



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. 1739—VOL. XXXIV.

FRIDAY, MARCH 11, 1921.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1739—Vol. XXXIV.

FRIDAY, MARCH 11, 1921

PRICE TWOPENCE.

Original Poetry.

Why Do We Sigh?

Why should we sigh when days are dark
And paths are rough and hard to tread?
Why do we mourn, and always mark
The cloudy patches overhead?
We know that life is long and free,
And glorious is our destiny.

Why should we care when hopes are lost
Or buried in the rush of life?
Why do we grieve when roughly tossed
By undercurrents, often rife?
We know that life is long and free,
And peaceful is our destiny.

Why should we care when hunted down
By callous Fortune's friendless hand?
Why do we flinch at human frown
Across our footsteps in the sand?
We know that life is long and free,
And bounteous is our destiny.

Why should we wish for length of years
To work and perfect all our schemes?
Why do we sigh and drench with tears
The seeming ashes of our dreams?
We know that life is long and free,
And perfect is our destiny.

Why should we care when oft our ways
Are filled with fruitless aims and sighs?
How dare we wish for shortened days
To 'scape decay which round us lies?
We know that life is long and free,
And full of fruit our destiny.

Then up, and tread with lightsome feet
The way of fate if kind or stern.
Rise gladly every day to meet
The morning, smiling, so to earn
Emanicipation, glad and free,
Our harvest and our destiny.

—S. FREAKLEY-BRITAIN.

Are Marriages Made in Heaven?

Horace Leaf.

THERE is a good deal of truth in old sayings, such as, for instance, the well-known one that a man "is as old as he feels." We have evidence that old age and decrepitude are physical qualities only, and that the soul has something like perpetual youth. The psychic body, in which the soul appears to reside more closely than in the physical body, seems to be very responsive to the individual's thoughts, changing in some instances in accordance with them. This applies more, perhaps, to thoughts of age and appearance than to anything else, with the result that if a person thinks he is old his psychic body becomes old in appearance and in feeling, reacting upon the individual, making him feel as he thinks he is. This implies that the secret of continuing youthful depends to a great extent on the determination to think and feel young.

Is there any truth in the equally common saying that "marriages are made in heaven?" I must confess to a strong inclination to believe there is. I know at least one

gentleman who even before he decided to marry, and without the least idea as to who would be the lady he would ask to share his domestic troubles, awoke from sleep one night astonished to hear himself uttering aloud the full name of the lady whom he was ordained to marry, and marry a person of that name he eventually did. Probably there are other instances similar to this one, although they may never be recorded.

Here in Scotland I have met a married couple who each had an experience which implies that in some way they were spiritually attuned and destined to become wedded together. Their story is quite romantic.

They met and fell deeply in love in their youth. After a close attachment of four years which was expected to culminate in marriage, they quarrelled. In a fit of temper, and perhaps patriotism, the young man straightway enlisted in the Army for a long term of service, while the young lady soon after met and married another. In due course the Boer War broke out, and the young man, now an old campaigner, was sent to South Africa with his regiment. One night, after a most terrific engagement, which was expected to be renewed on the morrow, the soldiers flung themselves down fully-dressed to sleep on the ground in the open air. The weather was bitterly cold, snow covering everything, so that nothing but sheer exhaustion could cause sleep to visit such uncomfortable quarters.

Our subject fell immediately into a deep sleep, the natural result of an over-wrought frame. From this he was suddenly awakened in an unaccountable manner, and to his astonishment saw standing in front of him, as clearly as when he had last seen her, the figure of his former sweetheart. She looked earnestly at him, as if wishing to speak to him, but no sound passed her lips. He immediately jumped to his feet, saying, "What are you doing here?" and moved towards her with outstretched hand. To his amazement she gradually receded from him, becoming, as she did so, fainter and fainter, until she vanished.

That night no more sleep visited his tired frame, his thoughts being concentrated upon his mysterious visitor, whom he thought might be dead. Six years had passed since the evening of the unfortunate quarrel, and since that time he had seen and heard nothing of her, so that he did not know whether she was living or dead. He knew absolutely nothing of Spiritualism, and the possibility of phantasms of the living appearing was quite outside his conception. To this day the lady, who is now his wife, is totally unaware of anything unusual happening to her on that memorable day in 1901.

Now comes her part in the interesting story. In 1906 the gentleman was returning from South Africa for the second time. The lady who had retired for the night, totally unaware of the whereabouts of her old lover, and apparently not interested in him, dreamed that she stood upon the deck of a large ship in mid-ocean. Walking up and down the deck she saw her former lover, dressed as a soldier. She awoke with so strong an impression of the dream on her mind that she awakened her husband and recounted it to him.

In this case the gentleman had no unusual experience and was quite impervious to the fact that the dream-eyes of the lady of his affections were probably gazing at him. Time had made no alteration in his steady determination to marry only one woman—the sweetheart of his youth—or none at all. He was then unaware that she was married and occupied with the care of a young family.

However, fate decreed that these two should be joined in marriage, for in course of time the lady's husband died, and the faithful lover proposed to her and was accepted.

Soul Science.

A. L. Wareham.

VII.—IMAGINATION.

IN a sense, memory is imagination; it is a subjective picturing of what has come into the mind objectively. Scenes that have been produced by the aid of the exterior objective world are reproduced or revived in the mind, in the absence of the original objective stimulus. This is equally true of sounds and other sensations. The imaging is more or less perfect, according to the ability of the person to recall correctly. It depends on having a good memory.

By imagination, however, we usually mean the picturing of scenes, sounds, etc., that have never occurred in actual life. Those pictures are all built up of elements that have been provided in the same way as the elements of our memories. The elements are, in fact, the same, but differently connected and grouped. In our dreams our fancies have free play, and the combinations are often strange and amusing, and sometimes ridiculous. There seems to be a general mix-up of our feelings and experiences. It is imagination, however, that has enabled humanity to make the progress that it has. Our arts and industries have been gradually evolved by the aid of imagination. Discoveries are made sometimes accidentally, and at others after deliberate search. The new knowledge obtained is then combined with the old; a new picture is evolved more or less clearly in the mind; the mental picture is worked out materially in the objective world, and the result is a new invention.

It is the same morally and legally. Things that are found to be objectionable we strive to eliminate, and other things when found to be beneficial we seek to incorporate. Amongst the leaders of humanity there are always persons possessing constructive imagination. Some of the pictured conditions prove unrealisable, or even unsatisfactory and faulty, and have to be discarded. Mankind consists of individuals, each of whom has his idea or mental picture of what he desires, and there are not two of these alike in every way; hence, the difficulty of the statesman in satisfying all.

Some imagination is on more original lines than other, its differences being greater and more striking. It is less like the commonplace and usual. Imagination is of the utmost importance in the arts and sciences; in music, in painting, in poetry, in oratory, in scientific research, in statesmanship, in organising, in ship-building, in architecture, in dressmaking, in millinery, in housekeeping, in cooking, etc. As there are different types of memories, so there are different types of imaginations, corresponding to the individual type of mind. In the purely abstract sciences, such as mathematics, imagination is not so much used, and must often be avoided as being a hindrance rather than a help. Pure reason is frequently facilitated by the absence of imaging, or with at least as little as possible, and many who are largely occupied in such manner lose a great deal of their power of imagination.

Young children often fail to distinguish between what they see, their remembrances, and their dreams. One class often seems as real to them as another. A vivid dream or memory seems to stand out as clearly as a percept, and to be quite as objective. Many children believe in fancies or bogies, and think that they have seen them. These fancies being discouraged by their elders, they are gradually given up.

Since, however, children are very sensitive and impressionable, it is possible that some of these experiences may be due to impressions made by the finer spiritual forces which are imperceptible to most adults. Much of children's play is full of imagination. The doll is treated as a living person who sleeps, wakes, walks, talks, performs various duties, and enjoys its pleasures. Often it does not matter how ugly and ill-formed it may be, it is supposed to be beautiful, and perhaps angelic, or the reverse. Some sort of material basis is a great aid to the imagination; it connects the world of sense with the world of fancy, and makes the latter seem more real.

Both boys and girls are fond of imagining themselves to be grown-up, and, in many of their games, imitate the dress, appearance, and manners of their elders. Boys are usually fond of playing savages or adventurers, soldiers, etc. Sometimes a boy delights in posing as a parson, preaching sermons, giving out hymns, etc. The nursery tales that are told to children are deeply interesting to them, and the persons, animals, places, etc., are pictured vividly by them.

Hypnotic patients are readily persuaded into imagining most unlikely and absurd things, and in their case also some material object is a great aid. A stick may be imagined to be a gun or a snake; a blank card to be a picture.

ILLUSIONS.

We have seen that the perception of an object is not a simple act of sensation, but a complex mental process of sensations and inferences, most of which have become automatic and subconscious, so that we are not aware of them. We are so unaware of them that when the psychologist tells us such is the case we are at first strongly inclined to doubt him; a little illustration is necessary to show us that he is right. The opinion we have held is possibly something like this: "There is an apple on the table which I can see, and it would still be there if I did not see it. What happens when I see it is that rays of light fall on it, some of which are reflected upon my eyes, which are so affected that an image is made and is conveyed to the brain by means of special nerves, and that what the brain appreciates is a fac-simile of the objective apple." Truly, however, we do not know the real nature of the apple, we judge from appearance.

Locke considered that the mind was passive when in the act of perceiving, but it is now shown to be quite the contrary. Modern psychology teaches that our perceptions are not mere copies of external realities thrown on to the mind like a picture is thrown on to the screen of a camera, but that they are complex states of consciousness, combined from experiences accumulated in the past. The perception of the apple is not a single idea, but a collection of ideas, most of which are old and familiar. What we see on the table we conclude to be an apple, partly because of its appearance, and partly because the belief fits in with the general order of things. But it might be an imitation made of wax, soap, or some other material, and before we can be certain we have to handle it, test its weight, look closely at its different external parts, smell it, and finally taste it. All those ideas are connected with the perception of an apple, and show that a whole train of inferences or thoughts is involved.

