



# THE TWO WORLDS.

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

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

No. 1738—VOL. XXXIV.

FRIDAY, MARCH 4, 1921.

PRICE TWOPENCE.

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WEDNESDAY, MARCH 9TH, at 7-30, MRS. E. A. CANNOCK.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1738—VOL. XXXIV.

FRIDAY, MARCH 4, 1921

PRICE TWOPENCE.

## Original Poetry.

### The Spirit's Call.

"The ear which hears is pre-attuned in heaven."  
"Speak, Lord, for Thy servant heareth."

THE God who gave the rose,  
And steeped the lily in His purity,  
Across the abyss of sorrow, sin and strife  
Is calling thee;  
The God who gave the bird  
Its note divine, the rill its melody,  
Peers through the azure hue of early dawn,  
And calleth thee.

The God who gave the fawn  
Its sportive grace, fair garb to grass and tree,  
In thunder's crash and lightning's swift embrace,  
Is calling thee.  
List to that wondrous voice  
Sounding a-down the ages full and free,  
To robes of white and Love's glad bridal feast,  
God calleth thee.

—E. P. PRENTICE.

## The Basic Principles of Spiritualism.

W. J. Grindley.

### PART II.

THESE, then, are the first fruits of Spiritualism, and if it is true that a tree may be judged by the fruit it bears, then the tree of Spiritualism is one of goodly growth, and well worthy the tender care bestowed upon it by its patient gardeners, both visible and invisible.

How true it is that nothing earthly satisfies; its things are things of a day, a mere breath upon the immensity of larger and more important things. The body is related to the earth and to that earth it goes, and mixes with it as though it had never been; but the soul is related to the Infinite and the Divine. It, therefore, reaches out even while connected with the grosser body, in a dim, indefinable way to the things that are not temporal but eternal, abiding in the heavens.

Far removed from its phenomenal side Spiritualism reaches out and embraces a philosophy at once compelling and enthralling, laying a foundation of thought that lifts the eager, panting soul from its trammels of the flesh into regions of glorious beauty beyond the sordidness of things earthly. There it shows the wondrous purpose of life, the fulfilment of all previous training, the culmination of all experience in the majestic unfoldment of all earth's children. It speaks of God not in the hackneyed form of religious formality, but in the splendid conception of His Divine Fatherhood and Motherhood. It presents to us a two-fold conception of Deity, first in the transcendental sense, and secondly as immanent and very present in all things.

Inspiration has filtered through from the highest archangelic states in which dwell lofty beings who once trod the ways of earth, and who are now His Divine agents carrying out His commands faithfully and true, all leading to the consummation and glorious fulfilment of His Divine plans affecting each one of us.

In the transcendental sense we have the conception of a being whose wisdom is not the wisdom of a day, a year, an epoch or an age, but the wisdom of eternity. His plans

were set before the work was commenced, and we who are working with Him now, as surely as the highest angels, are bringing to perfection His divine plans. The destiny of the human race was settled in the secret courts of His heaven millions of ages before the protoplasm began its evolution, and the entire scheme which is reaching to its fulfilment is marked all along the line with the hall mark of His divine approbation.

Science wanders through the Azvic or Archaeozoic age which may be distant somewhere about 800 millions of years ago, though the Proterozoic, early and late Palaeozoic, Mesozoic and Cainozoic ages in which the great plan was being worked out, and brings us down by patient and consistent observation to the comparatively recent age of man. It has discovered relics of interest, and from those relics has built up a history that may not be altogether accurate, but is accurate in the main.

A struggling purpose has been shown which has nerved the lower forms of life to something higher, such as happened with the first forms of life in water which struggled to land, eventually producing a breathing apparatus which enabled them to live apart from the water.

Behind all this great work has been present a mighty intelligence ever pressing on to mightier and more important results. Who knows what dreams lay behind the sluggish consciousness of those early forms of life; just as one may say to-day, who knows the dreams of earth's human toilers? We are beginning dimly to apprehend that there are degrees of exalted life to which we shall attain at some period, as our present human development is far advanced from that of the neanderthal man.

Spirit philosophers, because of their larger life with its wider scope, know infinitely more of the Great Father's power than we, and they affirm that the average puerile conceptions of Deity are wide of the mark. They speak of His Fatherhood, mark you, not of His Majesty, nor even His beauty and glory, not His Judgeship, His Wrath, or the dread power of His Autocracy; no, not any of these things, but simply and beautifully His Fatherhood, embracing in this term in a magnified sense the tender care and solicitude He shows to all His creatures. What a glorious conception for all the sorrowed brood of earth, for weary women and toiling men, what magic lies in the phrase to calm the storms of the most turbulent soul. A Divine Father without limit or bounds transcending the work of His own hands, binding all races and creeds together into one great family and subordinating all things to their eternal ends and purposes.

God in the transcendental sense calls all His creatures to follow Him, and bids them walk in His footsteps to read the truths He has written for them upon the stones, graven deep in the rocks, and stretched across the boundless heavens, that they may learn of Him, and in learning rise to their high angelic estate. Christ said, "God is Love." Is not this expression consistent with the idea of His Fatherhood? He is not wrath, for wrath indicates a limitation and impotency.

To say that men can stand in opposition to the Deity is absurd and Canutish; they may in ignorance commit many errors, but to none is given the power to bid the tides recede, or power to stop the globe upon its throbbing way. The greatest works of men are but as heaps of sand when His gales blow and His oceans roll. His will is the law that moves the entire creation in all its diverse ways and wonderful forms, and if we but can plant this idea deep in our beings, much that seems unnecessary will come into its right perspective and show up as the means whereby the Divine eternal plan accomplishes its purpose, eliminating



the rough but bringing out the highest and best to be perpetuated eternally.

In the immanent sense He is none the less precious and dear to us, for we realise He dwells in the mighty, spinning earth and the circling orbs around us, in the glory of the sun as in the tender blade of grass. He is the beauty of the flowers and the awesome splendour of an evening sunset. He is the spirit of peace in the calm even waters of a rolling ocean, and the God of might in the towering, thundering billows of a wind-swept sea. He is in the lovely trusting eyes and the sweet prattle of an infant as He is in the soul-compelling eloquence of a Cicero or a Demosthenes. He dwells in the soul of each of us, shares of our joys and sorrows, partakes of our happiness and our woe. He has subjected Himself to the law of evolution because He evolves with us.

This is His Divine renunciation, the choosing of the cross, and the shadows of Gethsemane, that out of shadow and imperfect vision the lowliest of His children may win through to the highest courts of His Heaven. None of us need feel that utter isolation which sometimes destroys, for He, the Master of all, dwells in the secret places of our souls. Pray to Him there and He will sustain you and bring you strength from the very seat of power to support and renew you.

Buddha did this in His silent, isolated meditation; Jesus in his Gethsemane, and what these our elder brethren have done, we also may do if we will. From this it is an easy step to realise the importance of the second great principle, the brotherhood of man. This again is no dream or phantasy, no beautiful wish of something that ought to be, but actually is at this very moment. The world for ages past teems with evidences of it, for men in their common endeavours and aspirations have practised it. Christ in the prayer He gave to His disciples taught it. He identified His glorious self with all men, and linked all, both friends and enemies, with God, when he said, "Our Father, which art in Heaven."

Spiritualism affirms the unity of all men at all times and in all places. It does not think locally, parochially, or nationally, it thinks internationally, or, if you will, super-internationally, without boundaries of time or space. It links the lowest on earth with the highest in heaven, and loves the sinner as well as the saint. It does not give men numbers as on a prison scale, or count them as cogs in some great industrial machine. It respects and reveres all, knowing the diversity of men. It says some are young souls and some older, some lacking knowledge, others ripe in experience; therefore, it realises that in standard one the lessons of standard one must be applied.

It does not attempt to teach standard one souls with the lessons of standard seven, or stultify standard seven souls with the limitations of standard one. It adapts itself to the needs of all, knowing that the many lessons of life are necessary for the development of earth's children.

When they become unnecessary they will perish, as perished the Brontosaurus, the Diplodocus and the Ictodactyl of prehistoric times. It binds the elder brother in service to the younger, and makes Abel in love and forgiveness, removes from the brow of Cain the brand. Little as vast bodies of men may think, God has bound them together in one great fraternity, whatsoever their race or colour, giving to one race one task and to another race some other task. So in the gradual climbing of the family all have contributed something, little or great, to the sum total of human experience, and we have taken and given, according to our needs and desires.

His laws are applicable to all in the same manner, and if there be differences they are only slight ones, adapted to times and conditions, and but serve to accentuate the variety and the might of the Creator. So far as the great fundamentals are concerned all men and women, both physically and spiritually, are identical, and climb the evolutionary ladder in precisely the same manner. Imperfections still exist it is true, and cause untold suffering, grave misunderstandings, that lead to world conflagrations. War makes Cains of Abels, and in blind wrath bids them shed upon the unoffending ground the blood of their brothers.

But these things are going. Let them go. Nations to-day are sincerely desirous of forming a League of Nations, desirous of binding themselves into a great fraternal brother-

hood which shall make war impossible. The spirit of God is at work, and out of the sorrows of our past is leading to the promised land of Canaan. When the spirit of perfect brotherhood is realised, refined out of all our bright and shadowed experiences, jealousy, selfishness, rapine and slaughter will become things of the past, and in that day hell will not only be lidded, but destroyed. Spiritualism is heading on to this great end, seeking to attune the strings of life's violin to the celestial harmonies. And remember that behind this great effort, this supreme task, are ranged the hosts of heaven, the emancipated of earth who were proved by joy and sorrow as we are proved, and who now in their strength born of humility and sacrifice honour us by calling us brothers.

Think of it when you feel desolate, let it stir in the depths of your being, until you become a stronger link in the eternal chain. Let the thought nerve you to greater and more sustained effort, remembering that you are allied to them, and that whether your position be great or humble there is need of you. The Master calls, His Kingdom is coming, and His Divine Will is being done on earth as in Heaven. Spiritualism in its third great principle affirms the immortality of the soul. Ah! but someone may say, "To prove that one will have to live eternally." Taking the dictionary definition of the term NOT MORTAL, EXEMPT FROM DEATH, Spiritualism occupies quite legitimate ground. It has proved beyond question to tens of thousands of intelligent men and women that egos do survive the change of death, and are therefore exempt from it.

