

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. 1740—VOL. XXXIV.

FRIDAY, MARCH 18, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,

HOLD SUNDAY EVENING MEETINGS at 6-30 p.m. at
STEINWAY HALL, Lower Seymour Street, LONDON, W.
(Just off Oxford St., close to Portman Square).

SUNDAY, MARCH 20TH, DR. ELLIS T. POWELL.

SUNDAY, MARCH 27TH, To be Announced.

Admission Free. Collection. Inquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, MARCH 20TH, at 11, MR. WILLIAM FORD.
At 6-30, Usual Service.

WEDNESDAY, MARCH 23RD, at 7-30.

WIMBLEDON SPIRITUALIST MISSION.

BROADWAY HALL, (THRO' PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, MARCH 20TH, at 11, MISS WELLBELOVE AND
MR. J. W. HUMPHRIES.

At 6-30, DR. W. J. VANSTONE.

WEDNESDAY, MARCH 23RD, 3 to 5, Healing Meeting,
MR. AND MRS. LEWIS. At 7-30, MRS. L. HARVEY.
(N.B.—Lectures Discontinued.)

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SATURDAY, MARCH 19TH, at 7-30, WHIST DRIVE.

SUNDAY, MARCH 20TH, at 11, MR. SMEDLEY.

At 7, To Arrange.

WEDNESDAY, MARCH 23RD, at 8, MRS. M. CROWDER.

GOOD FRIDAY, at 7, PUBLIC CIRCLE.

SATURDAY, MARCH 26TH, at 7-30, SOCIAL.

SUNDAY, MARCH 27TH, at 11, MRS. REDFERN.

At 7, MRS. MARY GORDON.

EASTER MONDAY, TEA AND SOCIAL.

Lyceum every Sunday at 3.

SOUTH LONDON SPIRITUALIST MISSION,

LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

SUNDAY, MARCH 20TH, at 11-30, CIRCLE, doors closed 11-40.
At 7, MR. G. PRIOR, Address.

THURSDAY, MARCH 24TH, at 8-15, MRS. M. M. MAUNDER,
Address and Clairvoyance.

GOOD FRIDAY, MARCH 25TH, at 4-30, TEA AND SOCIAL.

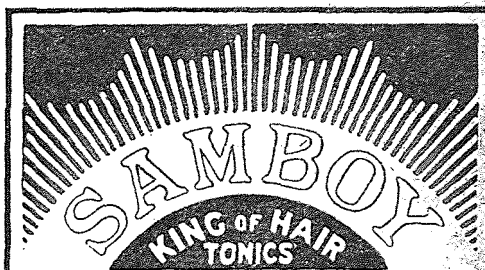
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SCHOOL, SALE.

SUNDAY, MARCH 20TH, MRS. SEDGWICK.



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WHEN WRITING, MENTION THIS PAPER.

THE BRITTEN MEMORIAL.

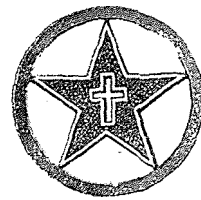
OBJECTS.

To establish in Manchester the Headquarters of the British Spiritualist Movement and a National Spiritualist Institute and Library to commemorate the lives and labours of the Pioneer Workers.

TRUSTEES:

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- MR. A. W. ORR, HON. SECRETARY, 2, WILMINGTON GARDENS, EASTBOURNE.

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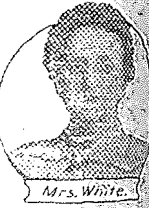
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1740—VOL. XXXIV.

FRIDAY, MARCH 18, 1921

PRICE TWOPENCE.

Original Poetry.

The Passing of H. G. H.

In silent thought of you to-night
We turn in spirit to the light,
Where now "gone west"—a sunset ray,
Brother, you went the heavenward way.

So greetings, comrade of our cause,
Greetings fraternal in this pause;
The aspiration of your prayer,
Has reached its rich fulfilment there.

Fruit of your toil—the harvest home,
The joy of labourer has come;
Earth's trivial day—its passing hour,
Gives place to an enduring power.