Now, in each of these inferences we are liable to error, and we know that two honest persons watching the same occurrence will see differently and give a different version of the matter. The wild savage takes notice of small matters that go unobserved by the civilised man. These things, connected with surrounding nature, closely affect his interests in life. But if the savage were brought into civilisation he would not understand many things, and in fact would not perceive them as we perceive them. The civilised man, knowing the use and importance of things around, quickly recognises, but the savage has to examine slowly and carefully, and have things explained.

Mill says, "I saw my brother at a certain hour this morning. If any proposition concerning a matter of fact would commonly be said to be known by the direct testimony of the senses, this surely would be so. The truth, however, is far otherwise. I only saw a certain coloured surface; or rather, I had the kind of visual sensation which are usually produced by a coloured surface, and from these, as marks known to be such by previous experience, I concluded that I saw my brother. I might have had sensations precisely similar when my brother was not there. I might have seen some other person so nearly resembling him in appearance, as, at the distance, and with the degree of attention which I bestowed, to be mistaken for him. I might have been asleep, and have dreamed that I saw him, or in a state of nervous disorder, which brought his image before me in a waking hallucination. If any of these suppositions had been true the affirmation that I saw my brother would have been erroneous."

An illusion is the result of a false inference in connection with a percept, which makes the percept itself false.

We think we see or otherwise sense a certain thing which we do not see or sense. To some extent all our percepts may be false, but we do not speak of them as illusions. If from a certain object I get a percept which is different from the percept which normal persons get under favourable conditions, we say there is illusion. But again, a whole room full of thoroughly sane people suffer from illusion when watching the performance of an expert conjuror. Although we have been misled, we know that we have been, because the results are at variance with all our previous experiences. The great art of the illusionist consists in diverting the attention of his audience from the essential details of his performance, so that they fail to see the important things that he does, while they are watching the unimportant, and listening to the flow of language which he maintains.

In all cases of illusion there is a misinterpretation of some of the data of the percept. If a straight stick be thrust into a pool of clear water, it will appear to be bent; upon drawing it out again it appears to be straight, and is so in fact. We judge therefore that the crooked appearance was an illusion, which in fact it was, caused by the different refracting power of the air and the water.

The mirages of the desert are cases of illusion, where we get the appearance of water and trees, although they are not there materially. A mirage will sometimes occur on the prairie. The writer remembers seeing in Manitoba the mirage of a little town, really about five miles distant, which appeared on a particular morning to be only about one mile from the farm house at which he was staying.

[TO BE CONTINUED.]

Spiritualism at Yeovil.

Mr. Frank T. Blake's Missionary Effort.

THE Southern District Council of the S.N.U. recently held a large and successful meeting at Yeovil, when Mr. Frank T. Blake, D.N.U., addressed a crowded audience in the Assembly Rooms. Mr. Blake was accorded an enthusiastic and warm welcome.

Mr. A. G. Newton (Southampton) ably presided, and in a few well-chosen remarks introduced the speaker.

Mr. Blake said a large number of people had an idea that Spiritualism was anti-Christian—anti-everything. It was anti-nothing, except ignorance, superstition and all the evil influences that were the resultants of those two things. Spiritualism stood for progress—progress based upon revelation, sustained by continuous activity, the natural resultants of cause producing effects. People spoke and wrote of what they termed the "phenomena of Spiritualism." He wished to lay down emphatically that Spiritualism as a system of thought was no phenomena. The philosophy and teaching of Spiritualism was founded upon the phenomena of nature, and upon that foundation alone. Now what was the phenomena of nature in regard to Spiritualism alone? First of all these phenomena had been observed by a large number of people—some who were agreed concerning them and some were not. Men of science, men of letters, men in all phases of human affairs were interested in taking observations of the same phenomena, and the result had been that they had been able to produce definite evidence.

THE MYSTERY OF DEATH.

Perhaps the fact of paramount importance was that disclosed in what was called the "mystery of death." Here he would emphasise that he was teaching matters in which he had been long interested and in which he had made personal and long investigations, and his experience was confirmed by a vast and increasing number of people in all departments of human life the world over. The phenomena of nature in regard to what was called the death of man revealed to the student and to the observer, that what they had considered to be death was not death at all: that in reality the event of death but took from a man the limiting condition of his fleshly body. It was disclosed that man was here and now a dual presentation. That was, he had a body physical and a body etheric, as they called it in modern language. Or as Paul said, "There is a natural body, and

there is a spiritual body." Their research into the science of life and of the living had confirmed that statement up to the hilt. That was to say, while he stood before them possessing and manifesting through a physical body and its organs, he also had another body, which was an exact counterpart in its presentation to his physical body, but composed of finer substance.

THE ETHERIC PRESENCE OF MAN

was a demonstrative fact revealed by science, and coming within the recognition of mankind as a whole. Now they could not have a presentation of matter, whatever form it might take, unless that presentation was in some terms of relationship with its environment. Precisely the same law applied with the etheric body. That fact allowed them (Spiritualists) to state that what they called the other realm of life—what some people called the spirit world, and what others called the heaven world—that that state of life and its manifestation was a condition incorporated with their condition here and now. Therefore when Spiritualists claimed that the spirit world was round about them they were stating something that was directly related to the facts of nature.

DEATH AND THE PHYSICAL BODY.

That being so, they found that death, in its effect upon man, had power only over his physical body. That was to say, if they slayed him (the speaker) and rendered him prone upon that platform, the physical envelope which for the moment was the vehicle of outward expression of man, left him, the man, standing erect possessed of a body through which he might continue functioning and find himself related to that inner plane of matter which they called the heaven world, or the spirit world. He was not gone out of the environment that formerly held him, but he remained in manifestation possessed of a sublimated matter, or an etheric body. The experience of death but prostrated the physical body and left the man standing four-square to the larger reaches of life that opened before him. There were men of all kinds of religious beliefs who had witnessed that phenomenon who were able to confirm the statement he had made.

LINES OF COMMUNICATION.

Now, therefore, if it be a fact that those two planes of manifestation were, as it were, un-dependent and un-associated one with the other, it naturally followed that man should expect to be able to open up lines between the two. As a result of efforts in that direction they had opened up lines of communication, and they found that man might bring into operation the finer sense perceptions of his etheric body and find himself, even while he is held by his physical body, in relationship to that plane of manifestation which was more directly related to his etheric body. The opening up of lines of communication had resulted in the gathering together of a mass of information which was going to be of great and inestimable value. First of all that information cleared away the wrong conception of death. Death was revealed to man in her own beautiful garment, and man realised that he belonged to the eternal scheme of things, and that the end of natural life was the breakdown of things which had held and bound him. This revelation had allowed them not only to offer confirmation to the religious concepts given to the public by the various religious organisations, but to support them with revelation. The revelation allowed them to see in death not the terrible thing they had thought it to be, but the door leading to the larger realm. They found that conditions on that other plane were the direct resultants of the mental and spiritual activity of the individual concerned. On earth thought was the potent power which fashioned matter, although here the fashioning was the resultant of collective labour. In that other plane of life they found precisely the same law and effect, only with this difference, that man had solely to depend upon his own mental and spiritual power for the effect which was produced in his environment. Did they not all desire, when they found themselves in that higher plane, to find themselves in that environment which would reflect back upon their souls—find themselves in terms of happiness, joy, beauty and love? If they would have it, they had to learn to make it theirs by and through their mental and spiritual development here and now.

PHILOSOPHY OF SPIRITUALISM.

In that was involved the whole philosophy of Spiritualism. They found it stated in the Old Book. These things then allowed them to realise how necessary it was so to fashion to-day that which should make certain a bright to-morrow. He had got into touch with friends on the other side and asked them as to their occupation and their interests. It was to be remembered they (those on the other side) were manifesting through a ponderable body living in a ponderable realm. Mediums had discovered that there was afforded in those higher planes every opportunity for the development of power and the realisation of ambitions, for the study of art, and to find powers of producing the effects of this lower plane of manifestation, and they had discovered that in those further reaches of life they would find themselves accompanied by those they lost.

Concluding, the lecturer asked where did they stand in their relationship to God? Their research in the phenomena of nature revealed to them that God was always a growing quantity of power. His nature and His life were expressed in all things demanding their service, reverence and their worship. To them God was omnipotent, omniscient, and omnipresent power expressed in order of beauty, ultimating in love. To him (the lecturer) Modern Spiritualism was Christianity robbed of its limitations, revealing to him God's spiritual power and His nature.

At the close of the lecture various interesting questions were asked by members of the audience and answered by the lecturer. A collection was taken to defray expenses of printing and advertising.—"WESTERN CHRONICLE."

Eastern Demonstrations Compared With the West.

Allen J. Hercombe.

THE mystic of the East understood to a measure the teachings of Modern Spiritualism, for it was the A B C of his studies. Now, the East is a land from whence all great mystics and occult masters have come, men who have wrought signs and wonders, and who have performed many so-called miracles daily. Surely it behoves us to see if we cannot find the reason why the Eastern is so much more advanced in psychic knowledge than we, and at the same time to learn any other lessons that may be at hand. For if we consider a moment the phenomena that has taken place at some of our finest seances and compare it with the phenomena of the uneducated native, we shall find that the native has a knowledge of psychic law that is perfectly astounding, and that we are far behind him in our understanding.

Now, it is perfectly obvious that the East can demonstrate many psychic facts that would more or less set us thinking, but of what use is it to merely think about these things when before us lays some wonderful undiscovered country? I am perfectly certain that all who have had any dealings with the East fully realise that.

