengthy agenda was got through by strict attention before we partook of dinner.

In the afternoon Mr. Rastall presided, Mrs. Dixon, Mrs. Micklethwaite and Mr. Quarby giving short intelligent addresses. In the evening Mr. Stabler presided, Mr. Rastall conducting a memorial service, assisted by Mr. Ackroyd, to an arisen member of St. Peter's-st. Church, and an associate of the D.C. The church was filled to its utmost capacity. Mr. Rastall gave a touching discourse, giving much food for thought for any sceptic who may have been present, and comfort to any who had still any fear of death. Mr. Ackroyd spoke with much beautiful thought. A vote of deepest sympathy was accorded Mrs. Oliver in her bereavement, also to Mr. H. G. Hey and Mr. R. H. Yates in their illness. A hearty vote of thanks was returned to St. Peter's-st. friends who again showed their appreciation to the D.C.

LEEDS DISTRICT COMMITTEE.

THE annual meeting of the Leeds District Committee was held at Wakefield on Sunday, Feb. 13th, with a full attendance of officers, two auditors, 9 Societies, Lyceum District Council fraternal delegates and a number of associates. Mr. Brewer, the local President, welcomed the assembly and expressed the hope that with a more united movement at home our sphere of influence might be extended. A few minutes preparation for the companionship and assistance of our wise counsellors who are taking such an active part in the upholding and remoulding of our Movement from the spirit side of life was followed with success.

Minutes and correspondence was accepted with instructions to the secretary including the forwarding of a

letter of congratulation to the Pontefract Church on the excellent manner in which its officers and members had responded to our effort in establishing the Movement in their midst. It was unanimously agreed that we hold a commemoration rally at Leeds, Cookridge-st., on Easter Monday afternoon, and in the evening at East Leeds and Armley. Fraternal delegates from all committees and unions will be cordially welcomed thereat. Financial statement presented and duly accepted.

Mr. Brewer and Mr. Davis were elected scrutineers, and the voting for the election of officers resulted in the following being duly elected: President, Mr. J. H. Baldwin; vice-president, Mr. Smithson; secretary, Mr. A. E. Beety; treasurer, Mr. Martin; delegates to Y.D.C., Mr. Rothery; auditors, Mr. J. Smith (two years) and Mr. Vernam; fraternal delegate to Leeds Lyceum D.C., Mr. H. Shackleton.

The secretary's report and balance sheet were duly accepted. In presenting same, emphasis was laid on the fact that whilst the deficit on the year's working might appear a little disconcerting, yet the activities of the D.C. had never been so marked or so successful in establishing new Societies and propaganda work, and the assets were such that there was every reason to anticipate at an early date of a balance on the right side.

The President then presented a few observations on our work, and submitted that month by month real good work had been done. Reports of meetings of the Y.D.C. were duly presented and accepted. Mrs. Wallman was nominated as an associate member. Mr. Vernam was deputed to represent us at the Lyceum open session held in the afternoon. Evening service was presided over by Mr. Chattell (retiring vice-president). Messrs. Laycock and Beety addressed the gathering. Mrs. Lockwood gave clairvoyant delineations. Heartiest thanks are due to Wakefield friends for the excellent reception and arrangements for our comfort and the conducting of our business.

COVENTRY: BROADGATE.

AT the above Society on Sunday, Feb. 13th, Mr. Whyman (Hanley) conducted our services to a crowded and sympathetic congregation. One of Mr. Whyman's guides (White Feather) gave a most inspiring address on the Sunday following. Mr. Whyman gave most remarkable clairvoyance, of which all were recognised. On Monday to another crowded audience he gave some most convincing tests of the return hereafter. This was ably presided over by our President, Mr. Leader.

OPENING OF A NEW CHURCH AT CREWE.

ON Sunday, Feb. 13th, on behalf of the late Camm-st. Society, a new church, now the property of the Society, which is most beautifully decorated, was opened by Mrs. Nuttall, of Hollinwood, under the presidency of Mrs. Breeze, and before a large and admiring audience. After the opening ceremony had been performed a duplicate key of gold was presented to our brother, Mr. W. H. Reay, as the oldest member of the Society. So impressive was the occasion that our brother could not reply. The secretary, Mr. H. Kennerdale, was at his best. We hope that the public of Crewe will accept his kind invitation and remarks and also carry out his advice. We know that our Movement will take great steps forward in Crewe.

EARLESTOWN.