To an eternal recompense
Of work well done, depart you hence;
They greet you, comrade, there, and we
Rejoice with them that you are free.

—H. H. B.

Phrenology Practically Explained.

J. Millott Severn, F.B.P.S., Brighton.

THERE is at the present time a growing desire on the part of the public to know more and more about Phrenology. Never before has there been so large and so favourable a number of press notices and comments in the London and Provincial newspapers and magazines referring to the addresses given at the annual Phrenological Conference in London, held on November 9th, 1920. This is decidedly encouraging, particularly to phrenological advocates and adherents to the science who have given long years of study to its teachings, and it also shows that the public is reaching out for something that will help them to a better understanding and knowledge of themselves and their fellows. A short article on the subject will, I feel sure, be appreciated by readers of THE TWO WORLDS and students of the science.

Everyone must admit the usefulness of knowing something of one's own and others' characters, dispositions and abilities, and for this purpose there is no method more helpful than Phrenology. The study of the face and features on physiognomical principles is a useful character reading art; also graphology, or character reading from hand-writing; and nature does not err in giving contrary types of head and hand, hence much may be discerned by scientific hand writing. Personally, however, though I have studied most other methods of character reading, I have never found it necessary to utilise any of them in giving phrenological delineations. I am often asked if I am psychic; doubtless I may have psychic inspirations and gifts, as most persons have who possess the faculty of human nature or intuition large, but I can candidly say that every character delineation I give is based purely on the science of phrenology. Should this assertion be questioned in any way, let me explain the test for discovering whether a character delineation is psychical or phrenological. If psychics be asked why they make certain statements, they are seldom able to explain the reason; it is not necessary that they should. Psychic thoughts and inspirations come to them, and they possess that kind of

temperament and mentality through which psychic messages can be transmitted.

The experienced phrenologist, however, having a decidedly physiological basis upon which to work, should be accounted a scientist, and be able to explain and give ample reasons for all that he says. For instance, if he says that you are cautious, it is because you have a good development of the faculty of cautiousness. If he says that you are observant, it is because you have large faculties of observation; if morally minded, because you have large moral faculties; and the same pertains to every other statement the phrenologist makes. He must know why he makes particular statements, or it would not be purely phrenological, but he can be prophetic, notwithstanding his material limitations. Certain combinations of mental faculties suggest the mentality necessary to certain achievements; thus the phrenologist is frequently able to tell persons of things they are capable of doing that they might never have found out themselves had they not been told so on a basis of their phrenological developments.

Phrenology is a science based on the study of the brain, which is the instrument of the mind, and on endless observations of character manifestation corresponding with shapes of heads. It is not mere character-reading, such as may be discerned by physiognomical and other character-reading methods; it is a science, an educational system, founded on a scientific acquaintance with the relative development of the brain organs.

The function of the phrenologist is to advise regarding the harmonious and most useful building up of the mental forces in each individual. Phrenology provides a system of knowledge for the culture and concentration of the mind by which detailed instruction is given regarding the education and development of weak faculties, and the restraining of excessive ones; the unfolding of the higher psychic self, the awakening of the best affections and sentiment of the individual and the great benefit of mankind. It is, moreover, a delightful study, enriching the student with a comprehensive knowledge of the inner workings of the mind's powers, and amply rewarding him all along the line of his observations, study and experiences.

There is no breach of human life and interest with which phrenology does not concern itself, including such important matters as the education and training of the young, the choosing of professions and business careers, the choice of matrimonial partners, and the evolution of the psychic life, and because of its exceeding helpfulness in these and innumerable other matters, it is patronised by men and women famous in every walk of life. Seeing that it is the only absolute means of accurately measuring mentality, it is not only of the utmost usefulness, but is essentially necessary to the intellectually gifted, to professional and business people, and to all classes of society.

Medical authorities and scientists are in agreement with phrenologists that the brain is the organ of the mind, the instrument through which the mind manifests its powers, also that the brain shapes the skull, though as a matter of fact the skull and brain grow with each other, as the shell grows around the kernel of the nut, and the skin around fruit, increasing as the contents increase. The skull acts as a protection to the brain, and is in no way a hindrance to its growth.