There is a law to be learnt, and having learnt that law we can apply it in some other direction in a manner that will help the world to understand more clearly the purpose of life. It is not generally known that breathing plays the most important part in all psychic phenomena. As an example let us take bodily levitation. This is a phenomenon that to all intents and purposes acts in complete defiance to the law of gravitation. Yet bodily levitation contravenes no law, for gravitation is but half a law, although it appeals to us as being complete when we judge it from a purely physical standpoint. But when we realise we are mental forces as well as physical, and look at gravitation from that standpoint, it immediately becomes half a law owing to our new outlook. Now, the only name that can convey an idea of the powers of this newly discovered law is the word repulsion, and you will find that both the so-called law of gravitation and that of repulsion are electrical in degree; hence bodily stability depends upon bodily polarity.

Now, if the polarity of the body is altered in respect to the law of gravitation, then the body must rise, and it is demonstrated daily in the East that the human body can

and will rise unsupported into the air when its polarity has been changed. This is done by a system of breathing known to all Easterns and some few Westerns who are students of occult law.

One can follow this example with many others showing that what to us are laws are really so termed quite incorrectly, for we judge things from the physical standpoint too often when we should use the mental. The law of cohesion is a DISTINCT POWER in itself, not a result, as many people are inclined to think.

Atomic force or the drawing and withdrawing of atoms from all objects invisible is another psychic law of which Spiritualists should have knowledge, yet again there does not seem to be the anxiousness to find out cause and effect. But it is well to be warned in time, for unless we of the West wake up and study the methods of the East, we shall find after we cross the borderland that we have been wasting time teaching but half a truth, when if we had but opened our eyes, the other half was right in front of us and could not be missed save by wilful overlooking. Hence, if we but study the East and its methods we shall at last find a Spiritualism that really becomes progressive, mentally, physically and psychically.

By Way of Contrast.

John G. Wood.

OCCASIONALLY in the public press one reads, "Look on this picture, and that." Frequently there follows a recorded utterance of some politician on a certain subject, and by way of contrast a later expression of opinion from the same individual. Not infrequently the two speeches are in view point as wide apart as the Poles, not only as are the extreme points indicated, but the national views of the people of that name. Sometimes it happens that "this picture and that" is provided by two responsible members of the same government, and their differing pronouncements. And sometimes one reads something of a similar nature, or hears similar expressions of dissimilarity amongst our own people.

But surely the limit has been reached in "Our Paper" of February 4th. On page 69 one finds "A plea for toleration," signed by the pen-name "V. C. Desertis." On page 63 under the heading "Should Capital Punishment be Abolished?" we are favoured with the views of Mr. Thomas Mark May. Really the latter article would almost compel me, Spiritualist though I be, to think there might be in some cases a really useful application of capital punishment even amongst ourselves. "The plea for toleration" is, as is to be expected from "V. C. Desertis," well worth the careful reading. "I deeply regret to see from time to time attacks on other forms of belief emanating from Spiritualists."

"This is to imitate Sectarians." "Those who are awake to modern knowledge must look patiently and without bitterness or into erance on other minds, putting forward proofs as occasion serves, based on assured facts both of normal facts and supernormal phenomena." "As Spiritualists we bear testimony to immovable facts."

These, Mr. Editor, are great words from a great and good man. All honour to such a man, who exemplifies in his own writings and lectures a depth as regards his own convictions and knowledge, with a breadth of view regarding the beliefs held by others.

Sadly different are the words credited to Thomas Mark May on page 63 of the same issue. Firstly, I should have supposed that our friend would have realised that you cannot stop murder by murdering the murderer. You are only recruiting the ranks of those who from the other side try to get "their own back" by tempting others to go and commit further murders. And as it is commonly supposed to be a truism that the doing of two wrongs does not make one right, why, then, go and do the second wrong thing?

Detention in some place, not necessarily in a prison with the associations of prison, the doing of some useful productive work, the provision of good books, the opportunities of improvement, these and other measures calculated to provoke reflection and a desire of amendment

should, I think, be found preferable to the duplication of murder. And further may I say that because we can with Mr. May find that these things have always been so, that is a very poor argument, that such is right or desirable. Poverty, I believe, has always been the portion of many of earth's children, but I should refuse to consider that a valid reason for its continuance. Personally I should consider it a strong argument that it is about time it was wiped off the earth. Of course I know the sort of argument, or lack of argument, one would hear in reply to that heresy of mine.

The particular point, however, in which the words of Mr. May are in glaring contrast to those of "V. C. Deseritis" are, where in reference to capital punishment our friend says, "In a mad world thousands of priests daily, capitally by punishment, first create and then devour their Creator by manufacturing wafers out of flour and water and gum—wholesale murder." If Mr. May regards that as wit I should advise him to cultivate a higher standard of humour. If he considers that "Capital Punishment" gave him an opening for the introduction of that "dig" against others, it would be as well if he added reflection to perception.

Read those words on page 69, "A plea for toleration." Consider and learn what is implied therein. The Holy Communion, the Holy Eucharist, the Mass, the Lord's Supper, call it by what name you will, whether regarded by the Nonconformist and the Evangelical Churchman as a memorial of the tragedy of Calvary, or as the Catholic minded, whether Roman, Eastern, or Anglican, claim therein to be the real Presence, that at the time of the Consecration of the elements Christ Himself is there upon the Altar, one fact is common to all: There in that service is to them the most sacred moment of any service, and neither Mr. May or any other man has any right to choose deliberately the most cherished and most sacred part of another man's religion as the object of his cheap wit or sneering criticism.

I have done something myself over a long period of years by voice and pen to repel the attacks of opponents, but I prefer to fight clean. If our opponents do not fight clean that is their look-out. For ourselves, why attack when we are not being opposed? And when we are attacked let manly men use manly methods.

Haunted House Sensation.

Ghostly Visitations in the Night.

It would appear that the new Scottish Society for Psychical Research will not have long to wait for suitable work if its members are only capable of doing it. The following appeared in the "Glasgow Sunday Mail" for February 27th:

An eerie story of midnight happenings in a Highlander's cottage of heavy blows on the walls, furniture thrown about, pictures broken and ghostly, clammy hands caressing and smacking, in turn, the children of the house, is related in a letter received from Mrs. Jessie M'Kenzie, Baravulin Cottage, Ledaig, Benderloch, Argyll.

Mrs. M'Kenzie writes: "If you would kindly grant me space in your valuable paper, I should like to relate some of the most extraordinary and weird occurrences which have taken place in our house last spring and from early autumn of last year until just quite recently.

One night in the beginning of January last year, after my children had gone to bed, they were disturbed by the most strange noises, beginning with small raps that seemed to come through the wall and ending with the most terrific blows.

Pictures rattled on the wall, and a hand (unseen at that time), went through the room, touching the children and pulling their hair and ears. Then at times strange noises which sounded like rattling bones, gnashing of teeth, and counting of money were heard.

Any questions asked in English or Gaelic were answered back by raps, sometimes from the ceiling, sometimes from the wall. It kept on like this till the days began to lengthen, many a time till the morning, with varied disturbances, such as throwing furniture about, especially a heavy chest which was in the room. This was continually lifted on end and let fall with a smash.

Many of the neighbours heard it repeatedly. Sceptics put it down to the children's tricks, owing, I suppose, to one or more of the children having to be present before anything was heard, and the room being in darkness.

"On several occasions, however, it was to be heard when the room was lighted up. It was a most trying experience, but we got accustomed to it. This year it was somewhat different. The noises were just the same, but several pictures were broken, glass thrown about the room, and the children were smacked and caressed in turn.

"One of my little boys has had to wrestle with whatever it was to free himself. The children have also seen a form seeming to come through the wall and lying beside them in bed. At other times a hand, like a shadow, has come towards them, and when in the act of being caught, would vanish.

"Only the children have seen the hand, but their father and I have felt it times without number. Its touch is cold and seems to electrify the body. We lived five years in this cottage prior to hearing anything. It is open to anyone who would like to make investigations."

A Prophecy Fulfilled.

MR. PERCY LEE, hon. secretary of the Greenock Spiritualist Association, sends us the following account of the verification of a prophecy.

At the close of his lantern lecture held in the Ulatt Hall, Greenock, on the 11th November, Mr. Horace Leaf answered questions, and finally left the platform the better to converse with a questioner of a critical disposition. Mr. Leaf urged this questioner to pursue his investigations of our subject, adding that he was confident that within a very short period from then he would receive a strikingly convincing test.

A few weeks later the questioner, Mr. Thomas Yates, obtained a sitting with Mrs. Wreidt in Glasgow. The trumpet patted him on the shoulder, and a voice spoke through it, the speaker claiming to have been a teacher of Mr. Yates in his young days. Mr. Yates, whilst admitting the truth of many details supplied, stated that he did not know the name given by the communicator, who then gave the address—near Manchester—where he had resided when in the material body, and also an address at which information was obtainable which would prove the truth of claims made.

Mr. Yates wrote three days later to the latter address, and received a reply verifying the accuracy of the statements made by the spirit. During the same sitting another voice addressed Mr. Yates through the trumpet, asking him whether he knew who was speaking. Upon Mr. Yates replying in the negative, the trumpet struck him sharply several times on the hand, the voice declaring, "I'll make you know me! I'm Bob Mayo, Bob Mayo, Bob Mayo! Do you know me now?" Mr. Yates admitted that he had known such a person, and the communicator went on to give accurately names and other facts concerning work-mates, foremen, etc., with whom he and Mr. Yates had worked about seven years ago. The result of this seance was, as Mr. Yates testified at a recent Sunday morning meeting of our Society, to bring him absolute conviction of the fact of spirit communication. But the accuracy of Mr. Leaf's prophecy was to be further strikingly demonstrated. On the Wednesday following the sitting Mr. Yates was at work in front of a large grindstone when one of the voices which had spoken through the trumpet the previous Saturday afternoon spoke in his ear, saying, "Go and fetch a bucket of water." Mr. Yates had no need for water, but without a second's hesitation he obeyed the command, and the wisdom of his doing so was evidenced by his seeing on his way back the grindstone fly up into the air in a thousand pieces.