Man then is not mortal, but immortal, he is not subject to the decay of things which are generally classified as mortal. His body may change, but not he, for he is the possessor of that body which, by the very expressions he uses daily, show he is cognisant of his possession. He says, "My head, my hands, my body," just as he would say, my watch, my clothes.

Deep within himself he realises that he is something more important than hands or feet or head, and that these are merely held by him for a certain definite end and purpose. To the Spiritualist there are not many kinds of life, but one only, and that the life of God, of which we are partakers. In the words of Pope:

"All are but parts of one stupendous whole,  
Whose body nature is, and God the Soul."

Some have said the finite cannot comprehend the infinite, but what is finite and what is infinite? Science postulates that no thing can be destroyed, it is not possible to add or to take away. A grain of sand is as infinite as the universe in the law of life, it can never end, it may change, but it will always persist somewhere, somehow.

If we liken the universe to a large hall, and we stand at the exact true centre of that hall, we could move north, south, east or west of it, but at every point to which we came would meet an obstruction to temporarily bar our farther progress. Now, if we were to argue that on the other side of the obstruction nothing existed, we should be making a very foolish statement, because reason would dictate that on the farther side another span of space must exist, and on the further side of that another, and on, as it is manifestly impossible to think of a point where nothing is. Think of it, coming to a point where something ends and nothing begins. In the past men were materialists, arguing only for the things they could see and touch. But to-day we think differently, because we realise that that which we do not see is more real than that which we do see and handle every day of our terrestrial lives.

For instance, the ear is a much more finely developed organ than the eye; we can only see one octave of light, but we can hear many octaves of sound. There are rays at both ends of the octave of light we cannot perceive, just as there are vibrations at both ends of the octaves we cannot hear.

Science to-day is beginning to realise that clairvoyance and clairaudience are further developments which, as the race progresses, will give greater range of both sight and sound. Spiritualism has proved that death is not a cul-de-sac, but an open gate, an avenue of the broad highway to God.

Thus, if the soul survives one change, it is logical to assume it will survive all succeeding changes; that it will be exempt from annihilation on one plane it will be on another.



on all planes and in all spheres of being, and that a million, million ages hence will be still as real and potent as now, but vested with greater power and knowledge.

What a vista opens before the astonished view of body-clothed humans, what a tremendous conception for the man with the muck rake, eyes bent upon the ground, seeking in the rabble and filth for the treasure upon which his heart is set, whilst scintillating in the glorious heavens above and around him are strewn the stars and worlds of his Creator's making.

Sir Robert Ball used to say that in the Nebula of Orion there was enough material for the Creator to provide an empire as large as the British Empire, for every man, woman and child in the British Empire, and this without apparently reducing the nebula. In the face of that, how small and insignificant in the ocean of being appears this present brief span of a mundane existence. The poet says:

"This present phase is not for aye,  
Its longest span is short;  
'Tis but one swiftly passing day,  
'Tis but one fleeting thought."

How unimportant its greatest affairs, its nations and its empires, how utterly paltry its medals of reward, be they either in cash or degrees of state. Yet some men struggle for the cash and chairs of State, entirely oblivious of the deeper and greater things of life, because they are materialists and sadducees of the most aggravated type. Their gospel, though they be Christians confessed, of a Christian community, is, "Eat, drink and be merry, for to-morrow we die."

Spiritualism says No, to-morrow we live as we live to-day—conscious, responsible entities, and that we shall go on living age after age, putting changes beneath our feet as we rise higher and higher to the domain and the glory of our God. Thus, according to spirit teachers, every experience we contact with becomes a monitor and a guide for future action.

Life resolves itself into an endless sequence of events in which there is not wild chaos but divine order and purpose.

In closing, I maintain that Spiritualism is the world's greatest asset, since its philosophy reconciles the ways of God to man. It destroys permanently all the false conceptions held by man of Him, reveals His grandeur and transcendental beauty, shows Him as the very heart of the complex body of the universe, both visible and invisible.

It teaches as the Parsee holds that the wonder of God made manifest in the golden glory of the sun, and the silvery beauty of the moon and stars, is a glory that at some period He will invest all His creatures with, when they have forever passed the portals where joy and sorrow have been the common lot. Further, it brings Him down to the very immediate presence of His children, and shows Him as not apart from, but a very sufferer with their sufferings, a sharer of their Gethsemane.

It reveals Him as the Great Divine Father and Mother, tender and compassionate, wise in His mercy, resolute in His purpose. Secondly, it welds the entire race together in one great universal brotherhood, showing that differences of racial temperament and ideas are only temporal, not eternal.

In such a way it shows the end of war and strife, the elimination from the brows of men of the brand of Cain, and opens up to every seeing eye the Utopia of the occult master when selfishness and brutality will be abolished, and men no longer blind in their adoration of the golden calf will climb the Pisgah heights to godly knowledge, and will realise the vision of Christ, the establishment of God's Kingdom on earth.

Thirdly, it takes away the antique gloom and horror of death, showing that such a change is necessary for progression. Therefore, death is not to be dreaded, but an inevitable change to be met, a birth from a plane material to a plane spiritual, a closing of the eyes on terrestrial scenes, but the opening of them on things celestial. It heartens all to work and strive to bring out the best in them, that when in accordance with the Divine chemistry they shed the garments of materiality, they shall pass to interior realms, not as spiritual paupers, but with divine powers unfolding, resplendent and glorious.

Finally, it shows man his divine origin, a prince of the line of God, who is Lord of lords and King of kings. It

invests him with a royal splendour unknown to the courts of earth, and makes universes stepping stones for his feet on his royal way homeward.

## Soul Science.

A. L. Wareham.

### VI.—MENTAL IMAGES.

If a person looks at the unclouded sun, on turning away he cannot see other objects, but in place of the brilliant orb there is a dark patch. This is a negative after-image. If again he should look at the sun when it is less brilliant, as at the time of its setting, on closing his eyes and gently pressing or rubbing them, he sees the red inner-side of his eyelids, and on that background a spot of light which changes both in shape and colour. The change in shape is probably caused by movements of the eyes; the colours vary from shades of green to blue, crimson, red, etc. On opening the eyes and looking at a white surface, the spot appears as red. This is a very complex case of an after-image. If a person looks at an incandescent electric light, and turns it out while quickly looking away into the darkness, he often sees the bright image of the glowing filament.

In all these cases the effects of a strong stimulus lingers in the organs of sight. When the stimulus has been very strong it has upset the balance. It is said that if, before going to sleep, we look intently at an object (and immediately turn out the light and shut our eyes, so that the image of the object is not disturbed), and on waking in the morning we look at the white ceiling and immediately close our eyes, we shall see the delayed after-image of the object.

People who use the microscope a great deal sometimes see a long time after, an image of the object they have been studying, projected on to a dark background or in the darkness. Such cases are known as recurrent percepts. After-images appear to be a transitional form between a percept, having relation to an external object, and a pure mental image. After-images appear to be flatter, with less look of solidity, than percepts and mental images of percepts. A mental or memory image is naturally recognised as a mental fact and not a physical. When we think of a church that we know, we do not see a flat mental picture of it, but it appears as a solid structure, according to the rules of perspective. If we turn our eyes the image does not turn with them, as it does in the case of an after-image, neither do we see it projected on something if we open our eyes.

If we look intently at an object and then close our eyes, we retain a memory image, which is clear and distinct for a time; but which gradually grows less distinct until it fades almost entirely. If we afterwards think of the object, we get a more or less faint image of it; but persons vary extensively in their power to visualise objects. And again, the same person may readily forget most things, and yet have the image of a particular object or incident impressed most vividly. This depends partly on interest and intensity of stimulus. It may seem strange that among men of science the power of visualising often appears to be very poor, and even some great artists cannot carry pictures in memory.

Women are on the whole more gifted than men in this respect, and children more so than adults. Some people are greatly assisted in their studies by their ability to retain in their memories pictures of the printed matter, such as notes in music, tables of the elements with their atomic weights, etc., and even speeches and sermons.

The retention and reproduction of sensation and percepts is not limited to the faculty of seeing, but applies to the other senses also. There is what may be called auditory imagination. People recall the sound of a voice, a crash, a tune or an instrument. After hearing beautiful music which has strongly impressed them, some people are haunted with it for a time, and seem to hear it repeated time and again in dreams and when awake. But in this, too, persons vary very much. Sound of tumult, cursing and horror are sometimes impressed deeply on the mind, so that they appear to be constantly repeated. If we hear a series of knocks we can sometimes count the number



by means of the impression left in the mind, although we did not count them when the sound first reached our ears.

In the case of taste, smell, touch and other sensations, there are similar powers. Sensations seldom if ever occur alone and independently, but are associated with other sensations; so also percepts are made in association with other percepts, with which they may be said to be related. When a table is seen, it is scarcely possible to see it alone, without its surroundings, such as the floor, chairs, and other things that are in contiguity. These other objects may not be brought clearly before the mind, so that we are fully conscious of them; but are often perceived in a sub-conscious way, and may afterwards, by an act of memory and concentration, or in some other way, be revived in a definite and clear condition. Not only are things immediately contiguous spatially, included in our mental images, but sounds, tastes, smells, feelings, etc., are associated. Images immediately preceding or succeeding are also associated; everything is changing, and is connected and in some way related.

#### MEMORY.

Memory consists in the reviving or reproducing of sensations, percepts and images which we feel to belong to our past experiences. We cannot always say when or where the original events took place, but we have a feeling that they belong to ourselves, and to our own lives. Memories are often revived by their associations. The sight of a miniature may bring up a whole train of recollections of an absent friend. The hearing of a gun shot may recall the horrors of war. The sight of some thread wound round the finger may recall to the child that he has a particular duty to perform. Aids to memory have been tabulated and systematised on the basis of the "Law of Association."