The most ordinary observer must have noticed the great variety of shapes of peoples' heads; just as there are no two faces exactly alike, so there are no two heads that have exactly the same configuration, though there may be marked similarities and resemblances, as there are often mental characteristics strikingly in common. Phrenology claims that the differences in shape and size of head, taking

the station, he rejoined. His name happened to be first on the list for firing—a great mistake considering his health—mine was fifth. There being four targets I stood directly behind Withey ready to take his place on the completion of his firing.

The firing was what soldiers know as the "mad minute" (as many rounds as possible to be fired in exactly one minute) the more hits on the target the more the points obtained. An officer stands with watch in hand and blows a whistle as a signal to begin, and also when the minute has expired.

Withey began firing, but after a few rounds his cartridges became jammed, and before he could loosen them the whistle went, time was up. Instead of rising as he should have done to go and view his target, he remained prone with his head fallen forward. No one realised what was the matter, thinking it disappointment, but he continuing without a movement, and no answer coming to any remark, he was examined and found to be "dead." Standing behind him I gave him treatment, but with no result. Our firing was over for that day.

Now, Withey was a man whom I least expected to visit me from the other side. I never sought his company and he did not seek mine, our characters were different. No doubt the visit was due to the firing incident. The message I received from the medium was "George sends greetings." I did not know at the meeting that his name was George, but on inquiring later of a friend, I found it was so.

This to me was a marvellous bit of clairvoyance and clairaudience. Never being friendly with Withey it was rarely that his passing crossed my mind. I certainly did not expect it recalled at a Spiritualist meeting, but one never knows who is near us.

Soul Science.

A. L. Wareham.

VIII—ILLUSIONS, ETC.

SIR WALTER SCOTT, in his "Demonology and Witchcraft," relates how, on one occasion, he had been reading an account of his friend, Lord Byron, lately deceased; he laid the book down and went out into the hall. There in the moonlight he saw in front of him an exact representation of his departed friend; he noticed the wonderful accuracy of detail in dress and posture of the poet. He felt that it was a delusion, and stepped onward towards the figure, which resolved itself as he approached into the various materials on a screen holding greatcoats, shawls, etc. He returned to the spot from which he had seen the figure, but failed to recall the image.

There are hundreds and thousands of similar cases of deceased persons appearing to friends and relatives; in many cases the friends have not known of the death. In some cases messages have been given, and useful information imparted. Intense thinking of a person often leads to such experiences, and this may happen, not only in the case of deceased persons, but of the living also. Frequently, however, these appearances occur when the mind has been occupied with quite different thoughts. They may be due to the mind while in a subjective condition, receiving impressions in some super-physical manner; or there may be some substantial, though not material basis for the percepts.

It is known that there is such a substance, for it can be seen by the aid of the "Kilner screens," emanating from the bodies of living persons, etc. Clairvoyants often see the auras of people, and tell their colours. Under the influence of strong feelings large quantities are given off, the colour depending on the nature of the feelings. It is quite possible that objective figures are formed of this or some similar substance, and that manifestations are made in this way. The apparitions are sometimes visible only to one person, and at others to all who are present. When only one can see it, that person probably is clairvoyant for the time being at least, or it may be a subjective impression.

There are cases recorded where not one but many persons, animals and other objects appear in phantom form. Cavalcades of horsemen of a bygone period, festive scenes,

tragic scenes, etc. We know from psychometry that materials are impressed by the scenes and happenings around them; and it seems quite probable that some, at least, of these phantom scenes are reproductions of past events, caused by the vibrations or emanations from materials that were impressed by the actual occurrences, and that convey those impressions to sensitive persons under favourable conditions. There are, however, tales of phantom ships that are more difficult to account for. The widely reported "Angels of Mons" story is also an instance. Here the Germans who vastly outnumbered the British seemed on the point of annihilating our forces, but stopped their advance unexpectedly, on account of the apparition of large British reinforcements. There have been many cases of apparitions of persons unknown to the one who saw them, but recognised by others when described. These apparitions appear usually not as mental images, but as percepts, having position in space external to our bodies.