Again, two days later, the same voice said, "Go to Manchester." Mr. Yates was quite comfortable in his situation, and had no idea of leaving, yet the following day, along with others, he received notice and he has now left for Manchester in obedience to his guide's direction.

"Night."

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FRIDAY, MARCH 11, 1921.

The Passing of Mr. Hanson G. Hey.

As briefly announced last week, we have to record the passing of one of the most popular figures in the Spiritualistic Cause, which occurred at his residence, 30, Glen Terrace, Halifax, on February 28th.

For twenty-five years or more the voice of Mr. Hanson Gledhill Hey has been heard from probably more platforms than that of any other speaker in the Spiritualistic Movement. His bluff and breezy personality won the friendship of all classes of men; his directness and contempt for dissimulation was the admiration of all who knew him. Despite the terrible handicap entailed by an amputated leg, his wonderful vitality enabled him to get around the country with an agility that few could excel; whilst his infectious enthusiasm was a continuous stimulus to the many thousands with whom his public work brought him into contact. As an organiser he had few rivals, and his fertile mind was the womb of large ideals which his untiring energy often enabled him to bring to fruition.

Born at Skircoat Green, Halifax, on August 30th, 1866, he was left at an early age without the guiding hand of a father. His mother was, however, a most affectionate woman, and showered upon the boy a tender devotion which had much to do with the formation of his character. When he was about 5 years of age, however, his mother was united in matrimony to Mr. Abbey Durio Wilson, a Unitarian by conviction, who fulfilled all the duties of a loving parent to the growing boy. The writer has seen the tears of affection in Mr. Hey's eyes as he spoke of the tender solicitude of one who was, to him, a father indeed. It was in London when he was little more than seven years of age that Hanson Hey fell from the step of a tramcar, and so injured his right knee that, after nearly five years of medical treatment, the limb was eventually amputated, making it necessary for him to have the assistance of a crutch. Before this event transpired, however, the family had been brought into contact with the Sowerby Bridge Spiritualist Church and Lyceum, and Lyceum training appealed to the inquiring mind of the boy. Spiritualism is indebted to Sowerby Bridge for many useful pioneers and Hanson Hey is not the least amongst them.

Mr. Hey was married at Sowerby Bridge Lyceum to another Lyceumist, Miss Olive Haigh, and then ensued ten years of true happiness in which close study and wide reading alternated with an active interest in social and municipal work. Sorrow came into his life when his partner was called "behind the veil," and he threw himself into the then growing Socialist movement, and had much to do with its local organisation and strength.

After some years of strenuous work he again entered the married state, and found in Miss Ruth Holden, of

Darwen, a loving and watchful partner, whose self-sacrifice and devotion enabled him to take up the wider field of labour entailed by National work. A large measure of his success and faithful service is undoubtedly due to the sweet, moulding influence of Mrs. Ruth Hey. The rough corners of his nature were smoothed down, and the vigorous iconoclast became the visioned thinker. His character matured in the genial warmth of her calm and quiet presence, and he became as capable of intense thought as he had always been of deep feeling.

In his early years Mr. Hey learned his trade as a book-binder. Later, for seven years he was a tobacconist in his native town, and helped to organise the Halifax Tobacconists' Association. In 1912, however, he abandoned business in order to devote himself exclusively to the work of the Spiritualists' National Union and the Movement generally.

In the closing years of last century Mr. Hey was active in the re-organisation scheme and re-registration of the Manchester Unity of Oddfellows, in which Society he had held many important offices, and gained a sound knowledge of parliamentary procedure, which served him in good stead when he became one of the little band of workers who struggled to obtain a National and legal status for Spiritualism in this country. After many disputations, committees and consultations with legal advisers, the registration of the S.N.U. under the Companies Acts was resolved at a special Conference held at Blackpool in February, 1901. This was but the accomplishment of an idea which had occupied his time and attention since he was first elected to the Committee of the old Spiritualists' National Federation in 1890. Mr. Hey sat on the first Committee of the newly-formed S.N.U., Ltd., was elected Vice-President in 1903, and became Hon. Secretary in 1904 at the conference held at Laisterdyke. From that time until his unfortunate breakdown two years ago he was untiring in his efforts to build the Union into a really National body.

He was one of the first to note the tendency of buildings and churches erected for the Movement to drift into the hands of individuals and become lost to the Cause. He laboured unceasingly to draft the present model trust deeds which are as yet the only means devised by which buildings are permanently secured to the church which builds them. As a result, over 20 churches are secured to the Movement for ever, whilst previously nearly 30 had been lost by being insecurely vested in individuals.

Mr. Hey was responsible, too, for the formation of the Publishing Department of the S.N.U. He was sure that the published prices of Spiritualistic Literature could be reduced by increasing the number of the reading public on the subject. A series of cheap pamphlets at 2d. and 3d. each was issued, and Societies urged to keep a book-stall. In this way over 250,000 cheap publications have been circulated, and until the European war complicated matters, there was a decided fall in the price of Spiritualistic works.

The increasing growth of the Union encroached upon Mr. Hey's time more and more each year, and various small honorariums were voted to him from time to time, but not until 1914 did he accept the salaried post of General Secretary, and even then refused to accept the meagre sum offered him, because he was of the opinion that "the Union could not afford it."

In 1911 he compiled for the Union the Spiritualists' National Diary, containing a mass of information concerning the organisation of the Movement, but here again the European War prevented its issue after 1915. This effort was too good to be lost, and we hope to see it revived.

Mr. Hey, with his large vision, was ever looking for something wider than even National influence, and he was one of the persons who helped in the establishment of the Bureau Internationale du Spiritisme, which came into being in 1910 at Brussels, he becoming the British representative on its Executive Council. In pursuit of his ideal he successfully organised an International Congress which was held at Liverpool in 1912, and whilst the foreign delegates were not numerous, few will forget making the acquaintance of Chev. Le Clement de St. Marcq, Secretary of the International Bureau, and others.

Mr. Hey was one of the British delegates to the Second World's Congress of Spiritualists held at Geneva in 1913, and only the war stopped his enthusiasm for the proposed congress in Paris in 1916, which had to be abandoned.

As the Secretary of the S.N.U., he worked under nine presidents, and the very best of relations ever existed between them. It is sad to think that just as all his hopes are likely to be realised his work is transferred to another plane of manifestation, yet, perhaps, there may be wisdom even in this. "New times demand new men." We cannot hope to find a man who will put more of his life into National organisation than friend Hey.

He was remarkably well read, not merely on special subjects, but on general topics, and the conclusions he formed he expressed with force and enthusiasm. A cutting critic and a keen debater, he revelled in debate whether in private or public, yet he ever endeavoured to avoid personalities, and successfully made friends of those whose opinions he opposed. On National and municipal politics he held very advanced views, and was a remarkably keen heckler, whilst the local newspapers found him a frequent contributor to their correspondence columns. Personally he was the most genial of men, the life of a social party, and an endless conversationalist with a keen sense of humour and an inexhaustible fund of stories, whilst he possessed the most tenacious memory for events that the writer has ever met. A never failing optimist, who in the hour of deepest gloom could always point to the "good time coming," and this was clearly seen in the hour of his infirmity. A keen Lyceumist, as befitted his training, he was always welcome in a Liberty Group, where his study of the deeper problems of the occult world made him a great favourite, whilst his love of children ever won their confidence. It was with pride that he alluded to himself as one of the oldest Lyceumists in the country.

Some three years ago a few of his Spiritualistic friends subscribed for an artificial leg for his use. The nature of his disability was such that only the improvements due to the war made it possible to fit him with such. He had but just mastered this, however, when the first of a series of paralytic strokes seized his left side, and from this moment he had to relinquish his work for the Cause he loved. By slow degrees he sunk into helplessness, until the "death angel" became a welcome deliverer.

With voice and pen he laboured strenuously. A born fighter, a natural sponsor of unpopular causes, one who strove for freedom from oppression and manfully fought for the bottom dog, this world is better for his life, and the spirit world will be brighter for his transition. He feared nothing but falsehood, and hated nothing but hypocrisy.

In the hour of his transition 'tis a joy to know that he is not lost to us. He has but joined the growing band of faithful Spiritualists who are guiding this Movement to the central position amongst religion, whence it shall direct the upward growth of humanity.

Peace! He is not dead, he doth not sleep;
He has awakened from the dream of life."

AND death once dead, there's no more dying then.—
SHAKESPEARE.

THE Manchester Central Spiritualists' Society intend holding a Sale of Work at Onward Buildings, on April 16th, with the object of augmenting their building fund. A fair collection of useful and fancy articles has been accumulated, but gifts of cash or kind will be thankfully received and acknowledged by Mrs. RENSHAW, 3, South Bank, Sandy Lane, Pendleton, Manchester, or Miss E. STUBBS, 3, East Meade, Chorlton-cum-Hardy, Manchester.

We are pleased to hear that Mr. F. W. Rickett, President of the Peterborough Spiritualist Society, has been promoted to the post of Chief Inspector of the Great Northern Railway, under the Goods Manager, at King's Cross. For over twenty years he represented the G.N.R. in the cattle markets and fairs, and later in the Peterborough Goods Department. We are pleased to hear that he will continue to reside in the old Cathedral city. The "Peterborough Citizen," in publishing the promotion, avoids all reference to Mr. Rickett's Spiritualistic activities.

CURRENT TOPICS.

"THE Psychic Structures at the Goligher Dr. Crawford's Circle" is the title of the new book **Work Still Lives.** by Dr. Crawford, which has just been issued by Mr. J. M. Watkins. The

doctor had just prepared this for the press ere he passed to the realm of causes. A number of plates illustrate the varied phenomena, and afford illustrative corroboration of the events stated, and the movement is indebted to this scientist for a sane and careful presentation of facts and theories which will be of service to future generations. The price is 10/6, postage 9d., and we shall be glad to supply copies to anyone sending remittance.

An Active Veteran.