Memories vary very much in their power and kind. Some people have a gift for remembering language. There are cases where persons have been able to repeat a whole sermon after hearing it delivered but once; also of remembering whole passages from books that they have read once or twice. Some have a remarkable memory for faces, and seem never to forget a face they have once seen. Others are good at remembering places and localities; others at remembering events; others at remembering music, etc. Some memories are good all round, while others may be very good for one or two classes of things, and poor for others. A good general memory is most useful in assisting the development of the mind in a broad universal manner, and in maintaining interest in the diversities of life, while a first-class memory of a certain description is invaluable to the specialist. Some memories are slow, but otherwise good; they do not act quickly, but, given time, reproduce efficiently.

Loss of memory is termed "amnesia"; it may be caused by an accident to the head, or in other ways. This forgetfulness is sometimes complete, and at others partial. In some cases the person is unable to speak and write, but understands when spoken to, and is able to read. In other cases the patient does not understand when addressed, and has lost the power of reading. Sometimes a certain class of words which begin with the same letter is forgotten.

In cases of hypnotism the patient may be made to forget. It is also a symptom of some forms of lunacy. On the other hand some persons of low mental capacity have phenomenal memories of a kind. Powers of memory are sometimes vastly increased by hypnotism; things almost unnoticed when they occurred, and quite forgotten in the normal state, are remembered with great distinctness. At times of drowning and in some other cases of approaching death the memory is often intensely active, and the events of a life-time pass with remarkable speed through the mind.

Most people are able to remember many things, but have forgotten when they occurred, or how they became acquainted with them. This is so with healthy minds. In our studies the main thing is to acquire the knowledge, and not to remember when and how we did it, although in some cases we do remember even that. In some cases of mental disease, however, the patient can recall past events, but has forgotten that they happened to himself. Some

people believe that they remember things that actually have not transpired. This may be due to dreaming. In some cases, in others to a mixed and confused state of mind. Those who are subject to it are said to suffer from paramnesia; it is frequently accompanied with a feeling of distress and excitement. The belief is, perhaps, sometimes suggested by the recognition in part being true, leading to the false conclusion that all belongs to a past experience. Bergson says, "An insufficiency of psychical impetus causes our attention continually to flag and revive again, so that we continually feel ourselves simultaneously in the past and in the present. Incidents of this nature have led to the belief that our present lives are a repetition of past lives; and that all that is happening now has happened in some previous cycle. Everything is working in a circle, and in the distant future we shall be doing, seeing and suffering the same things again. This, of course, is a different theory from that of transmigration, where the same soul is supposed to pass from one body to another, and reincarnation, where the soul, after varying periods, returns and inhabits another human body, for the purpose of progression and atonement for past wrong-doing."

There are countless cases of prevision where persons either clairvoyantly or in dreams have seen and heard things that have afterwards actually transpired in waking life, and this may afford an explanation of some of the cases of so-called paramnesia.

Memory is usually stronger in the young than in the old, but the nature of the memory alters with increasing years. While the young are quick at observing and remembering their observations, and in learning and remembering names, these powers grow less as time advances; but the power of generalising and remembering, reasoning and judgments increases. Occupation is important, for exercise and habit tend to increase the power of memory; so that, with attention, a verbal memory may be improved, as also a visual memory, a musical memory, etc. In general way the memory is probably best from about the age of 12 to 26. Inability to remember names is a common failing with advancing years, but it begins with some much earlier than with others. Some aged people remember distinctly experiences of their early lives, but fail to remember recent happenings. There are infinite varieties and classes of minds, and their stores of thoughts and memories are in sympathy with, and build up the characters. Anyone who has practised psychometry cannot have failed to recognise this truth.

Memories are revived in many different ways. Sometimes they appear to arise spontaneously without any apparent connection; sometimes it may be with the general feeling or condition of the person. People who are continually at the same occupation are sometimes unable to shake themselves free of the routine thoughts. Excitement or anxiety may be the cause of unduly impressing certain ideas. For such, a complete change of thought, action, and environment are often beneficial. Many memories are revived because of their close association with other things present in the consciousness; associations of time, place, appearance, name, sounds, etc., which are said to suggest them. Thus the appearance of a man brings to mind his name, and events connected with him, possibly a very long train of memories. The sight of a crown might lead one to think of the powers and functions of kings, emperors, and other dignitaries, and forms of government in general.

Another source of revival of memories is resemblance or similarity. The sight of an orange might lead to the thought of an apple, or of the round earth, and a whole train of memories and reflexions in connection with them.

Memories of things frequently seen, heard or experienced are more easily revived, and are clearer than most others. Interest and attention are also most important elements in fixing things in the memory. Hence, the good teacher strives to arouse the interest of his pupils, to fix their attention, and to complete his work by repetition. One kind of memory can be reinforced and assisted by another, so the spoken word is backed by the written word, in which case the ear, the eye and muscles all assist in fixing the same thought. Many things are remembered for a short time, and being of no further importance, are

allowed to fade from the memory. Usually, if we wish to remember a certain thing, we think of something associated with it, and as memories come into the consciousness, we reject them, until the right one arrives. If the right memory is not revived, and we drop the matter from our attention, very frequently it will come into our consciousness as it were spontaneously.

Doubt often prevents a revival, and confidence is an assistance. Calmness is in the general way necessary, though some memories are revived under the stress of excitement. Receptivity and retentiveness are necessary qualities of a good memory. Some minds are quick to receive, and quick to let slip, while others are slow at receiving and grasping, but retentive. Our minds do a great deal of work in memorising, while we are asleep, and while we are occupied with other matters than the subject that is being memorised. Actors and actresses like to have at least one night's sleep after learning a part before going on for it.

[TO BE CONTINUED.]

## Spirit Impulsion.

A. Harold Walters.

I RECEIVED the following three messages from three friends in spirit a few nights ago with a request that I would send them to THE TWO WORLDS. I did not do so. My son in the Summerland then spoke to me and reproved me gently for my neglect. Still I did not move. My boy next told me that until I did so my three friends would refrain from further communications. I was not comfortable during the period the MS. was lying unattended to, and I only mention the incident to show the reality of spirit influence, and to suggest the channel through which conscience speaks.

Incidentally it may show to some of our critics that the "devil" (who is given credit for all manifestations from the other side) speaks very nicely sometimes. Personally I am quite well satisfied to associate with him. I am better for his company. May I conclude by saying that just as surely as I put this letter in the pillar box, just so surely will my friends resume their communion. So much for the word and promise of the "devil." I do not offer these messages as in any way unique. Their simple merit is that they certainly came from my spirit friends. These are they.

Many are called, but few are chosen. Yea, the call doth reach all at some time, for the spirit of God ever striveth with man. But few are chosen, for so few respond. They are so busy with their own affairs. Poor blind, stupid people! We will not say ignorant, for we cannot admit ignorance. All men of mature years do know when the voice from Beyond speaks, but their rebellious self, being so wrapped up in its own mundane affairs, bids the voice begone, because, forsooth, it is likely to intercept or hinder the prosecution of self-interests.

Granting success to such an one from his own point of view, what then? Where cometh the success, seeing that not one tittle of such accumulation—whether it be goods, or money, or worldly position—can be taken beyond the threshold of the life to come? Oh, what will rouse man to the realisation of the truth? When will he appreciate and acknowledge the relative values of things? When will he learn to set first things first? Did he but heed, then would the Lord add thereunto what is expedient, but be it remembered that expediency to God doth not necessarily mean what it does to the man. That is expedient to God which will be for heavenly inheritance.

God has regard to the real purpose of life, and life to Him is in regard to its spiritual value.

God so loved the world that He gave His son, a son, a light to the Western peoples. The lesson of this is that we must not complain of what we think of as our difficulties, our sorrows, our trials. For what can befall man that fall not within the life and experience of the

Master? Man to-day is not asked to give his life for his beliefs. Yet Jesus died a death of ignominy and shame for his Father's sake.

Whatsoever be your lot, dear disciple, it will certainly be easier than his. Keep him steadfastly before thine eyes. Study his life; emulate his love, copy his sympathy; above all adopt his religion of universal brotherhood and sonship of our great Father. Give to all men a true brother's loving understanding. Be patient with their short comings. Pray for them, in which exercise you will certainly and surely have the active co-operation of hosts of God's servants on our side of life.

\* \* \* \* \*

The spirit striveth with man, yea, hourly. It may not ever evince itself, but that were because of the assertion of man's natural propensities. In olden days this were labelled the devil. Devil is evil, and one need get no nearer a definition of the truth than that. What is not of goodly report must, per contra, be evil, and evil is of the devil; so let it pass at that.

Too much time and temper is spent on meaningless definitions. Men know enough of good and evil, right and error, to know that the one must be sought and the other eschewed. The spirit is God. When the spirit striveth, as it does when conscience reproveth, or an impulse to good taketh possession, then hearken there unto it, because it is possible for God to cease His striving during thy earthly life if so be that thou stubbornly and knowingly reject his pleading. But, list thee, that voice will be the first to resume its call upon thee when thou quittest this earthly home. Then—ah, then—there will be none of the opportunities for thy natural self to engage itself in, for that natural—earthly—self will have ceased to be. Then must thou give heed, and, perceiving thy countless errors, mistakes and ignorances, great will be thy regret.

Thus will thy punishment follow thee, and justly so, and, mark thee, cometh about by thine own later study of thyself. Tomorrow? Who saith to-morrow he will see to it? No man can claim to-morrow; to-day only is thine. God need not excite Himself. He will have to-morrow—countless to-morrows. He can wait, but thou—? Thou canst not afford to delay.

Give a thought now to that life of spirit which is the only true life, that life of remembrance, which starts when the physical ceases. That starteth the soul upon its journey into its own domain. It carries with it remembrance of all thou didst to help or hinder thy fellows, all thou did to give joy or sorrow, all thou did to provoke a smile or a tear! Shall that remembrance please thee or hurt thee? Thou canst not escape it. Remember it is thy heaven or thy hell!

## Invocation.

O, most faithful of all our faithful ones, how we love Thee, how we desire to love Thee more, our dear Father in Heaven! Listen at this hour to the voice of our prayers, and to the music of our hymn. To have communion with Thee in spirit together, and to sing our song of thanksgiving, how good and delightful it is, a joy too great to be told or to be expressed by mere word of our tongue. But with thy servant of old—the Psalmist—would we say, "May the word of our mouth and the meditation of our heart be acceptable before Thee." Every day would we bless Thy Holy Name and repeat Thy praise in anticipation of that higher and deeper and broader influx of the spirit, which will be our portion in the hereafter, when all hindrances to its influx will be ended, the bodily element no longer obstructing our spiritual path. To this perfecting of the spirit help us in preparation continually.