ON Wednesday, Feb. 16th, at Leighton-st., we had a visit from Mr. A. Clayton of Nottingham, the blind boy medium. The meeting was well advertised, and brought us good results. The hall was packed with an inquiring and curious crowd, and we are hoping that many will become investigators. The delineations were clear and were recognised, and helped to prove without a doubt the truth of the words "O, truly death is not the end."

BRISTOL.

THE new Spiritualist Temple at Cranford, 47, Oakfield-rd., Clifton, was dedicated last Sunday, Feb. 13th. The room had been very tastefully decorated with lilies.

The service opened at 3, with a solo by Miss Cuzner, entitled "The Ho Chord," and the hall was dedicated to the worship of God. Miss Mills gave the address in which she explained why Arum lilies were used in the decoration. When the guides of the church first appeared to its officers they brought with them Arum lilies for purity, and the lilies was taken as the symbol of the church.

After the dedication a short service of initiation was held, when Miss Mills admitted a number of associates who had been investigating Spiritualism into membership in the church. The service closed with the benediction.

In the evening Miss Mills gave an address dealing with the Spiritualism of the Bible, and also gave clairvoyant descriptions, all of which were recognised. Miss Bremer rendered a solo, which was greatly appreciated. At the close of this service a communion service was held for members only.

LONDON: CENTRAL.

AN elevating address on "Occultism" was given by Miss K. Browning, M.A., a leading speaker of the Theosophical Society, in the London Central Spiritualist Society, on Friday, Feb. 18th, at Farnival Hall. The subject dwelt upon the occult history of man. Miss Browning was most impressive, and she outlined the seven great stages of man. She particularly spoke on the third race, and told the audience that this period the separation of sexes began. A number of questions were put to the lecturer and ably answered.

The lengthy applause given to Miss Browning expressed the real admiration of the lecture given, which was indeed most welcome to the audience. The Rev. G. Ward rose to express double vote of thanks. He said first for the very interesting lecture and secondly for the lady for coming down for nothing. The audience again applauded. Miss Browning then rose to say that it was she who had done the thanking for having been given the opportunity to expound Theosophical teachings.

LONDON: N.L.S.L.

GUIDED by the experience of last year North London Lyceum gave a fairy play entitled "The Slave of a Lamp," at the Grovedale Hall, Upper Holloway, on Saturday, Feb. 13th. It was a unique spectacle, there being five separate scenes, each with different effects. Of the acting the only thing that can be said is that it was generally pronounced worthy in every degree. This progressive Lyceum. Miss Vincent as Aladdin and Miss Vandambusche as the Princess.

admirably suited to their parts, as was Miss Marie Carter as the magician. Master Edward Wheatcroft made a good impression as the Slave of the Lamp, and Miss Queenie Saunders was at her best taking the part of Aladdin's mother. The Japanese tea-shop girls and the chrysanthemum fairies completed a charming touch to a very pretty play, and it is not surprising to learn that the tickets for the repeat performance on Saturday, Feb. 26th, are selling heavily. To avoid a disappointment all intending visitors should write for tickets to Mr. W. W. Drinkwater, 119, Isledon-rd., N.7. as early as possible, enclosing stamp for reply. Tickets 1/6 adults, children, 1s.

SHEFFIELD: MEERSBROOK.

On Sunday, Feb. 6th, the above Society held their annual collection on behalf of the hospitals. Mr. Hibbins, our President, gave the address and Miss Whitfield gave the clairvoyance. On Tuesday, Feb. 8th, by the kindness of our treasurer, Mr. Higginbottom, and his wife, a social and dance for the object was held. The following artistes took part: Miss Mary Richmond, Miss Daisy Vardi, Miss Dolly Hughes, Mr. A. Barker, senior and junior, Mr. W. Oxley and Mr. Grand, members of the Sprightly Troupe of entertainers, who gave good work during the war on behalf of war charities. They gave a very enjoyable entertainment, which was very much appreciated by a good audience. We are very pleased to say that we have been able to send £42 10s., an increase of £27, on the previous year.

We have, and are making, a name in Sheffield for Spiritualism. We have already got a representative on the executive committee of the Hospital Sunday Fund in Mr. Higginbottom.

MEETINGS HELD ON SUNDAY, FEBRUARY 20, 1921.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Townsley, of Lancaster, gave an address and clairvoyance.

BARRY, Atlantic Hall. — Mrs. Lynch gave an address on "Ministering spirits," followed by clairvoyance.

BEDFORTH. — Mrs. Pears gave addresses on "Mediumship," and "Atheism," also clairvoyance.

BIRKENHEAD, Hamilton. — Address by Mr. Thompson. Mrs. Forrest gave clairvoyance.