We are pleased to note that despite the "snows of years which deck the brow," the enthusiasm of Mr. Jas. Coates, F.A.S., is still equal to handling and satisfying large audiences. His lantern lecture on "Spirit Photography" is winning golden opinions, whilst long journeys with all their discomforts in winter time fail to suppress him. May he long be spared to us, for he is certainly an authority upon his subject. He must have taken a leaf from the book of our old friend, Dr. Peebles, who, despite his ninety and nine years, is "still going strong." What an awful thing this Spiritualism is for bringing its adherents to an early grave! Perhaps!!

Psychic Photography.

THE "Birmingham Gazette" prints a long report of Prof. Coates' recent lantern lecture in that city, and alludes to a psychograph taken of the deceased wife of Mr. W. Jones, of Stourbridge, this showing a striking likeness to a photograph of the lady taken six months before her decease. The result was obtained by merely holding a plate between the hands. The whole report is very appreciative.

Propaganda at St. Anne's.

OUR Editor recently had the pleasure of exhibiting his lantern slides illustrating "Spirit Photography" to a large and influential audience at the Ashton Pavilion, St. Anne's-on-Sea. This is, we believe, the first public effort to establish a centre at this growing fashionable resort. Mr. Albert Wilkinson made an excellent chairman, and the members of the Blackpool church rallied round and efficiently stewarded the meeting. The local "Express" gave a sympathetic report of the gathering, and bread has been cast upon the waters, which will surely return.

University Principal's Criticism.

PRINCIPAL SIR GEO. ADAM SMITH, D.D., LL.D. recently addressed the Theological Society of the Glasgow U. P. College on "The Hope of Immortality," and alluded to the groping of the present-day public for the certainty of a future life, and to the proffered supplements and substitutes offered to the assurances of "our" religion. Sir George suggested that in practice and popular belief Spiritualism became even a substitute for God Himself. We fear the rev. gentleman is singularly ill-informed on the subject, or such statements could not be made. He has himself passed through the fires of criticism, since in the years past he was one of the leaders of the higher criticism, and he no doubt found as we are finding that the heaviest critic is the uninformed enthusiast.

Of the Nature of God.

It is perfectly true that our spirit visitants do not talk as glibly or lightly of God as do conventional religionists. The Divine life appears to them as something more than a glorified next-door neighbour. Our communicators do not pretend to define Him, or to know all about His attitudes, parts and powers. Larger vision apparently makes them more modest. To them the Infinite is an Infinite problem solvable only through the infinite variety of His manifestations. Ah! Sir George, we fear the only way to the knowledge of "the Ineffable" is the admission of our ignorance concerning Him, and an attitude of reverent seeking. The existence and nature of God is

the last problem which will be solved—not the first—since in it all other problems find their solution. He who claims that Spiritualism or Spiritualists ignore the existence of the "Unity behind diversity" knows neither. But the measure of a man's recognition of Deity cannot always be judged by his tendency to express it in dogmatic forms.

The Threshold of the Beyond!

SIR GEORGE is kindly in his treatment of us, for he is a large-souled man, but when he tells us he has examined volume after volume of the alleged "evidence," only to find God pushed into the background, he shows his loss of perspective. Volumes of EVIDENCE are the result of seeking for proof of HUMAN survival, and which is the first problem. Sir George talks about such events as dealing with spirits "haunting the margin of the life beyond." Quite so! That is the fact. But enquiry into after death states includes searching into many rounds of the ladder of life, and we have never heard of a better place to begin than at the bottom. If Sir George prefers to stay there, however, we must leave him, for most Spiritualists, having satisfied themselves as to the stability of the bottom round, have pushed forward.

In the Air.

We fear Sir George's theology has led him so far up the ladder that he is not aware that the bottom rounds have decayed from misuse, and he's stranded in mid-air. Let him come down to basic principles, and give us some evidence that we shall live in the beyond. The discussion of the existence and nature of God will then become a necessary problem to be faced. Let us have first things first. Facts should precede theories. Finally, he reminds us of the statement made that if "they hear not Moses and the prophets, neither will they believe, though one rise from the dead." Facts are stubborn things, and times change. We could find Dr. Smith many scores of people (including the writer) who refused to believe Moses and the prophets, but who to-day are believers in God and immortality purely because they have talked with one who DID rise from the dead. We admire the beauty of Sir George Smith's beautiful sentiments; but the hard facts of life are not sentimental.

Interment of Mr. Hanson G. Hey.

THE interment of the mortal remains of Mr. Hanson G. Hey brought a large number of Spiritualists from every part of the country to Halifax on Friday, March 4th. From an early hour friends from a distance called at 30, Glen Terrace to pay their last earthly tribute of respect to one they had learned to love. The remains lay in a polished pitch-pine coffin on the lid of which was the simple inscription:

HANSON GLEDHILL HEY,
PASSED TO THE HIGHER LIFE
FEBRUARY 28TH, 1921.
AGED 54 YEARS.

The relatives and close friends of the deceased assembled in the drawing room at 2-30 p.m., where Mr. Ernest W. Oaten (Vice-President, S.N.U., and Editor of THE TWO WORLDS) paid a soulful tribute to the love and affection which had bound them to their arisen brother. Even the sunset of such a life was gilded with the glory of the past day, and every goodnight was but the prelude to a bright good morning. The Sowerby Bridge Lyceum Choir, who were in attendance, led the singing of one of Brother Hey's favourite hymns, "There's not a tint that paints the rose," to the tune of "Hollins Lane," and a brief and touching prayer of thankfulness for such a life closed the proceedings at the house. A solemn cortege then wended its way to the Church.

THE WALK TO THE CEMETERY.

First the members of the Council of the S.N.U., Messrs. G. F. Berry, Pres., E. W. Oaten, Vice-Pres., T. H. Wright, Treas., Albert Wilkinson, past Pres., and Mesdames Stair and Greenwood, with a delegation of the B.S.L.U., Mrs. Pickles (Pres.), G. F. Knott (Sec.), A. Kitson and others. The Sowerby Bridge Lyceum Choir and the British Mediums'

Union, represented by Mrs. Bentley and Mr. J. Knight. The Bearers were Messrs. F. Sutcliffe, Tom Law, E. C. Sutcliffe, Ben Carter, N. Burroughs and N. A. Rawson.

THE HEARSE AND FIVE COACHES

Containing: (1) Mrs. Hey, Miss Holden, Mr. and Mrs. Wilson, Mr. Walter Wilson. (2) Mr. and Mrs. Sunderland, Mr. and Mrs. T. Hey (uncle and aunt) and Mr. W. E. Holden. (3) Mr. and Mrs. Lewis Firth, Mr. Arthur Holden, Mr. and Mrs. Dalton. (4) Mr. Walter Holden, Mr. and Mrs. Pearson, Coun. Ben Riley and Mrs. Riley, Mr. P. Wilson. (5) Mrs. Crossley, Mrs. Wright and others.

This was followed in order by: Friends of the Labour and Socialist Parties, Representatives of the Manchester Unity of Oddfellows, Members of the Halifax, Alma Spiritualist Society, Members of the Halifax, Ravenst Spiritualist Society, Representatives of the District Councils, S.N.U., and Spiritualist Societies, and other Spiritualists.

Some 50 floral tributes smothered the coffin and hearse, amongst which we noted a beautiful heart from "Ruth" and others, which expressed sweet thoughts and sentiments from Flo. and Arthur; Eunice, Arthur, Bertha and Walter; Brother Tom, Emma and Family; Brother Will and Arthur; The Mayor of Halifax (Ald. Thos. Hey, J.P.); The Council of the B.S.L.U.; The Directors and Staff of THE TWO WORLDS Publishing Co., Ltd.; The British Mediums' Union; Sowerby Bridge Church and Lyceum; Huddersfield (Ramsden-st.) Church; Keighley Spiritualist Church; Halifax Friendly Trades' Society; Halifax Tobacconist Association; St. Paul's Spiritualist Church Halifax; Mr. and Mrs. Pearson; the Ward Family; Mr. and Mrs. Emmott; Mr. and Mrs. Alf. Davies; Mrs. Hurst and Family; Mrs. Wadsworth; Mr. and Mrs. John Wadsworth; Mr. J. W. Hanson; Mr. and Mrs. E. Law; Mr. and Mrs. Stair and Family, and many others.

AT THE CHURCH.

Through a steady downpour of rain the company of some 400 odd wended their way to the King's Cross Wesleyan Church, which had been kindly placed at our disposal, where a short service was conducted. Mr. E. W. Oaten paid a glowing tribute to the large heart and faithful service of their beloved friend, asserted strongly his assurance of his continued interest and affection, recapitulated a few of Mr. Hey's accomplished tasks, and called for the service of the younger generation to fill his place, begging them not to mourn, but to rejoice at their comrade's release.

The assembled company, led by the choir, joined in singing the Spiritualists' anthem, "The world hath felt a quickening breath," and Mr. Geo. F. Berry made touching reference to the genial companionship and forceful personality of his ascended friend and thanked God for the privilege of having known him. The comfort of Spiritualism helped them to see that even death was a beneficent incident in eternal being. A touchingly worded prayer closed the proceedings.

AT THE GRAVESIDE.

Despite the inclement weather, the company had increased to some 600 by the time the grave was reached. The hymn, "Father, Lover of my soul," having been sung, and the brief committal pronounced, the choir touchingly rendered the Pax Dei—"Grant us Thy peace, etc.," after which the vast company passed the grave, many of those present scattering a few flowers on the coffin lid until it was nearly hidden beneath a swathe of love offerings, and slowly the company dispersed.

A notable feature of the proceedings was the absence of all signs of insensate grief. True, a solemn and sacred silence characterised the whole ceremony. Strong men gripped hands rather than spoke, the young subdued their voices, the ladies exchanged significant glances. It was a time for thoughts rather than words, and Hanson Hey freed from the limitations of the body, and gathering increasing strength by reason of the knowledge he possessed of spirit life and spiritual laws, brooded o'er us—sustained his partner—and sent out thoughts which many present consciously received.