AMEN.

WARNING.—Mr. G. F. Knott informs us that a young man has visited several Societies and Lyceums using the name of Richard Brittain, and asking for lodgings and money. He claims to belong to Bradford, and states that he is a painter out of work. We are not satisfied with the bona fides of this man, and warn our people to exercise care. It is likely that he has several names? (2).



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FRIDAY, MARCH 4, 1921.

**The Law of Service.**

We have many times alluded to the different standard of value by which the worth of an individual is assayed on the planes of life beyond death. Wealth and material position, like rags and tatters, are left behind by us at death, and yet the testimony of the spirit communicators is unanimous in asserting that in the next plane of being men are graded into the high or low, the exalted and the degraded, and if this be so, then it follows that there must be a comparative standard by which the relative position of individuals may be determined, and the recognition of that standard should enable us to make preparations to-day for the greater events of the future.

On this earth it is difficult to choose which amongst many standards is the one most generally adopted. The value of one's material possessions—the size of his banking account, the trappings of his place of abode, beauty of form or figure, mental equipment and educational advantages, birth and breeding, colour of skin, personal sociability, skill in arts or crafts—these are but a few of the factors, each or all of which may determine one's position amongst his fellows. Some of these go with us into the beyond, others are left behind with the remnants of the physical body, but even those which accompany us do not seem to have the same value set upon them in spirit life. Material wealth and dress is entirely eradicated, birth and breeding count for much less than here, and afford in themselves no passport to worthy society, whilst colour of skin, whether black, white or brown, is no barrier to the select circles of spiritual society. Personal beauty or educational advantages appear to be viewed from a different angle, as also does skill in the arts and crafts. These appear to be judged by their value to those in whose service they are used, rather than as actual possessions.

However much the after-life resembles this there are, nevertheless, differences which cannot be ignored. Here on earth the great struggle is for existence itself, the one thing considered by the individual is to preserve his life—"self-preservation is the first law of nature," we are told. As an actual fact, Spiritualism has demonstrated that we cannot cease to be, since death merely changes our state of functioning. Yet we struggle to live, the desire for life overwhelms us, and since in the struggle individual personality and character are developed, this ingrained desire to struggle for life is probably part of the wise order of nature.

In the next plane of being, however, one knows that he cannot end his existence, and the striving which goes on there is not the unending desire to be, but the endeavour to retain one's position in relation to his fellows. He begins to perceive that progressive unfoldment brings

increasing happiness, and to realise that only by the evolution of his innate faculties and powers can that progressive growth be maintained.

Now the natural method of developing any faculty or ability is use. The potential Paderewski can only become a pianist by practice, the potential artist can only unfold his artistic power by the use of pencil and pigment. The budding clairvoyant or psychometrist can only become expert by the exercise—however faulty at first—of these psychic powers. Hence the folly of sitting in circles waiting for the spirit world to do all that is necessary. The true circle is a practising ground. Those who are the recipients of clairvoyant descriptions, messages, etc., may obtain comfort, help and satisfaction, but the real and lasting benefit is gained by the individual giving them, since in doing so he unfolds and strengthens his powers. The apprentice carpenter spoils wood, the young printer spoils paper, but such waste (?) is considered well worth while if it becomes the means of turning him into a qualified tradesman. And in the attainment of proficiency, happiness resides.

So the spiritual powers of the soul are developed, not by the adoption of articles of faith, not by assent to certain formulas, but by the use of one's will in the guidance and unfoldment of one's soul powers, and when the former are used as a standard of value, giving quiescence to the latter, then the very object of religion is defeated.

Here on earth we sigh for harmony and peace. Spirit messages tell us of a plane where these are the established order of things. In any worthy plane of spiritual attainment strife and rancour between individuals has ceased. This is not the result of equality but of the adjustment of values. Those of us who have for years followed a band of guides working through or around a medium, have found such band to consist of groups of individuals, each of whom is intensely himself—individual personality is preserved. Some are higher in attainment, some are lower. The latter often speak of the former with respect amounting almost to reverence, whilst the more advanced never hesitate to express love and obligation to those of lesser growth. What is the standard by which the relative values of individuals are determined. The complexity of human nature may prevent us from an exhaustive analysis, but in broad outline one concludes that THE MEASURE OF SERVICE which any one spirit can render to the greater number of his fellows regulates his position in the spiritual spheres. Down the ages there echoes the old truth, "He that is the greatest amongst you let him become the servant of all." Not the crushed slave of all, not the menial or the dependent, but the SERVANT, the one who serves, not because he must, but rather because he will. Hence we conclude Deity is Deity because His divine life feeds and sustains all life.

When this standard of values is adopted on earth—when a man's wealth is judged not by its bulk, but by its use; when a statesman is judged, not by his cleverness, position or actual attainments, but by the degree in which he blesses and helps the life of others; when a "gentleman" is judged not by his clothes, his house, his speech, but by the degree in which his gentleness is helpful to his fellows; when a workman's value is determined not by his horny hands or rough speech, or the coin in which his labour is remunerated, but by the degree in which his work helps forward the joy and efficiency of the world's life—then we may approximate to the true standard. We wish the life of our spiritual leaders could invariably be judged, not by the honours or preferment granted them, but rather by the effect of their lives in helping the spiritual joy of their parish or diocese. Judged by this standard, many a struggling vicar would take precedence over his bishop, many a domestic servant be superior to her employer, and many a horny-handed son of toil take precedence of them all.

He most truly lives who most faithfully serves, for the very act of service results in the unfoldment of innate power and expansion of character and consciousness. He is the greatest amongst men who by the greatness of his service places all humanity in his debt. Soul expansion is as apparent in the next plane as compulsion in this, and the characteristic of the great soul is to spend himself for the love of his kind.



## Transition of Mr. Hanson G. Hey.

JUST as we go to press comes the news of the release from the physical body of Mr. Hanson G. Hey, which occurred at his residence, 30, Glen Terrace, Halifax, on Monday, February 28th, after long suffering.

Mr. Hey has very faithfully served Spiritualism for over 40 years, for the last seventeen of which his position as secretary of the Spiritualists' National Union made him the pivot on which our organised efforts turned.

A series of "strokes" had reduced him to a state of semi-paralysis, in which condition he has lingered for over two years, and though it is gratifying to know that physical pain was at a minimum, he has, nevertheless, been a spirit in prison. Whilst his breezy physical presence and energetic labours will be sadly missed, yet we can but feel a sense of reverent thankfulness that his release has been effected.

We shall refer more fully to the matter next week. Meanwhile the kindly thoughts of all who knew Mr. Hey's worth will go out to Mrs. Hey, who, through the trying months, has tended him as a child. Greetings, comrade, on thy attainment of liberty! We suggest that every Society spend one minute in silent thought at the Sunday evening service on March 6th.

## CURRENT TOPICS.

### Noisy Ghosts!

STRANGE phenomena of the "poltergeist" type are reported from Hornsey.

It is recorded that at the house of Mr.

O. J. Frost a large mahogany table was lifted by unknown means, and that a boy of eleven years was levitated in his chair to the height of two feet. Food and crockery as well as furniture are alleged to have been thrown about the house, and the phenomena are not confined to any particular room. It is reported that the happenings centre around one little lad of eleven years of age. In his absence the phenomena cease.

### A Vision of Mother.

ONE of the peculiarities of the case is that this boy and his brother allege that their mother (who passed away a year ago) appeared to them whilst they were

in bed. She was "dressed in red," and caused them a severe fright. The local vicar has expressed the opinion that this deceased lady may be the cause of the phenomena, which in any case is hardly likely. We advise our readers to be very careful about accepting these wild reports at their face value. Children are notorious practical jokers, and it is desirable that definite and satisfactory evidence be forthcoming as to the actuality of the phenomena before explanations or theories be offered.

### Seances and Crime.

WE notice that an attempt is being made to draw Spiritualism into the attempt to solve the mystery of a sordid and brutal murder in South Wales. Whilst

we have every sympathy with legitimate efforts to trace the perpetrator of such a loathsome crime, we advise our fellow religionists in Abertillery to discourage every attempt to use psychic powers for purposes which are at complete variance with the laws and purposes natural to them. Under any circumstances a price will have to be paid for such indulgence. To invoke the aid of a spiritual world implies responsibility under the laws of THAT world, which are very different to the crude man-made laws of this. Let it not be forgotten that it is one thing to initiate a set of circumstances and another thing to prevent them running their course to the end.

### Good Friday Celebrations.

ARRANGEMENTS are well in hand, we believe, for the celebration of the 73rd Anniversary of the Advent of Modern Spiritualism. The Manchester celebrations have been an annual event for many years, and the forthcoming meetings should be amongst the best. The speakers include Mr. W. G. Hibbins, B.Sc., and our veteran

friend, Mr. Walter Howell, whilst Mr. Rex Sowden will be the clairvoyant. The chair will be occupied by J. Cuming Walters, Esq., M.A. (Editor of the "Manchester City News"). Tea will be provided as usual, and doubtless the Co-operative Hall, Downing Street will resound with the usual mirth and goodwill.

### Following a Good Example!

It is a pleasure to see that other districts are taking up the matter of these Anniversary celebrations, and this year we hear of meetings at Wigan, Hull; Newcastle, South Wales and—last, but not least—London. We hope to live to see the time when every important centre in England will make a fete-day at Eastertime in honour of the events of Hydesville. Strange, is it not, that the Easter festival of the Church synchronises with the tidings of the common resurrection of all humanity brought to the world in 1848. Folk laugh at that wooden shack at Hydesville, who treat with reverence a stable at Bethlehem, yet are they parts of one another, conveying the glorious tidings of eternal life and eternal love.

## Another Stalwart Promoted.

### Passing of Mr. H. H. Broadbent, of Castleford.

WE regret to record the death recently of Mr. Harry Higson Broadbent at his residence, "Mount Royal," Roundhill Road, Castleford, at the age of 72 years. He had a seizure late at night shortly after retiring to bed, and remained unconscious to his death.