BIRMINGHAM. — Mrs. Harris, of Birmingham, gave addresses and clairvoyance. Mr. Croshaw conducted the evening service at 1, Loveday-st.

ASTON: Miss E. Knight, having failed to keep her engagement to conduct our services, we were greatly indebted to Mr. Kirkham, Mr. W. H. Tozer and Mrs. Couch, when at very short notice they gave good addresses and clairvoyance.

BRIGHTON, Athenæum Hall. — Addresses and clairvoyance by Mr. R. Bralley.

BRISTOL, United. — Morning, the President was the speaker. Evening, Mrs. Sims, of Cardiff, gave an address followed by clairvoyance.

DIGHTON HALL: Mr. Woodlands, of Cardiff, gave addresses. Clairvoyance by Miss Yates, who also presided.

CLIFTON: Mr. Eddy gave an address followed by clairvoyance.

BURWELL. — Miss L. Nicholson devoted the afternoon service to spirit messages. She gave a trance address full of inspiration and courage.

COVENTRY. — Services conducted by Mrs. Orton, of Birmingham. Mrs. Argyle presided in the afternoon. Mr. Ayvis, the President, in the evening.

EXETER, Market Hall. — Mr. J. Hoskin discoursed on "The freedom of

thought" in the afternoon, and Mr. Tarr discoursed on "Why Spiritualism is becoming popular" in the evening. Clairvoyance by Mrs. M. A. Grainger.

KIRKCALDY. — Mr. Hendry addressed both meetings. Mrs. Laird gave clairvoyance. Mr. Seath presided.

LIVERPOOL, Daulby Hall. Mrs. G. Davies gave an address in the evening on "What is the basis of Spiritualism?" chosen by the congregation. Several auric readings were given.

LONDON. — Brixton: Mrs. Neville gave an address on "Faith, hope and love." She also gave clairvoyance.

Clapham: Mrs. Mary Gordon gave an address on "Prayer," followed by clairvoyance.

E.L.S.A.: Mrs. Maunders gave an address on "Paul, of Tarsus," followed by clairvoyance.

Hounslow: Mrs. Golden named one of the member's children. Lesson taken from the "Lyceum Manual," which was followed by clairvoyance.

London Spiritual Mission: Morning, Mr. A. Vout Peters gave an address on "The fulfilment of vision." Evening, an address on "The broadening light" by Mr. P. E. Beard.

Little Ilford: Mr. G. Prior gave an address on "The great revelation."

Manor Park: Morning, Mr. Mead conducted healing service. Afternoon, Lyceum. Evening, Mr. Bulham gave an address on "Reason, faith and knowledge." Mrs. Pulham gave clairvoyance. Mr. J. Ellis rendered a solo entitled "Abide With Me."

S.L.S.M.: Lyceum anniversary. Morning, circle conducted by Mr. C. J. Williams. Evening, address by members of the L.L.D.C. and Lyceumists.

LOUGHBOROUGH. — Mr. Holt, of Leicester, conducted our services. Good clairvoyance.

MANCHESTER, Ardwick. — On Saturday, Feb. 12th, Mr. L. Morgan gave a flower service. Clairvoyance was given. On Sunday, Feb. 13th, he conducted all the services before a crowded and appreciative audience.

Moss Side: Mrs. M. Norbury spoke on "The Women's International League and its work."

MEXBOROUGH. — Mrs. Collins, of Sheffield, gave addresses on Spiritualism, followed by clairvoyance.

NEWPORT, Mon., Charles-st. — Mr. Crago, of Cardiff, gave an address on "Love," and also gave clairvoyance.

Harry-st.: Address by Mr. Alexander, on "The voice of an angel," and clairvoyance by Mrs. Alexander.

NUNEATON. — Mrs. Taylor Woodhall of Walsall, gave addresses, when large audiences were present. Clear and convincing clairvoyance was also given. Mr. Bartlett, of Coventry, occupied the chair.

PETERBOROUGH. — Addresses by Mr. Ella, of London. Mr. Last spoke on "Why I am a Spiritualist." Mr. I. W. Rickett presided.

PLYMOUTH. — The address on "A Spiritualist's belief" was given by one of our vice-presidents, Mrs. Farley. Mrs. Pearce sang a solo, and Mrs. Pollard gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Arnold. Soloist, Miss Harris, who sang "Down the Vale." Address by Mr. T. Slee, C.C., entitled "When thou sees the sign." Clairvoyance by Mr. Prout.

PORTSMOUTH, Temple. — Mr. Punter of London, conducted both services and gave clairvoyance.

SHEFFIELD, Attercliffe. — Services taken by Mr. Ackroyd, of Huddersfield. He also interested the Lyceumists with useful information and stories.