For him—life abundant. For us—the privilege of communion with him till such time as the veil of flesh shall

be removed; and we stand at his side again. Many present could say with the officiating speaker in the words of Mark Antony, "He was my friend, faithful and just to me."

After the visitors had taken tea at the St. Paul's Spiritualist Church, the company dispersed to the accompaniment of the evening shadows, to meditate upon the lessons which death equally with life can teach.

And so we paid our tribute to a great soul, a loving comrade, a faithful friend, a strong and manly man.

Selected Poetry.

Adieu and Au Revoir !

ADIEU and Au Revoir !

As you love me, let there be
No mourning when I go ;
No tearful eyes, no hopeless sighs,
No woe, nor even sadness !
Indeed, I would not have you sad,
For I myself shall be full glad
With the high triumphant gladness
Of a soul made free—of God's sweet liberty.
No windows darkened, for my own
Will be flung wide as ne'er before
To catch the radiant inpour
Of love that shall, in full, atone
For all the ills that I have done,
And the good things left undone.
No voices hushed ! My own, full-flushed
With an immortal hope, will rise
In ecstasies of new-born bliss
And joyful melodies.

Rather of your sweet courtesy
Rejoice with me

At my soul's loosing from captivity.

Wish me "Bon Voyage !"

—JOHN OXENHAM.

CORRESPONDENCE.

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

THE INFINITE GODS AND THE FINITE GOD.

SIR,—In reply to Mr. Evans. I did not ask for evidence on my account of the existence of God. I have had special evidence that has satisfied myself and I stated that evidence in my article entitled "The Existence of God." But what I maintain is this, that those of us who assert that God is, should assert it on a basis of evidence and be prepared to state that evidence. Apparently Mr. Evans thinks that God must have vocal organs in order to speak. "He that planted the ear, shall he not hear ?" No says Mr. Evans, not unless he has a tympanum with accessory structures. In clairaudience I suggest it is certain, or practically certain, that the voice that is heard is not associated with articulation, whilst I myself have heard hundreds of times a voice or voices that could not reasonably be associated with any definite structure. On the basis of the foregoing the remainder of Mr. Evans' first paragraph also goes by the board.

As regards the evidence of the existence of God as furnished by evidence of design in Nature. Recently a complimentary dinner was given to Dr. Lloyd Morgan, F.R.S., at which Lord Haldane was present. Sir Isambard Owen pointed out that Lord Haig had said that in his opinion Lord Haldane was the greatest Minister for War this country has ever had. Lord Haldane, referring to the time when he was made Minister for War, stated that when he came to the War Office he knew nothing about it. He did not know the difference between a battalion and a brigade . . . and he sat down to think . . . it

was thought that was wanted." Now, that is what is wanted in relation to Nature and God ; it is thought that is wanted. There are the phenomena—THINK.

W. GREGORY.

"THE FALL" AND SIN.

SIR,—Canon Barnes seems to have used the words "Tacit repudiation of the Genesis attempt to explain the origin of sin" (The Two Worlds, page 53) in a wrong sense, because St. Paul rightly says, "I had not known sin but by the Law" (Rom. vii. 7), and it was their first law the world received, according to the Babylonian myth, just as a child knows no law till it is told not to do this or that.

The object of the parable is clearly the awakening of conscience by means of law, enforced by threats of punishment, or, in later days, by the promise of rewards (as in Deuteronomy). The consequence was that Adam and Eve learned the difference between good and evil (Gen. iii. 22), and they got punished accordingly. All human beings are born with a free will, and thereby are distinct from all other animals. Moreover, animals cannot realise what we call an abstract idea, such as of God, i.e., all that fails to be appreciated by the senses. But modern philosophy was tried by St. Paul, so he attributes sin to an hereditary state, and death by sin.

The inducement to sin may be hereditary, as in parents and drunkenness, which may bring about an evil tendency in the son. But no sin is hereditary, as Ezekiel strongly asserts (ch. xxviii. 23). The prophets allude to Eden as the "Garden of the Lord," but say nothing of Adam and Eve. The suggestion to sin is put in the serpent in the Babylonian story, but until the return from the captivity Jehovah is regarded as the "prime sower" (II. Sam. xxiv. 1). The Lord moved Daniel to number the people. But it is changed to Satan in I. Chron. xxi. 1. G. HENSLOW.

TRANSITION OF DR. SUMPTER KING.

WE note by the Canadian papers just to hand that Dr. J. Sumpter King, of Toronto, has passed to spirit life from that city, aged 78 years. Dr. King was granted the Hon. M.D. degree by the Toronto University in 1889, he having won his M.D. ten years previously. In the later years of his life he devoted much attention to psychical research, and was for eight years President of the Canadian S.P.R. He was a past master of the Masonic Order, and Grand Chancellor of the Grand Lodge of Ontario of the K.O.P. He was the author of the "Dawn of the Awakened Mind," a record of spirit communications.

WE are in receipt of the audited balance sheet of The Spiritualists' Church, Brighton, which shows a credit balance of £16 10s. on the year's working of a turnover of nearly £350. We notice with pleasure that the building fund steadily increases. The statement of accounts is clearly drawn, and reflects credit on the officers and members.

MRS. M. HOLLINGSHEAD, late treasurer of the Monkwearmouth Society, has removed to Bath, and would be glad to meet Spiritualists in that city if they will communicate with her at "Avonside," London-road, Bath.

THE B.S.L.U. Conference takes place at Burnley at Whitsuntide. This has made it necessary for Hammerton-street, Burnley, to ask release from the engagement of Mrs. Amy Williams, 8, Woodcroft-rd., Liverpool. Any Society having May 15th vacant would do well to get in touch with this excellent speaker and clairvoyant, or Mr. A. POELARD, 7, Marles-st., Burnley.

MRS. RUTH HEY begs us to return thanks on her behalf to the numerous friends and Societies in all parts of the country who have written her the kindest of letters and beautiful floral tributes on the translation of Mr. Hey. The long strain of nursing has brought about a reaction, and although she is not seriously ill, nervous exhaustion prevents her replying to letters at present. Will friends please accept this intimation of her deep gratitude.

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.

WALLSEND-ON-TYNE.

In order to stimulate Lyceum work in the district, the members of Wallsend Church organised what turned out to be perhaps one of the finest rallies of recent years.

It was held on Sunday, Feb. 27th, and, in conjunction with the annual meeting of the Lyceum Council, justified even the most optimistic expectations. The hall, capable of seating 600 or 700 persons, gave ample room for displays of marching and calisthenics. These were in the care of Mr. Jones, of Basington Lane Lyceum, and Mr. J. Sample Dawson, of Rutherford-st. Lyceum, Newcastle.

Miss Maggie Bogue, of Gateshead Lyceum, supervised both sessions—in the afternoon and evening—conducting in an able and instructive manner. Miss Bogue is a creditable example of whole life Lyceum training, and Wallsend was fortunate in securing her services.

Lyceumists were present from Middlesborough, Hetton and district, Chester-le-Street, Sunderland, Gateshead, Jarrow, North and South Shields, Hirst, Newcastle (2 Lyceums), while interested visitors attended from Blaydon, Dunston, etc. The present scribe omitted to obtain the names of those Lyceumists who took part in the "individual effort" section, but they included some fine reciters and soloists from half-a-dozen Lyceums. A number of catchy pearls were much appreciated.

At the evening service Mr. A. E. Bain, sec. of the Northern Counties' Union, Mr. Joseph Stevenson, of Gateshead (a veteran Lyceumist), and Mr. Wm. Hall (district visitor), gave brief but helpful addresses, while Mr. James Lawrence, Pres. of Wallsend Church, referred to the intention of the members to continue these attractive gatherings.

The catering for so large a company was a difficult matter. Thanks, however, to the foresight of Mrs. Framp-ton, and to the co-operation of Mrs. Dickson, Mrs. Boyd, Mr. and Mrs. Wedderburn, Mrs. Teasdale, Mrs. Wilson and Miss Cullis, all were satisfied. Several members and outside friends sent contributions of food-stuffs, a trayful of dainty cakes being a feature.

Mr. E. Curtis, secretary of the Tyne-side Council, accompanied on the piano in the afternoon, and Miss Cullis in the evening. Those church and chapel friends present expressed themselves as pleased with the Lyceum

methods of child tuition, an attitude most encouraging to us all.

LIVERPOOL.

At Daulby Hall, on Sunday, March 6th, Mrs. Gladys Davies, of South Africa, again occupied our platform. In the afternoon she took for her address "Life in the spirit world" (the subject being chosen by one of our members) followed by clairvoyance. In the evening "Universal Spiritualism: Its uses and abuses," followed by auric readings, the subject being chosen by Mr. Keeling out of several which were handed up by the congregation. Mrs. Davies and her inspirers dealt with both addresses in a beautiful and enlightening manner.

During the speaker's week of good work, including two Sundays amongst us, she has made many new friends, and won love and esteem in her Liverpool mission. We have also had the pleasure of seeing the photograph of her controls, who appeared with her in her successful sittings in the Crewe circle just recently. May she carry back to Africa Liverpool's fraternal love and greetings.

LONDON COLLEGE OF MEDIUMS.

The first annual general meeting of the above body was held at 30a, Baker-st., W.1., on Wednesday, Feb. 23rd, Mrs. Mary Gordon presiding. The various reports were very encouraging, and showed promise of valuable work to be accomplished in the future. It was decided that the chief object of the college should be to raise the standard of public mediumship, and platform work generally, and to this end a sub-committee was appointed to draw up an educational syllabus, and to arrange for the early formation of classes, etc. The following executive were elected: President, Mrs. Mary Gordon; vice-pres., Miss Estelle W. Stead, Miss MacCreddie and Ald. D. J. Davis, J.P.; treasurer, Mrs. A. Davidson; secretary, Mr. A. T. Connor, 19, Oakhurst-road, London, E.7.; council, Messrs. Seyforth and Connor, Messrs. Horace Leaf, W. T. North and Leslie Curnow. Membership is open to all bona fide Spiritualist workers and students.