He was born on October 8th, 1848, and came to Castleford as Clerk and Surveyor to the Local Board of Health in November, 1878, having previously been Clerk to the Pudsey Local Board, and he held the dual office up to 1894, when he relinquished the duties of surveyor.

In many respects he was a remarkable man, and he was a most eloquent speaker. As recently as January 25th he attended with a deputation of the Urban Council before Wakefield Corporation with regard to water supply, and conducted the case on behalf of the Council with marked ability and brilliance, and at the last committee meeting of the Council he was warmly congratulated on the manner in which he had presented the matter.

He could relate many extraordinary experiences of his earlier days with the old Local Board during his surveyorship. During a heavy flood in the Wheldale area he was one who conveyed food to the people by means of a boat, and on another occasion during an epidemic of smallpox, when certain streets had to be boarded off, he bravely assisted the sanitary inspector in seeing that the people so isolated were fed. During a period of distress through trade depression in the early eighties he was secretary for a relief fund, and in many other ways he has always had the welfare of his fellow-men at heart.

He was identified with the Castleford Flower Show Committee throughout its existence. He was Clerk to the Castleford Old Age Pensions Committee, and he was one of the vice-presidents of the Urban Council Clerks' Association.

In religious matters he was a staunch Spiritualist, being trustee and President of the Castleford National Spiritualists' Church for many years.—CASTLEFORD EXPRESS.

Spiritualism in Castleford and Yorkshire generally will feel acutely the physical loss of Mr. H. H. Broadbent, but we rejoice at his release and freedom from the encumbrance of his much worn and weakened physical frame. Mr. Broadbent's interest in Spiritualism has continued unbroken for 30 years or more. He was the founder of the original Society in Castleford some 24 years ago, and has held the position of President almost continuously during the intervening years, culminating in his election about a fortnight ago as Honorary Life President.

Rarely absent, never late, he had a keen sense of duty in all matters that had relation to the wellbeing of the church. In 1910 he, along with Messrs. Atack, Belcher and Ward, was appointed Trustee in connection with land purchases on which a church was finally erected and duly opened for service on May 12th, 1912, by Mr. Venables, of



Walsall. He was a familiar figure at almost all Societies in Yorkshire during the time the old Yorkshire Union held sway. For several years he was an executive member of that body, and made great sacrifices in the fulfilment of his duties.

For some years past Mr. Broadbent has sat in a private circle at Normanton and a book has been completed (which it was his greatest ambition to see published) dictated to the sitters from the spirit side. His most treasured experiences were the long talks it was his privilege to enjoy with Mrs. Emma Hardinge Britten.

The interment took place at Castleford on Monday, February 21st, but it was not possible to carry out what one feels would have been his desire, namely, a Spiritualist service. A short service was held at the Carlton-street Wesleyan Church, followed by a short service at the graveside, the Wesleyan minister officiating. The following representatives were present to pay tribute to the valuable services he has rendered to the Cause: Spiritualists' National Union, Ltd., Yorkshire District Council, A. E. Beety; Sheffield District Committee, Mr. J. Oliver and Mrs. Hunt; Leeds District Committee, Mr. J. H. Baldwin; Bradford District Committee, Mrs. Fell. Churches represented were: Castleford (led by Mrs. Winsor and W. H. Vemam), Pontefract, Ossett, Wakefield, Normanton, Leeds (Cookridge-st.) Keighley; and upwards of 60 members and friends of the local Church.

At the close of the official service at the graveside we were accorded the privilege of rendering Mr. Broadbent's favourite hymn, "Father and friend, Thy light and love," followed by invocation sweetly rendered by Mrs. Hamer, of Oldham. His kindly help and guidance were always at the disposal of all who sought it, and their numbers were legion.

## Spiritualism as a Religion.

Rev. A. G. Cupid.

WHEN we take into consideration the definition of the word religion, there arise upon the horizon of consciousness numerous questions, which, like a dark cloud, the density of which prevents the rays of the morning sun from penetrating into remote corners, thereby causing a corresponding darkness and gloom which effects to a certain degree the spirituality of mankind. Nevertheless, those questions which arise from a conscientious analysis of the definition is cause for much speculative and analytic analysis. Such being the case, and the religion in discussion being Spiritualism, the fundamental question is, "Will Spiritualism as a religion, as a belief, or as a faith, prove to be the 'saviour of mankind,' prove to be the true, noble and highest conception of spiritual grace which will bring the human mind and soul en rapport with the peace that passes understanding?"

Spiritualism as a religion and as a philosophy teaches the following principles: The existence of God, the absolute, the Divine Intelligence, the Creator of this planet and endless system of planets held in space by His divine degree, the law of love and harmony.

The immortality of the soul, a deathless soul allied to the Divine Spirit, the soul of which can manifest upon this earth-plane in a demonstrable yet spiritual body after the change called death.

That Jesus was born into this world to teach the children of God the laws of the spiritual kingdom; how they should so live by their regular and upright conduct toward their fellow men to create an atmosphere conducive and in harmony with the laws which govern and control the spiritual element of the human mind and soul; this does not mean that salvation can be acquired from a gradual growth in virtue or from a partly penitent heart, although such a mental attitude is beneficial and the initiative primary stage prior to the new-birth; but must spring from a total change, a new-birth in the natures of the soul of men; that is to say by conscientious effort, being truly penitent, thereby becoming as "little children," and in conformity to the divine nature, then humanity has attained the first rung of the ladder of spiritual progress which in due time, providing the tenets of spiritual progression are strictly

adhered to and conscientiously abided by, will lead to perfect spiritual immortality.

The so-called dead can return and manifest to the loved ones on earth providing the loved ones they behind make conditions conducive for spiritual manifestation either physically, that is to say by means of raps, through the avenue of the various phases of physical manifestation, or visual, which is clairvoyantly or in other words through the instrumentality of a medium, a person so gifted who can discern beings invisible to normal vision. In either case the results are the same, but perhaps the former phase will satisfy to a certain extent the eager soul seeking a message from the departed ones who have passed into the love light atmosphere of the Divine Creator.

The journey through the material or the earth-plane of life is, in strictest sense, the primary school. Mankind inhabit two realms: with their bodies, the kingdom of earth; with their mind, the kingdom of the unseen, and man is the middle kingdom which binds the two together. The programmes of daily life with their appropriate duties and callings reflect themselves upon the life which is to come and determine the initial state of spirituality. Upon graduation, when the souls of men pass from the primary school into the school of spirit, when the spiritual bodies emerge, divested of the physical body, and become conscious of the transition, they reap the harvest of the lessons as experienced during material expression of life.

The change called death is simply a passing from one sphere of activity into another sphere which has the same variety of activities, corresponding in a degree to those of earth, but far more elevated, loftier and spiritual. The change or new-birth causes a quickening of the various states of mind in proportion to the concrete programme of daily life as carried out during the probationary period on earth. Their spiritual senses respond as a rule more readily to the vibrations of the spiritual world, their perception more acute, their judgment clearer and their spiritual knowledge more efficient. On the other hand the detrimental element self, prevails in the spirit world; therefore the spirits are not infallible and unless by firm and steadfast reservation they rise and conquer self, they become spiritually retarded.

There is no Hell or any other place of torment as taught by some of the prominent theologians. But when a soul passes into spirit life it retains all its senses: it can see, smell, taste, touch and hear; also remember the past events which are recorded on the brain cells of memory. Memory is a sort of spiritual storehouse, and the brain is only a vehicle for the physical expression of those stored up mental pictures. Those cells or mental pictures pass in review before the spiritual eye, and many are the late pictures visualised; therefore memory is the hell as expounded by the churchmen of yesterday and to-day. It is a state of mental suffering from which there is no escape except by becoming as "little children." Change and death are the concomitants of time, and although the laws of the Infinite are immutable, yet nature is flexible in its variations.

Intermundane laws exist whereby the denizens of the spirit world may give to mortals through the instrumentality of mediums spiritual knowledge as gleaned from spirit life. At times, on account of adverse material conditions, over which the spirits and spirit forces have no control, the poor mentality of the instruments through and by which they are compelled by the law of necessity to work, the spirit forces are unable to present to the thinking public spiritual truths in a logical manner. Man must know more than the material, must learn to overcome and rise in the scale of beings, ere he hold communion with the wise and pure.

The sum total of Spiritualism as a religion is to give and present the true spiritual philosophy which is the foundation stone on which every temple of wisdom must be built, would it stand the test of ages; for all knowledge given from the land unseen must pass through the crucible of criticism, must stand or fall upon its own intrinsic merit, and this is accorded only as its worth be revealed. James Bryce, the unsurpassed judge of America, in his "The American Commonwealth" vol. II, page 794, says, "America is no doubt the country in which intellectual movement works most swiftly upon the masses, and the one in which



the loss of faith in the invisible might produce the completest revolution, because it is the country where men have been least wont to revere anything in the visible world." "Loss of faith in the Invisible"! This is what Mr. Bryce recognises to be possible in America, and the worst that could be possible. And by the "invisible" he means the realm of religion.

The ultimate of Spiritualism as a religion depends upon the progressiveness of its leaders, the harmony of its Societies and organisations, and the mental attitude of the masses in so far as they accept the fundamental principles of Spiritualism as one of the vital elements of Christian civilisation—the spiritual enlightenment and uplift of the soul—or reject those principles as a fallacy. It is a standard dictum of Spiritualistic doctrine that death is the open door through which we emerge into life, but after all it is only one of the incidents of life.

## Light?

James McBlain.

THINK of a beautiful morning you have seen when the sun, big, red, mighty, was heralded by battalions of a golden and silver army, warships of the heavens sailing serenely in majestic glory. And then of how the sun arose, flooding the world of sea and land with light, benevolent, gladdening to the heart. How that dawn lighted up your soul, so that you would have shouted for joy—and perhaps did!