SWADLINCOTE. — Mrs. Brooks, of Birmingham, gave addresses on "Death" and "What is Spiritualism?" Clairvoyance was also given. Mrs. W. Taylor presided.

TREDEGAR. — Morning, Mr. W. H. Adlam gave an address on "The astral plane," followed by discussion. Evening, Mr. A. Lewis gave an address on "Resurrection." Clairvoyance by Mrs. Halestrap.

TREFOREST. — Mr. S. Thomas, of Peurhewerben, delivered an address on "Science," followed by clairvoyance.

WEST MELTON. — Mrs. Furniss, of Sheffield, gave an address on "God is love," followed by clairvoyance. Mr. Bullock presided.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 5d. be forwarded with the information.

ALTRINCHAM. — Mr. T. H. YATES, Wellfield Lane, Clay Lane, Timperley, Altrincham.

MANCHESTER, NEWTON HEATH. — Mrs. BARLOW, 64, Attleboro-rd., Moston.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading, will be inserted as follows: Six lines, 1/6 Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

ACKNOWLEDGEMENT.

MR. HOPE and FAMILY wish to thank all officers, committees and members of the Milton Spiritualist Church, Eccles, and also officers and members at the Ford Lane Spiritualist Church, Pendleton, for their kindness to them in their loss of their dear mother and wife.

The Britten Memorial.

The ANNUAL GENERAL MEETING OF SUBSCRIBERS

will be held in the

ONWARD BUILDINGS, 207, DEANS GATE, MANCHESTER,

on WEDNESDAY, MARCH 9TH, at 2-30, at which the Trustees hope for a large attendance.

A. W. ORR, Hon. Sec.,

2, Wilmington Gardens, Eastbourne.

British Magnetic Healers' Association

PROPAGANDA MEETING

on SATURDAY, MARCH 5TH, at the MILL ST. PROGRESSIVE SPIRITUALIST CHURCH, MIDDLETON.

Demonstrations will be given, showing the practical nature of "Spirit Healing." All patients treated free of charge. A hearty invitation extended to all. Meeting commences at 7. Healing at 7-30.

Come and bring your friends.

FURNISHED ROOM and Kitchen to let, 23, Hyndland-st. (2 up mid.), Partick, Glasgow.

WILL all Mediums who have booked dates with the Bristol Universal Spiritualist Church for 1921 please note that if they are cancelled it has nothing whatever to do with me, as they were all fixed with the sanction of the then existing officers and committee — FRED ORD, late Sec., 13, Ashgrove-rd., Redlands, Bristol.

WORK two hours daily at home. Several pounds can be easily earned. No canvassing or Agencies. Permanent employment for all. Printed particulars, three-halfpence and half penny stamped addressed envelope enclosed. Write, MANAGER, 5, Allington, Northampton, Yorkshire.

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

SUNDAY, FEB. 27TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. R. DAVIES.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Miss WALLWORK.

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

SUNDAY, at 6-30.
FEB. 27.—Circle for Members Only.
MAR. 6.—Miss TICKELL.
" 13.—Circle for Members Only.
" 20.—Mrs. MARCROFT.

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

Collyhurst Spiritual Church,
COLLYHURST STREET,

SUNDAY, FEB. 27TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Mrs. INGLE.
MONDAY, at 3 and 8, Mrs. HYNES.
WEDNESDAY, at 8, LOCALS.

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

SUNDAY, FEB. 27TH, at 6-45 and 8-15,
Mrs. ROBERTS.
TUESDAY, at 8-15, Mrs. WILMOTT.
THURSDAY, at 8-15, Mr. R. DAVIES.
Open Circle on Saturdays at 7-30.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, FEB. 26TH, at 7-30,
MR. ROSCOE.
SUNDAY, FEB. 27TH, at 3 and 6-30,
Mrs. PILKINGTON.
MONDAY, at 3 and 7-45, Mrs. CHARNLEY

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

SUNDAY, FEB. 27TH, at 3, CIRCLE.
At 6-30, MR. POOL.
SUNDAY, MARCH 6TH, Mrs.
BURTONWOOD.

Moss Side Progressive Lyceum Church,
66, RABY STREET.

SUNDAY, FEB. 27TH, OPEN SUNDAY.
SUNDAY, MARCH 6TH,
MR. BERNARD F. CRESSY (N.T.S.)
on "Invisible Helpers."