HALIFAX & DISTRICT COMMITTEE.

The annual conference and election of officers was held on Sunday, Feb. 27th, in the Spiritualists' Church, Commercial-st., Brighouse. Mr. Stabler presided in the absence of the President, Mr. Rastall, through sickness. We had a lengthy agenda facing us, so we commenced punctually at 10.30 with a real good sing and invocation. The 15 minutes' spirit intercourse was again the forerunner of another real good day, during which we had two minutes' silent meditation for our President and Mr. R. H. Yates.

We went through the agenda in real good style, everyone uniting and keeping to the business in hand most harmoniously. The election of officers resulted as follows: President, Mr. S. Rastall; vice-president, Mr. Stabler; treasurer, Mrs. Wright; secretary, Mrs. A. E. Kershaw; Yorkshire D.C. delegate, Mr. Bramall; literature steward, Mr. S. Ackroyd; L.D.C. delegate, Mr. B. Taylor.

Mr. B. Taylor presided at the afternoon meeting, being supported by Mr. W. G. Gush and Mr. Bramall, who gave short and telling addresses.

In the evening Mr. Stabler presided. Mr. Gush and Mr. Taylor each gave an excellent address to a full hall. Mrs. Ronalds gave spirit delineations. It was an excellent service, the choir adding greatly to the harmony by

the splendid rendering of the anthem "Still, Still with Thee." Miss B. Shepherd also added to the musical feast by her splendid rendering of the solo, "What of the Night?"

A vote of thanks was returned to the friends at Brighouse for the cordial welcome extended to the D.C. and for the excellence of their catering, and this brought to a close a real good day.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

The above association held a propaganda meeting at the Mill-st. Spiritualist Church, Middleton, on Saturday, March 5th. Mr. Oldham, chairman, introduced our representatives, and gave us a hearty welcome. Twenty-three cases were treated in all, and numerous testimonials were given as to the benefit derived from the treatment. The President spoke at some length on the good work done by our association, and was unanimously seconded by a number of old workers in the Movement. Mrs. Shakeshaft tendered a hearty vote of thanks on our behalf, which brought to a close another successful day well spent in the progressive cause of Spiritualism.

BIRMINGHAM: ASTON.

SPECIAL meetings were held on Sunday last, conducted by Master Arthur Clayton, the blind boy of Nottingham. Exceptionally large and interested congregations gathered to hear him. His clairvoyance made a great impression, in every case, Christian and surnames being given, and in all but two cases gained prompt recognition.

RUGBY.

On Saturday, March 5th, Master Arthur Clayton, the blind boy medium, was given a hearty welcome. He delivered a very interesting address on "Thoughts, healing," etc., and good clairvoyance was given.

On Sunday, March 4th, Mr. Taylor of Birmingham, conducted the service. His subject was "Take my yoke upon thee, and learn of me," and he also gave good clairvoyance. Mr. Sutton and Mr. Neil presided.

NUNEATON.

Mrs. BLANCHE PETZ, of Stoke-on-Trent, addressed large audiences at the Nuneaton Spiritualist Church on Sunday, Feb. 27th. Nearly six hundred persons were present, and it was impossible to find seating accommodation for all. Mrs. Petz's addresses were keenly appreciated by her audience. Her subjects were "Mediumship, development and responsibilities," and "New facts for old faiths." The former was especially interesting to mediums who were developing. She also explained the difference between psychic and spiritual gifts.

Mrs. Petz gave drawings of spirit friends after each service. All were recognised and were gratefully received by friends and relatives. Mrs. Swadden officiated in the afternoon and Mr. Byard in the evening.

Mrs. L. JONES, of Leicester, gave successful addresses on Sunday, March 6th. Her subject in the afternoon was "The world hath felt a quickening breath," and in the evening she spoke on the need of something more satisfying than faith when we reach the valley of the shadows. Clairvoyance was given after each service. Byard was chairman at each service, and Mr. Hill gave the reading.

NEW SOCIETY AT ATHERTON.

SPIRITUALISM is arousing some keen interest in this town. Mrs. Tudor, of Crewe, paid us a visit on Sunday and Monday, March 6th and 7th, which will long be remembered. The Sunday service was held in the Town Hall, and was presided over by Mr. W. H. Stevens, who explained our philosophy very briefly, and introduced the speaker, Mrs. Tudor, who gave a fine address followed by very good clairvoyance. Every description was fully recognised. This is our first Sunday service, and exceeded our expectations.

NEWCASTLE: HEATON & BYKER.

On Wednesday, March 2nd, a social evening was held in the Co-operative Hall for the purpose of saying farewell to our late treasurer and his wife and son, who are leaving for Canada. In the absence of the President, Mr. Dodsworth presented Mr. and Mrs. J. R. Patterson, who has been our treasurer for 9 years, with a handsome travelling case subscribed for by the members and friends of the above Society, and wished them God speed in their new adventure. Mr. and Mrs. Patterson and son suitably replied.

YORK: NATIONAL.

Mr. T. J. LITTLEJOHN, of Exeter, conducted a 13 days' mission. A series of addresses were given, each being followed by demonstrations of various phases of his psychic powers, which were quite unique and striking in character, consisting of clairvoyance, psychical symbols, character sketches and conditions from photos. Boys who were missing in the recent war were traced and found and communicated with. Telepathic demonstrations, the power of the mind concentrated, thought waves from all over the world, and mental healing were all demonstrated. A great interest has been created and many inquiries after truth, many striking proofs being given. The attendances were excellent and collections good.

MEETINGS HELD ON SUNDAY, MARCH 6, 1921.

BARROW-IN-FURNESS, Dalkeith. — Miss Anderson, of Barrow, gave addresses and clairvoyance. Mr. Fowler presided.

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

BEDWORTH. — Mrs. Evans, of Coventry, conducted services and gave clairvoyance. Mr. Rowe presided.

BIRKENHEAD, Bridge-st. — Afternoon, Mrs. Lomas gave clairvoyance. Evening, address on "I will comfort you." A few minutes silent meditation in memory of our arisen brother, Hanson Hey.

BIRMINGHAM. — Mr. Wiggins, of Bloxwich, Walsall, gave addresses at both services.

Small Heath: Mr. Kirkham gave an address and clairvoyance. Mr. W. Sharpe presided.

BRIGHTON, Athenæum Hall. — Mr. T. W. Tella gave good trance addresses.

BRISTOL, United. — Morning, open circle. Evening, Mr. W. Pritchard spoke on "The resurrection of Christ." Clairvoyance by Mr. Taylour. Mrs. Hart presided.

Dighton Hall. Services conducted by Mrs. Timson, of London. Mr. Oaten presided.

Clifton. Address by Mr. A. E. Atkinson on "Developing the spiritual consciousness."

BULWELL. — Mr. S. H. Elvidge, of Carlton, gave addresses. Evening subject, "When the psychic body passeth away, does the spirit live on?" Clairvoyance by Mrs. Pearl, of Bulwell.

CARDIFF, Central. — Mrs. Copp, of Barry, gave an address and clairvoyance. Large aftercircle.

EARLESTOWN. — Mrs. Darbyshire, of Leigh, conducted the services. Mr. Atherton presided in the afternoon and Mr. Davies in the evening.

EXETER, Market Hall. — Afternoon, address by Mr. H. Lockyer, on "Worship." Clairvoyance by Mrs. Perkins. Evening, Mrs. M. A. Grainger discoursed on "The promise of death," and also gave clairvoyance.

HIRST. — Rev. G. Cole gave an address on "The conditions of life in the spirit world."

LONDON. — Battersea: Large morning circle. Evening, Mr. H. Leaf gave an address and clairvoyance.

Brixton: Mr. Brownjohn gave an interesting address and Mrs. Brownjohn followed with clairvoyance. The memory of Mr. Hanson G. Hey was impressively honoured.

E.L.S.A.: Mrs. Neville gave an address followed by clairvoyance.

Fullham: Morning, circle. Evening, Mrs. Cannock gave an address and clairvoyance. — Pros.: Sunday next, at 7, Mr. W. Ford. Thursday, March 17th, at 8, Mrs. Orłowski.

Hounslow: Mrs. Edey gave an address on "Progression," followed by clairvoyance.

Little Hford: Mr. Lund gave an address on "Mediums," followed by clairvoyance by Mrs. Lund.

London Spiritual Mission: Morning, Mrs. Worthington gave an address on "Comradeship, brotherhood and fellowship." Evening, Dr. W. J. Vanstone spoke on "The way of angelic revelation."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum open session. Evening, Mr. Nuttall gave an address on "Influences."

South London: Morning, circle conducted by Mr. C. J. Williams. Evening, Mrs. Podmore gave an address on "Religion," followed by clairvoyance.

LOUGHBOROUGH. — In the afternoon Mrs. Cox gave clairvoyance. In the evening, an address entitled "What went ye out for to see?"

MANCHESTER, Moss Side. — Mr. Barnard P. Cressy spoke on "Invisible elpers." Good discussion followed.

MENBOROUGH. — Mrs. Stell, of Bradford, conducted our services. Evening, one minute silent meditation for Mr. Hanson G. Hey. Mrs. Stell named a child and also spoke on "Mankind will all be there."

NEWPORT, MON., Charles-st. — Mrs. Tims gave an address on "Things old and new."

NORTHAMPTON. — Mrs. Butcher, of Kettering, gave addresses and clairvoyance.

PAIGNTON. — Mr. Rabbich occupied the chair. Address by Col. Arthur, on "Is Spiritualism a danger to Christianity?" Clairvoyance by Miss Frisby.