Most of us have been happy spectators of many such celestial scenes, when the material light was transmuted into spiritual light, and by its exceeding brightness we were permitted to have a vision of the eternal, a vision, may be, so bright and beautiful as to be almost blinding, like the sun's full rays at noontide. Then there is dawn on the ocean, when the waters, tossing in their joy of life, sparkling with the gems the bountiful god of day casts upon their blue and green garments, so cool and refreshing.

In England the sun's light is just the same as it is everywhere, but it is not experienced in the same way. Do you not think there is light everywhere, even in the darkest places of earth, and during the darkest nights? But we cannot see it so well. We may imagine, or let us say realise, that it is everywhere, by a logical and philosophical deduction. It has been discovered as existing in materials where it was, as far as we know, for ages unknown. So let us at least believe—surely it would be a good thing to believe if we could—that light is given throughout the universe in its every atom, material and spiritual, for the soul of man to enjoy.

The sun's light, electric light, the X rays, gas light—what others are there? Who knows all about them? Light is a mystery. A dictionary tells me that "Light is that ethereal, imponderable essence, of the presence of which we are informed by our visual organs . . . illumination of mind, knowledge, explanation, illustration," etc. Sir Oliver Lodge in a recent article described light as a ponderable material, and late discoveries indicate that the ponderability of light is greater even than he calculated. It seems to be affected by the law of gravitation or attraction to such an extent that a ray of light from a distant star may be deflected, or turned from a direct and straight course, by other stars, including the sun. Sir Oliver surmised that light might be the basic substance of the universe. But is not that substance spiritual? Why do we speak of "intellectual light," "light of the understanding," "mental illumination," etc., if light and spirit are not almost, if not quite, the same?

Emerson wrote of that one substance of which everything is composed, transmutable, evanescent, "always and never the same." We have been told that "thoughts are things." I have read that thoughts have been photographed. Thus we seek to materialise the "beyond," or spiritual.

The expression is used, "He has not an atom of sense." There is a perfect correspondence between natural and spiritual laws. Light would seem, therefore, to be our highest conception of that ultimate reality which we call

spirit, demonstrated for material perception. Light, if not spirit, is, like ether, akin to it. They both, as everything else, are subject to the law of attraction, which, in spiritual term, would be love; love is spiritual attraction. As attraction is the great force in growth, so we may say that love is the creator, the First Cause, the maker of light and all else that is. Therefore, the saying, "God is Love." And we are told that the first thing that Love made was light.

Thoughts require light. We cannot think of anything without light as part of the picture revealing the dark object. If we do not think of the light itself we realise that it is there, otherwise we could not see anything mentally any more than we could materially. Light, therefore, is always present in our thoughts, the thought of darkness is only partial, in connection with it there is at least the memory of light. The world without us is seen by means of light, which registers it first on the eye, the brain copies it, the mind perceives the picture—it is a thought.

When we close the eyes and think of the world without, it is still a thought, but only a representative or subjective one. To thought, thoughts are substantial—how real are our dreams! How wonderfully they are lit up; how weirdly sometimes, sometimes how horribly! But light, that is what we want. Material light we must have, and mental light, and, above all, spiritual light.

We put great light on the top of a high rock and the lonely sailor on the look-out station sees it. His heart is lightened by a sense of safety, and he cries to the officer of the watch, "A bright light ahead!" And that light cheers everyone on board, a ray of gladness illumines every soul at the thought of that light guiding the ship through storm amid dangers beneath and about, to safety, and perhaps to salvation from destruction.

On one side of that ship is a red light, on the other a green one. Both are bright lights, but the medium through which they shine modifies the light to convey messages—one of danger, the other of safety. They are telling other travellers on life's sometimes tempestuous sea which side to take in passing. All light has a message of its own for there are always media through which light passes, and those media localise and colour the truth. This explains why divine light seems infinite in its aspects, but it is always divine and ever bright to love's untarnished soul.

## CORRESPONDENCE

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

SIR,—I have again pleasure in forwarding income for January to the above fund: A Friend, Manchester, 10s.; Millom Circle, 12s.; Bristol First Spiritualist Society, £3 6s.; Halifax, St. Paul's, 10s.; Brighton Lyceum and Society, £9 11s. 1d.; Halifax, Raven-st., 10s.; Mrs. A. Lowe, Nottingham, £1 1s.; Barrow Psychological Society, quarterly donation, £1 3s.; Sowerby Bridge Society, 12s.; Mr. A. Sutcliffe, £1; Brighton Lyceum, 8s. 11d.; Bolton, Henry-st., £1 10s.; Tottenham Society, £2; Few Members, Colne, 5s. 6d.; Retiring Collection, E.C. meeting, Hull, 9s. 4d. Total, £23 13s. 10d. Grants sent out, £30. I thank again Societies and friends for continued help. It is truly more blessed to give than receive. Yours gratefully,  
14, North St., Keighley. MARY A. STAIR.

ON Wednesday, February 23rd, at the Spiritualist National Church, 11a, Union-street, Chorley, Mr. Arthur Clayton, the young blind seer, gave some good proofs to a very large audience. Mr. Pearson, the President, occupied the chair.

THE friends of the Peckham Society have been faced with the necessity for purchasing Lausanne Hall on finding other accommodation, and have selected the former alternative. They intend holding a "Building Fund Bazaar" early in March with the object of raising £250. Donations in cash will be thankfully acknowledged by Mr. C. J. Williams, 115, Pannors Hill, Deptford, S.E. 8, and gifts in kind by Mr. H. Lister, 3, Craws-road, Peckham, S.E. 15. A little helps worth a lot of sympathy.



## 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.

### BOLTON & DISTRICT COUNCIL.

THE above council was formed on Thursday, Feb. 10th, 1921, in the room of the Bolton, Bradford-st. Society. The officers of the council are as follows: President, Mr. T. Turner; secretary, Mr. T. Worthington; treasurer, Mr. G. Webster; auditors, Messrs. Brown and Moores. The members of the committee are Mr. Woodward (Daisy Hill), Mr. Stokes (Horwich), and Mrs. Charnley (Radcliffe).

It was decided that the committee should meet on some future day for the purpose of drafting regulations, etc., which in turn will be submitted to the council for their approval at the next quarterly meeting. Other business was of an informal character.

### SOUTH WALES.

THE adjourned conference of the South Wales Spiritualist Public Platform Workers' Union was held on Feb. 19th, at River-st., Pontypridd, when a large gathering of workers attended. Owing to a combination of circumstances it was deemed advisable by the members of the Union then present that the Union be dissolved, and it was unanimously decided to do so.

The meeting was then thrown open to all present, and on the motion of Mr. Griffiths (Dendale), and seconded by Mrs. Lynch, a new Union was formed, the motion being carried with acclamation. The following officers were elected: President, Mr. I. H. Davis (Merthyr); vice-president, Mr. Crago (Cardiff); general secretary, Mr. W. H. Evans (Merthyr); financial secretary, Mrs. Lynch (Treforest); treasurer, Mr. Thorne (Abercynon); auditors, Messrs. Griffiths and Titley. Executive members elected were: Messrs. S. Thomas, Watkins, Knight, Alexander, and White, Mesdames Richards and Alexander.

The meeting was throughout characterised by splendid good feeling and fellowship, and the ideals outlined by the secretary were carried out the Union will be a force for good in South Wales, and the Movement will be lifted to the place it should occupy in the thought of our district.

Votes of thanks to the River-street Society for so kindly placing their hall at our disposal, and to the chairman and secretary for their work in convening the meeting brought

to a close one of the happiest business meetings that I have ever attended.—W. H. EVANS, Sec.

## THE BRITISH MAGNETIC HEALERS' ASSOCIATION.

A PROPAGANDA MEETING was held on Saturday, Feb. 19th, at Collyhurst Spiritualist Church, Manchester. Mr. Gilling introduced our workers and Mrs. Shakeshaft suitably responded. Mr. Laurence's daughter, Bertha, contributed to the success of the evening as pianist. Altogether a hearty welcome was extended to us by the officers and committee, and about forty cases were treated. Many testimonies were given re the beneficial treatment received.

On Sunday, Feb. 20th, the Byron-street Spiritualist Church, Hollinwood, extended to us an invitation to hold a Hospital Sunday at their church. Mrs. Shakeshaft conducted the different services, the subject of her address being "The power of healing." The chairman was Mr. H. Ball. Mr. Wilcox aided the speaker by helping with clairvoyance during the second evening meeting. Many associate members were made at both Societies, and thanks were heartily given and received.

### EXETER.

MR. F. T. BLAKE, of Bournemouth, who enjoys a deservedly high reputation in the West, conducted further propaganda meetings in this city, and at Sidmouth and Exmouth. At Exeter the large Barnfield Hall was filled, and when Mr. E. R. S. Mundy took the chair the attendance was illustrative of the keen interest which is now being taken in Spiritualism, for the hall was packed to its utmost capacity.

Speaking on "The cult of Spiritualism," Mr. Blake, with characteristic effectiveness, said that Spiritualism was so founded in nature that it was in a position to meet the requirements of the age. It pointed to the things which awaited them after what was called death. It linked with the past, held the present, pointed to the future, and was able to answer the leading questions of the day.

At Sidmouth a large audience gathered at the Manor Hall and gave a markedly sympathetic hearing.

At the King's Hall, Exmouth, Mr. Blake lectured on "Why Spiritualism appeals to the modern mind" to a crowded audience. Successful clairvoyant delineations were given, and questions were invited.

The meetings, which were very successful, were under the auspices of the Exeter Society, and we look forward to further visits in the near future.

### GREENOCK.

MR. W. REX SOWDEN was with us from Jan. 30th till Feb. 5th. He took leading part in three meetings on Sunday, Jan. 30th and two each other day except Saturday, Feb. 5th (circles included in above). He gave striking evidential clairvoyance to a very large number, and in most cases gave Christian and surname. The descriptions unrecognised would not be above 5 per cent. Many who had previously unsuccessfully sought information concerning loved ones found in Mr. Sowden's mediumship the necessary channel.

Mr. Sowden's chief guide or control, "The Lady of the Veil," promised one of our members that inquiry would be made in regard to a little boy of whom no manifestation had been made (he died a tragic death eight months ago), and that information

would be conveyed through some other medium in the near future. This promise was obviously fulfilled on Feb. 20th, when Mr. Thomas Mason of Hamilton, gave description and message of and from the little boy to the parents, the conditions of drowning being strikingly evidential.