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.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, FEB. 27TH, at 2-30, LYCEUM.
At 6-30, MR. ROOKE. At 8, Mrs.
SELLARS.
WEDNESDAY, at 3, Mrs. SHERBOURNE
THURSDAY, at 8, Mrs. HOLDEN.
SUNDAY, MARCH 6TH, Mrs. LANGFORD.

Society Advertisements.**Hyde Spiritualist Church,**
CLARENDON STREET.

SUNDAY, FEB. 27TH, at 2-45 and 6-30,
MASTER A. CLAYTON,
BLIND BOY MEDIUM.
Also MONDAY, FEB. 28TH, at 7-30.

Silver Collection.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON.

TUESDAY, MARCH 1ST, OPEN MEETING.
SUNDAY, MARCH 6TH,
MR. E. ATKINSON.

Eastbourne Spiritualist Society.

TEMPORARY MEETING PLACE:
8, CAVENDISH PLACE.

SUNDAY, FEB. 27TH, at 11 and 6-30,
MR. A. W. ORR, President.

Gillingham Spiritualist Society,
ODDFELLOWS HALL, VICARAGE ROAD.

SUNDAY, FEB. 27TH, at 7,
MR. W. A. WATSON.
SUNDAY, MARCH 6TH, at 7,
Mrs. GRADDON KENT.

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

SUNDAY, FEB. 27TH, at 6-30,
Miss VIOLET BURTON, Address.

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

SUNDAY, FEB. 27TH, at 11-15 and 7.
At 3, LYCEUM.
WEDNESDAY, at 8, Messrs. J. W.
HOSKINS and A. GOCHER.
Healing Service.

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, FEB. 27TH, at 11-30, Healing
Service conducted by the LEADER.
At 7, MR. RONALD BRAILEY,
Trance Address and Clairvoyance.
Also on MONDAY and TUESDAY.

Plumstead National Spiritualist Church,
INVICTA HALL, CRESCENT RD.

SUNDAY, FEBRUARY 27TH,
MR. & MRS. BROWNJOHN.
THURSDAY, MR. NORTH, Address and
Clairvoyance.
WEDNESDAY, MARCH 9TH, at the
CO-OP. INSTITUTE, Parson's Hill,
Woolwich, DR. ELLIS T. POWELL.
Are you coming to hear this great
speaker? The meeting commences at
8 sharp. Tickets No. and Res. 2s.
Reserved, 1s. Balcony Free.

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

SUNDAY, FEB. 27TH, at 3, LYCEUM.
At 7, Mrs. MAUNDER,
Address and Clairvoyance.
SUNDAY, MARCH 6TH,
MR. and Mrs. BROWNJOHN.
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. 27TH, at 11,
MR. T. W. ELLA.
At 6-30, ALD. D. J. DAVIS, Mayor
of West Ham.
Wednesdays at 7-30.

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

SUNDAY, FEB. 27TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. A. JAMRACH,
Address and Clairvoyance.
FRIDAY, at 8, Meeting for Enquiries.
SUNDAY, MARCH 6TH,
LYCEUM ANNIVERSARY.

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

SUNDAY, FEB. 27TH, at 7,
MR. G. R. SYMONS.
SUNDAY, MAR. 6TH, at 7, Mrs. NEVILLE

Hackney Society of Spiritualists
240A, ARNHOLD ROAD

SUNDAY, FEB. 27TH, at 7,
Mrs. MARRIOTT.
SUNDAY, MARCH 6TH, at 7, Mrs.
JAMRACH.

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

SUNDAY, FEBRUARY 27TH,
DR. W. J. VANSTONE.
WEDNESDAY, PUBLIC CIRCLE.

Hounslow Spiritualist Society
ADULT SCHOOL, WITTON RD.

SUNDAY, FEB. 27TH, at 6-30,
Mrs. CANNOCK.
TUESDAY, at 7-45, Mrs. MARRIOTT.
Lyceum at 3.

Kingsdon Spiritualist Church
BISHOP'S HALL, THAMES STREET

SUNDAY, FEB. 27TH, at 11,
MR. KIRBY. At 3, LYCEUM.
At 6-30, Mrs. WORTHINGTON.
WEDNESDAY, at 7, SOCIAL

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

SUNDAY, FEB. 27TH, at 6-30,
MR. H. BODDINGTON.
WEDNESDAY, MARCH 2ND, at 11,
LADIES' MEETING.
THURSDAY, MARCH 3RD, at 11,
PUBLIC CIRCLE.
SATURDAY, MARCH 5TH, at 11,
GRAND SOCIAL AND DANCE.
Tickets 1s. each.
SUNDAY, MARCH 6TH, at 6-30,
Mrs. GOLDEN.
Forward movement at 11.
Lyceum at 3.