PARKGATE. — Mr. and Mrs. Heywood took the evening service. Mr. Heywood gave an address on "Death in the light of modern thought." Mrs. Heywood gave clairvoyance. During the evening the audience paid their respects to our arisen comrade, Mr. Hanson G. Hey.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Hall, of Loughborough.

PLYMOUTH, Morley-st. — Mr. Waterfield gave an address on "The work done in the heavenly spheres." Clairvoyance by Mrs. Trueman.

Stonehouse. Meeting conducted by Mr. Prout. Address by Mr. Day on "Truth of our Spiritualism." Soloist, Mr. Prout. Clairvoyance by Mrs. Joachim Dennis. Solo by Miss Withe-

combe. Presentation to Mrs. E. Adams of a silk umbrella by the President.

PORTSMOUTH, Temple. — Miss M. Mills, of Bristol, dealt with subjects submitted by the audience. This was followed by clairvoyance.

SHEFFIELD. — The one minutes silent meditation was observed on behalf of Mr. H. G. Hey. A good audience listened with rapt attention to Mr. Hopkins, who gave an address on "The aims of Spiritualism." Mr. Emerson afterwards gave clairvoyance. Mr. Garfitt paid tribute to the work of the late Mr. H. G. Hey in his opening remarks.

TREDEGAR, Temperance Hall. Morning, Mr. Abraham Lewis was the speaker. Evening, Mr. A. Brown gave an address on "All life is one." Mr. W. G. Halestrap presided and made sympathetic reference to the passing of Mr. H. G. Hey. Silent meditation followed.

TREFOREST. — Mrs. G. A. Lynch gave an address on "Ministering spirits," followed by a ceremony of naming children.

WEST MELTON. — Mr. Ward, of Sheffield, gave an address on "The Bible and Spiritualism," and also gave clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, MARCH 13TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. J. KNIGHT.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Class, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Miss V. WHALLEY.

Manchester Central Spiritualist Church, ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.
MAR. 13.—Circle for Members Only.
" 20.—MRS. MARCROFT.
" 27.—Circle for Members Only.
April 3.—MR. W. G. GUSH.

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, MAR. 13TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE. At 6-30 & 8, Locals.
MONDAY, at 3 and 8, Mrs. LOMAS.
WEDNESDAY, at 8, Mrs. SHARPLES.
SUNDAY, MAR. 27TH, Open Session.

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

SUNDAY, MARCH 13TH, at 6-15 and 8-15, Mrs. SHAKESHAF.
TUESDAY, at 8-15, Mr. J. A. BOOTH.
THURSDAY, at 8-15, Mrs. C. GRADDOE.
Open Circle on Saturdays at 7-30.

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

SUNDAY, MARCH 13TH, at 3.
OPEN CIRCLE.
At 6-30, SERVICE OF SONG.
Written by Mrs. MOULT, who will take the connective readings.

Soloist: Miss HARPER.

SOCIETY ADVERTISEMENTS.

Milton Spiritualist Church,
BOOTH STREET, BOOCLES CROSS.

SATURDAY, MARCH 12TH, at 7-30,
MRS. PILKINGTON.
SUNDAY, MAR. 13TH, at 3, 6-30 & 7-45,
MRS. TONGE.
MONDAY, at 3 and 7-45, Mrs. HALL.
WEDNESDAY, OPEN CIRCLE.

Moss Side Progressive Lyceum Church,

86, RABY STREET.

SUNDAY, MARCH 13TH, OPEN SUNDAY.
SUNDAY, MARCH 20TH,
MR. PONTEFRAC (Theosophical Society)

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 13TH, at 2-30, LYCEUM
At 6-30, MR. A. KITSON. At 8,
MRS. ANDERSON.
WEDNESDAY, at 3, Mrs. ELLIS.
THURSDAY, at 8, Mrs. SHEARSMITH.
SUNDAY, MARCH 20TH, at 6-30,
MR. R. P. WIGHTMAN.

Gillingham Spiritualist Society,
ODDFELLOWS HALL, VICARAGE ROAD.

SUNDAY, MARCH 13TH, at 7,
MRS. L. HARVEY.
SUNDAY, MARCH 20TH, MR. W. NORTH.

Bolton Alliance.

A GREAT PUBLIC MEETING
will be held in the
F.L.P. CHAMBERS, CECIL ST., BOLTON
RD., WALKDEN,
on SUNDAY, MARCH 20TH, at 6-30.
MRS. THOS. TURNER
will give an address on
"Spiritualism, the Religion of Common-
Sense." Clairvoyance.
Spiritualists rally round to form a new
Society.
Silver Collection.

Earlestown National Spiritualist Church,

LEIGH STREET.

Affiliated to National and District
Unions.

To Mediums, Secretaries, etc.

The above church still holds their
services at LEIGH ST. ROOMS, despite
rumours to the contrary, and are not
connected with any other local Society.
Address, Hon Sec. MISS H. RHODES,
460, Warrgrave Rd., Earlestown.

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.

SOCIETY ADVERTISEMENTS.

British Magnetic Healers' Association

The above Association will hold a
PROPAGANDA MEETING
at GILMOUR ST. SPIRITUALIST CHURCH,
MIDDLETON,
on SATURDAY, MARCH 19TH.
Practical demonstrations of Healing
will be given.
Meeting Commences at 7. Healing, 7-30
All patients treated free of charge.
All are invited. Come!
Collection at close of meeting.

Bristol Spiritualist Temple,

47, OAKFIELD RD., CLIFTON.

SUNDAY, MARCH 13TH, at 6-30,
MISS MARY MILLS, B.T.Sc.,
Speaker and Clairvoyant.

Bristol United Spiritualist Church,
GROSVENOR ROAD.

SUNDAY, MAR. 13TH, at 11-and 6-30,
MRS. BLOODWORTH, of London,
Speaker and Clairvoyant.
Public Meeting on Monday at 7-45.

Sutton Spiritualist Society,

CO-OPERATIVE HALL, BENHILL ST.,
SUTTON.

SUNDAY, MARCH 13TH, at 6-30,
MRS. L. HARVEY.
Address and Clairvoyance

Gawr Spiritualist Society,

FLALDAN WORKMEN'S INSTITUTE,
PONTYOMMER.

WEDNESDAY, MARCH 16TH, at 6,
MRS. BLOODWORTH.

Brighton Spiritualist Church,

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

SUNDAY, MARCH 13TH, at 11-15 and 7,
MRS. A. BODDINGTON,
Speaker and Clairvoyant.
Lyceum at 3.
WEDNESDAY, at 8, Miss A. SCOGGINS.

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 13TH, 14TH and 15TH,
MRS. CROWDER.

SATURDAY, at 7-15, Special Lecture,
DR. W. J. VANSTONE.

Battersea Spiritualist Church,

TEMPERANCE HALL, 640, WANDSWORTH
ROAD, LAVENDER HILL.

SUNDAY, MAR. 13TH, at 11-15, CIRCLE.
At 6-30, MRS. EDEY.
THURSDAY, at 8-15, SERVICE.
Silver Collection taken at door at all
Services.

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

SUNDAY, MAR. 13TH, at 3, LYCEUM.
At 7, MRS. PODMORE,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. HARVEY, of
Southampton. Psychometry.
SUNDAY, MARCH 20TH, MR. SYMONS.
Other Circles as Usual.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MARCH 13TH, at 11, SERVICE.
At 6-30, MR. H. E. HUNT.
WEDNESDAYS AT 7-30.

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

SUNDAY, MARCH 13TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MR. A. J. MASKELL.
FRIDAY, MRS. KINGSTON.
SUNDAY, MAR. 20TH, MRS. GRADDON KENT.

East London Spiritualist Association
No. 7 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro
Main Building to Second Door on Left).

SUNDAY, MARCH 13TH, at 7, MR. ELLIS.
SUNDAY, MARCH 20TH,
Mr. and Mrs. PULHAM.

Hackney Society of Spiritualists,
240A, AMHURST ROAD

SUNDAY, MARCH 13TH, at 7,
MRS. IMISON.
MONDAY, at 7-45, Circle for Members

Hampton Hill Spiritualist Society,

3, HIGH ST. (close to Uxbridge Rd.
Tram Stop), HAMPTON HILL.

SUNDAY, MARCH 13TH, at 7,
MR. H. BODDINGTON.
LYCEUM AT 3.

WEDNESDAY, at 7, Mrs. M. GORDON.

Hounslow Spiritualist Society,

ADULT SCHOOL, WITTON RD.

SUNDAY, MARCH 13TH, at 6-30,
MR. & MRS. SMITH,
Lecture and Clairvoyance.
TUESDAY, at 7-45, Mrs. LUND,
Address and Clairvoyance.
LYCEUM at 3.

Kingston Spiritualist Society,

BISHOP'S HALL, THAMES STREET

SUNDAY, MARCH 13TH, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, Mrs. GORDON.
WEDNESDAY, at 7-30, Mrs. CANNOCK.

Lewisham Spiritualist Church,

LIMES HALL, LIMES GROVE,
LEWISHAM (Opposite Electric Theatre).

SUNDAY, MARCH 13TH, at 6-30,
MRS. A. E. CANNOCK.
SUNDAY, MAR. 20TH, REV. R. KING.

Manor Park Spiritualist Church,

SHREWSBURY ROAD.

SUNDAY, MARCH 13TH, at 11,
HEALING SERVICE. At 3, LYCEUM.
At 6-30, MR. WILLS & MR. COLLINS.
THURSDAY, at 8, Mr. & Mrs. WAKE.

**BIRTHS, MARRIAGES and
TRANSITIONS.**

Ordinary intimations when printed under the above
heading, will be inserted as follows: Six lines, 11
Above six lines, 8d. per line. Payment must be made
with the intimation. Poetry not accepted.

TRANSITION.

JOHNSON.—Passed to the higher life
on March 3rd, 1921, after 3 weeks
suffering. Frederick, the beloved
husband of Elizabeth Johnson,
Bell St., Pendleton, Manchester. Age
56 years.