### BIRMINGHAM: SMALL HEATH.

THE boy medium, of Birmingham, was our speaker and clairvoyant on Sunday, Feb. 20th, his subject being "The music of life," which was delivered in fine style. His clairvoyance was well recognisable, and most appreciable by his hearers. Miss Moone rendered a solo very sweetly. Mrs. J. Shurpe presided.

### PRESTON: CLARK'S YARD.

ON Sunday, Monday and Tuesday, Feb. 20th, 21st and 22nd, Master A. Clayton, the blind boy medium, of Nottingham, was given a grand reception on the occasion of his third visit to Preston Central Spiritualist Church, Clark's Yard. Sunday being the most prominent day, scores had to be turned away. Mr. W. Beetham occupied the chair. Master Clayton gave his experiences of his travels, and also spoke on "Spiritualism" and on "The value of sight."

### ST. HELENS.

ON Thursday evening, Feb. 17th, a service was held in the Assembly Rooms conducted by Master Arthur Clayton, of Nottingham. There was a good and appreciative audience. He gave a short address, and the remainder of the service was devoted to clairvoyance, which was very interesting and convincing. Mr. Hardman and Mr. Worrall presided.

### WALSALL.

DOUBLE welcome was given Mr. E. W. Oaten, of Manchester, during his short stay in Walsall on Sunday, Feb. 23th, because of his official position in Spiritualism and the authority with which he spoke when he dealt with the uncharitable manner in which the Spiritualist's cause has been attacked by one or two leaders of religious bodies in Walsall. From a voluminous supply of evidence he quoted enough to prove to the hilt the great help of our spirit friends in the work which is going on. Coming after Prof. Coates' lecture on "Spirit photography," the addresses have given the people more food for thought. A new choir was inaugurated, the members of which hope to assist in the future in the church and at social gatherings.

### WEST HARTLEPOOL.

ON Sunday, Feb. 13th, our speaker was Mr. Blenkin (Shildon). The members and friends of our mission entertained to tea Mrs. and Miss Haynes, our late secretary and her daughter, who have left us to reside in London. After tea Mrs. Blackhorn, our oldest member, presented to Mrs. Haynes a diamond brooch as a small token of our love and appreciation of her services in our Cause. Mr. Blenkin returned thanks on Mrs. Haynes' behalf, encouraging us to follow in her footsteps, and to carry on the good work begun. Mrs. and Miss Haynes left for London on Monday morning. Many friends gathered at the station to wish her God speed in her new home life.



**MANCHESTER, MASKELL STREET, ARDWICK.**

ON Thursday, Feb. 24th, we had a special visit of Mr. Arthur Clayton, the blind boy clairvoyant, who gave a short address on how he was guided by spirit people through his travels. He also gave some very interesting clairvoyance to a crowded and appreciative audience.

**MEETINGS HELD ON SUNDAY, FEBRUARY 27, 1921.**

**BARROW-IN-FURNESS, Dalkeith-st.** — Mr. Dobson, of Barrow, gave addresses followed by clairvoyance. Mr. Rice presided.

**BIRKENHEAD, Hamilton.** — Afternoon, clairvoyance by Mr. J. Clarke. Evening, address by Mrs. Stafford. Mr. R. G. Roberts presided.

**BIRMINGHAM, Spiritualist Church.** — Miss N. G. Coleman, of Birmingham, gave addresses followed by clairvoyance. Mr. Croshaw was the speaker and clairvoyant at the evening service at Loveday-street.

**Aston:** Miss Butcher gave good addresses and clairvoyance.

**Small Heath:** Mr. Knowles gave clairvoyance. The boy medium spoke on "Who is he?"

**BRIGHTON, Athenæum Hall.** — The morning meeting was conducted by the vice-president, Mrs. Curry. Evening, Miss Marks gave address and clairvoyance.

**BRISTOL, Spiritualist Temple, Clifton.** — Address given by Miss Mary Mills followed by clairvoyance.

**BULWELL.** — Miss A. F. Rigley, of Nottingham, gave addresses followed by clairvoyance.

**COVENTRY, Lockhurst Lane.** — Services conducted by Mrs. Bullock, of Birmingham, who also gave clairvoyance. Mr. Ayris presided.

**EARLESTOWN, Leigh-st.** — Mr. Woodward, of Leigh, spoke on "The origin of Modern Spiritualism." Mr. Atherton presided in the afternoon and Mr. Davies in the evening.

**BASINGTON LANE.** — Mrs. Maughen, of Newcastle, gave a lesson on "The advancement of Spiritualism," followed by clairvoyance.

**EXETER, Market Hall.** — Discourses were given by Mrs. M. A. Grainger in the afternoon and in the evening by Mr. T. Marshall, of Torquay, on "The history of religious thought."

**HIRST.** — Mr. J. Bell, of Bedlington, gave an address on "Light," followed by clairvoyance.

**KIRKCALDY.** — Mr. Hendry gave addresses and clairvoyance. Mr. Seath presided in the morning and Mr. Willie in the evening.

**LONDON.** — Brixton: Mrs. Maunder gave an address on "Saul, of Tarsus." The ceremony of naming an infant also took place. Mrs. Maunder followed with clairvoyance.

**Clapham:** Mrs. A. Jamrach gave an address on "A Spiritualist! what's that?" followed by clairvoyance.

**Fulham:** Morning, circle. Evening, Miss Knowles gave an address and clairvoyance. — Pros.: Sunday next, at 7, Mrs. Cannock. Thursday, March 10th, at 8, Miss Thomas.

**Hounslow:** Mrs. Cannock gave an address, followed by clairvoyance.

**London Spiritual Mission:** Morning, Mr. G. Prior gave an address on "The kingdom of spiritual freedom." Evening, Mr. Ernest Hunt spoke on "Think no evil."

**Manor Park:** Mr. Mead conducted the healing service. Afternoon, Lyceum: Evening, Mr. G. T. Gwinn gave an address, after which he answered questions.

**S.E.S.M., Lausanne Hall:** Morning, circle conducted by Mrs. Still. Evening, Mrs. M. Clempson gave an address, followed by clairvoyance.

**LOUGHBOROUGH.** — Mr. W. Pridmore gave addresses on "Love one another" and "If a man die shall he live again?" He also gave clairvoyance.

**MEXBOROUGH.** — Mr. Wilmott, of Conisborough, took the services. Evening subject, "With what measure ye the mite, it shall be measured to you again."

**NEWPORT, Mon., Central.** — Mr. Hayward gave an address on "Heaven and hell," and Mrs. Hayward gave clairvoyance.

**NORTHAMPTON.** — Services conducted by Mrs. Gardiner, of Durham.

**PAIGNTON.** — Address by Mr. Watkins, of Plymouth. Subject, "For what purpose are we here?" Clairvoyance by Mrs. Watson, of Torquay. Chairman, Col. Arthur.

**PETERBOROUGH.** — Addresses and clairvoyance by Mrs. Pearl, of Bulwell.

**PORTSMOUTH, Temple.** — Mr. C. V. Tarr, of Exeter, addressed large and appreciative audiences.

**PLYMOUTH, Morley-st.** — Address by Mr. H. Pearce on "The comparison between Spiritualistic experiences in the Bible and those of to-day." Mrs. H. Pearce gave the solo and Mrs. Cook gave clairvoyance.

**Stonehouse:** Meeting conducted by Mr. Hamilton. Soloist, Mr. Ben Wilson. Address by Mr. Looome entitled "Spiritualism and the Churches." Clairvoyance by Mrs. Martin.

**SHEFFIELD, Centre.** — Miss Whitfield gave an address on "Faith," followed by clairvoyance. Mr. Tozer took the chair.

**TREDEGAR.** — Miss J. Brooks gave addresses on "Immortality" and "Religions of the world," followed by clairvoyance.

**WEST MELTON.** — Mrs. Wilby, of Barnsley, gave an address on "What is Spiritualism?" followed by clairvoyance.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, MARCH 6TH, at 2-30, LYCEUM. At 6-30, Mr. ROOKE. At 8-15, Mrs. BOOTH.

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

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

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

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

SUNDAY, at 6-30.

MAR. 6.—MISS TICKELL.

" 13.—Circle for Members Only.

" 20.—MRS. MARCROFT.

" 27.—Circle for Members Only.

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

**OPEN CIRCLES**

will be held in the Rooms of the above Society every Sunday Afternoon at 3 o'clock prompt.

Doors closed at ten past. All invited

**Collyhurst Spiritual Church, COLLYHURST STREET,**

SUNDAY, MARCH 6TH, at 10-30, LYCEUM At 3, 6-30 & 8, Mrs. B. PETZ.

MONDAY, at 3 and 8, Mrs. B. PETZ.

WEDNESDAY, at 8, Mrs. ROBERTS.

SUNDAY, MARCH 13TH, LOCALS.

**Moston Spiritualist Lyceum Church, Co-OP. HALL, AMOS STREET.**

SUNDAY, MARCH 6TH, at 3, OPEN CIRCLE.

At 6-30, Mrs. BERTONWOOD.

SUNDAY, MARCH 13TH, Mr. MOULT.

**SOCIETY ADVERTISEMENTS.**

**Longsight Spiritualist Society,**

SHEPLEY ST., OPPOSITE PIT ENTRANCE KING'S THEATRE.

SUNDAY, MARCH 6TH, at 6-45,

MR. W. J. GRINDLEY.

At 8-15, Mrs. CHAPPEL.

TUESDAY, at 8-15, Mrs. KENSHAW.

THURSDAY, at 8-15, Mr. W. BACK.

Open Circle on Saturdays at 7-30.

**Milton Spiritualist Church,**

BOOTH STREET, ECOLES CROSS.

SATURDAY, MARCH 5TH, at 7-30,

MR. YARWOOD.

SUNDAY, MARCH 6TH, at 3 and 6-30.

At 7-45, Miss COTTERELL.

MONDAY, at 3 and 7-45.

WEDNESDAY, OPEN CIRCLE.

**Moss Side Progressive Lyceum Church, 66, RABY STREET.**

SUNDAY, MARCH 6TH, at 2-30,

MR. BERNARD F. GRESSY.

(New Thought School).

on "Invisible Helpers." Discussion.

**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, MARCH 6TH, at 2-30, LYCEUM.

At 6-30 and 8, Mrs. S. F. LANGFORD.

WEDNESDAY, at 3, Mrs. CHANNLEY.

THURSDAY, at 8, Miss COTTERELL.

SUNDAY, MARCH 13TH, at 6-30,

Mr. A. KITSON. At 8, Mrs. ANDERSON.

**Bristol Spiritualist Temple,**

47, OAKFIELD RD., CLIFTON.

SUNDAY, MARCH 13TH, at 6-30,

MISS MARY MILLS, B.T.Sc.

Speaker and Clairvoyant.

**Gillingham Spiritualist Society,**

ODDFELLOWS HALL, VICARAGE ROAD.

SUNDAY, MARCH 6TH, at 7,

MRS. GRADDON KENT.

SUNDAY, MARCH 13TH, at 7,

Mrs. HARVEY.

**British Magnetic Healers' Association**

The above Association will hold a

**PROPAGANDA MEETING**

on SATURDAY, MARCH 12TH, at the BARTON RD. SPIRITUALIST CHURCH.

PATRICROFT.

Meeting commences at 7. Demon-

stration of Healing at 7-30.

All patients treated free of charge.

A hearty invitation extended to all.

Come!

Collection at close of meeting.

**British Magnetic Healers' Association**

ON WEDNESDAY, FEB. 2ND, a HANDSOME SMOKER'S CHAIR WAS PRESENTED TO MR. VERNON, in recognition of his past services as Secretary. Miss WALLWORK also received a HAND BAG for faithful services rendered. Our officers desire to thank all contributors, the helpers at the "At Home," and the artistes who rendered valuable services in the concert. Combined help resulted in harmony and success.



## SOCIETY ADVERTISEMENTS.

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

SUNDAY, MARCH 6TH, at 6-30,  
MRS. ORLOWSKI,  
Address and Clairvoyance.  
THURSDAY, at 8, Mrs. MAUNDER,  
Address and Clairvoyance.

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

SUNDAY, MARCH 6TH, at 11-15 and 7,  
MR. T. W. ELLA,  
Addresses and Clairvoyance.  
LYCEUM at 3.  
WEDNESDAY, at 8, Mr. S. W. ROE.  
Clairvoyance by Mrs. CURRY.

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

## SERVICES :

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

SUNDAY, MONDAY and TUESDAY,  
MARCH 6TH, 7TH and 8TH,  
MRS. MARRIOTT,  
Speaker and Demonstrator.

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

SUNDAY, MARCH 6TH, at 11 and 6-30,  
MISS VIOLET BURTON.  
SUNDAY, MARCH 13TH, at 6-30,  
MR. H. E. HUNT.  
WEDNESDAY at 7-30.

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

SUNDAY, MARCH 6TH, at 11, CIRCLE.  
At 3 and 7, LYCEUM ANNIVERSARY.  
FRIDAY, at 8, Meeting for Enquirers.  
SUNDAY, MARCH 13TH,  
MR. A. J. MASKELL.

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

SUNDAY, MARCH 6TH, at 7,  
MRS. NEVILLE.

**Hackney Society of Spiritualists,**  
240A, AMHURST ROAD.

SUNDAY, MARCH 6TH, at 7,  
MRS. JAMRACH.  
MONDAY, at 8, DR. VANSTONE,  
on "Egyptian Temples."

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

SUNDAY, MARCH 6TH, at 7,  
MR. AND MRS. SMITH.  
WEDNESDAY, at 7, PUBLIC CIRCLE.

**Hounslow Spiritualist Society,**  
ADULT SCHOOL, WITTON RD.,

SUNDAY, MARCH 6TH, at 6-30,  
Address and Clairvoyance.  
Lyceum at 3.  
TUESDAY, at 7-45, Mrs. BROOKMAN.

GABRIEL FRIDAY INSTITUTE. — Wed-  
nesday, March 16th, Mrs. BLOOD-  
WORTH, of London, will give an address.

## SOCIETY ADVERTISEMENTS.

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

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

**Kingston Spiritualist Society,**  
BISHOP'S HALL, THAMES STREET.

SUNDAY, MARCH 6TH, at 11,  
MORNING SERVICE. At 3, LYCEUM.  
At 6-30, Mrs. BEAUREPAIRE.  
WEDNESDAY, at 7-30, Mrs. JOHNSON.

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

SUNDAY, MARCH 6TH,  
MRS. ANNIE BODDINGTON.  
SUNDAY, MARCH 13TH, Mrs. E. A.  
CANNOCK.

**Manor Park Spiritualist Church,**  
SHREWSBURY ROAD.

SUNDAY, MARCH 6TH, at 11, HEALING  
SERVICE. At 3, Lyceum Open Session.  
At 6-30, MR. NUTHALL, Address.  
THURSDAY, at 8, Mr. W. WALKER,  
Address and Clairvoyance.

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

SUNDAY, MARCH 6TH, at 7,  
MR. A. VOUT PETERS.  
MONDAY, at 7-30, Mrs. A. BRITTAIN.  
WEDNESDAY, at 7-30, Mrs. E. MARRIOTT

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

SUNDAY, MARCH 6TH, at 6-30,  
ALD. D. J. DAVIS.  
MONDAY, at 3, Ladies' Meeting.  
WEDNESDAY, at 8, Mr. W. A. WATSON  
and Miss L. GEORGE.  
THURSDAY, at 7-45, Committee  
Meeting.  
SUNDAY, MARCH 13TH, at 6-30,  
Mrs. E. MARRIOTT.  
Lyceum every Sunday at 3.

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

FRIDAY, MARCH 4TH, at 7-30,  
MRS. L. HARVEY.

FRIDAY, MARCH 11TH, at 7-30,  
MRS. M. GORDON,  
Address and Clairvoyance.

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

SUNDAY, MARCH 6TH, at 7,  
MRS. MAUNDER,  
Address and Clairvoyance.  
THURSDAY, at 8, Mrs. NEVILLE,  
Trance Address and Clairvoyance.  
WEDNESDAY, MARCH 9TH, at 8,  
DR. ELLIS T. POWELL, D.Sc., LL.B.  
visits Co-OP. INSTITUTE, PARSON'S  
HILL, WOOLWICH.  
Tram and bus: Woolwich Free Ferry  
S.E. & C.R. Woolwich Arsenal.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, MARCH 6TH, at 6-30,  
MRS. GOLDEN.  
WEDNESDAY, MARCH 9TH, at 3,  
LADIES' MEETING.  
THURSDAY, MARCH 10TH, at 8,  
Mrs. GEORGE.  
SUNDAY, MARCH 13TH, at 6-30,  
MR. R. BODDINGTON.  
MONDAY, MARCH 14TH, at 8,  
COMMITTEE MEETING.  
Forward Movement at 11.  
Lyceum at 3.

Miscellaneous Advertisements.  
(NOT DISPLAYED.)

To Let, Wanted, For Sale, Prospective Announ-  
cements, Speakers' Dates, Mediums, Wanted, etc., in  
words, 1/6. Each additional line, 3d.

CROYDON, CHURCH OF THE SPIRIT,  
HAREWOOD HALL, 96, HIGH STREET.—  
Sunday, March 6th, at 11, MR. P.  
SCHOLEY. At 6-30, Mrs. MARY GORDON.  
THE WINNER of the Lady's Gold  
Watch is F. PEARSON, 114, B-street,  
East Perkinsville, near Chester-le-  
Street.

WILL Secretaries please note that  
Mrs. STEELE, 14, Hopwood-street,  
Barnsley, is compelled to cancel all  
dates next three months owing to  
having illness in the home.

## SPEAKERS' OPEN DATES, Etc.

MR. ROBERT DAVIES, Exponent and  
Demonstrator, conducts circles and  
classes, study groups, etc. For parti-  
culars write to 5, Lila-st., Church-rd.,  
Moston.

MRS. GRADDOL, Lecturer and Clair-  
voyant, 9, Hedwig-st., Pendleton,  
Manchester, is now booking dates for  
1921.

## WANTED.

ADOPTION.—Wanted kind lady to  
adopt baby girl four months old.  
Mother blind. Poverty compels.  
Apply E.L., 75, Washington-road,  
Worcester Park, Surrey.

ENGINEER, 35 years' experience,  
good all-round man, seeks berth.  
Trance clairvoyant and platform  
worker.—"R.G.J.," 42, King Edward-  
rd., Walthamstow, London, E.17.

TRANCE MEDIUM requires several  
earnest Sitters for Developing Circles.  
Tuesday afternoon, 2 to 4; Wednesday  
evening, 7-30 to 9-30, and Private  
Developing by appointment. Write,  
S.H., 149, Caledonian-road, nr. King's  
Cross, London.

USEFUL HELP WANTED. Fond of  
children. All duties, no washing.  
Treated as one of the family. — MRS.  
BOND, 25, Frampton Place, Boston,  
Lincolnshire.

WANTED, an Assistant for Palmistry,  
Manchester. Photo. Apply Box "X,"  
Two WORLDS Office, Manchester.

## FOR SALE.

"CRYSTAL GAZAARS," from 5/11 to  
£5 each. We are noted for our Pearl  
Beads, Corals, Brooches, Rings, etc.  
Trial solicited of our 5s. sample parcel  
of jewellery. Silk handkerchiefs and  
mufflers, 36-inch, spots and prints.  
Trade supplied. MACCLESFIELD SILK  
STORES, 35, Shudehill, Manchester.  
Oddments always to clear for bazaars  
and markets.

FOR SALE, Thirty Years' Estab-  
lished Palmist Business in Manchester.  
What offers. Apply, Box "X," Two  
WORLDS OFFICE.

FOR SALE. — Five Bound Volumes  
of THE TWO WORLDS, 1895-99 in-  
clusive. What offers? — Mrs. JOHN-  
STONE, 289, Whitworth-rd., Rochdale.

FOR SALE. Good Established Drug  
and Temperance Business near Oldham.  
£400. Box "X," Two WORLDS OFFICE,  
Manchester.