In many cases they are not at first distinguishable from ordinary objective persons and things. The weight of evidence, already great, and constantly increasing, favours the view that intelligent beings use substances and forces usually unrecognisable by our normal physical senses, and convey impressions to our minds.

Our impressions are always conditional more or less on the state of our minds and bodies. Health, emotions, past experiences, education, temperament, race, etc. Religious rites and ceremonies may affect one person deeply, and another but little. The appreciation of music depends on the fitness of persons; some are best pleased with simple tuneful airs; others prefer what is intricate, profound and emotional. It is the same with pictures and works of art generally.

In new experiences we look for resemblances to old, and at times are inclined to see them when they do not really exist. Our perceptions are quicker in those things with which we are familiar than with the unknown. The child learning to read the unfamiliar letters is slow, but with familiarity comes readiness.

A stranger visiting a lace factory sees machinery, etc. in a general sort of way, without appreciating detail, but the experienced hand observes the minute particulars. Although the two persons look at the same thing, their perceptions are different; to a degree their sensations may be different; their interpretations of the same facts certainly are. What we are expecting, we see quickly, and sometimes make mistakes through want of continued attention to what appears to be the expected thing. Our object suggest another, and influences our perceptions accordingly. We are inclined to accept the views and statements of others, especially when they are in authority or known to be generally reliable. What the majority think and say we are inclined to accept, and what a crowd can see the individual is prepared to see. So, too, we are inclined to see resemblances to things that have been deeply impressed on the mind, and to mix our subjective pictures in with the objective.

Hallucinations or delusions arise in some disordered states of mind, and in this respect they differ from illusions to which all sane people are liable. The two classes of false perceptions, however, merge into each other, so that in some cases it is hard to say to which class the false percept belongs. The drunkard who has brought upon himself the state of delirium believes he sees things which objectively have no foundation; they are the images of his disordered brain. Many insane persons suffer in a similar way, and some believe themselves to be other persons, or even animals, etc.; or they believe certain things to have happened which never have happened.

To some extent sane people are subject to hallucination. An image often has a tendency to linger, or to be revived in association with other images. In Yale Psychological Laboratory a blue bead 1 in. long and 1/2 in. broad was hung by a black thread in front of a black surface. The bead could, by a concealed arrangement, be drawn away and replaced without the observer's notice. The observer was shown the bead, and then walked to the end of a marked line. He next walked slowly towards the bead along the marked line, and mentioned directly he saw it. He did this twenty times in succession. Every now and then the bead was withdrawn, but in many cases

the observer still saw the bead as before. About two-thirds of the persons who were tried perceived the bead, or seemed to do so, when it was not there.

In some cases of hypnotism, if the subject be told that on awaking he will see a certain object, the suggestion takes effect, and he sees it, or believes that he does. All subjects, however, do not answer to such suggestions.

The following, from Binet and Fere's "Animal Magnetism," would seem to indicate that in some way the hallucinatory image might possibly be projected forward into the usual spatial position in which a real objective image would be seen. If, during the hypnotic sleep, it is suggested to the subject that a profile portrait is on the table of dark wood before him, he distinctly sees the portrait on awaking. If, without warning, a prism is placed before one eye, the subject is astonished to see two portraits, and the position of the false image is always in conformity with the laws of physics.

[TO BE CONTINUED.]

The Importance of Man.

MAN, the self-assumed greatest of the Infinite creations of an Infinite God, what a marvel he is! It would conduce to his betterment if he stopped to think introspectively, retrospectively and relatively. The earth, his habitation, what is it? A bubble of hot air enclosed in a thin skin—relatively, a fowl's egg is stronger. And size, what is size? It has no meaning absolutely. The earth we, in the past, imagined was the universe, is a microscopic bubble of air bounded by a denser film, a flock of dust on the back of the hand exterminated by a puff of wind.

Conceive a wind ball twenty feet in diameter, the thickness of the skin retaining the fluid interior would be about one-sixteenth of an inch thick. Put a coat of paint on this retaining skin, then the deepest ocean and the highest mountain and all man's imagined wonderful works would be contained in the inequalities of this coat of paint, due to the clumsiness of the painter, and all animated nature, including great man, would be nothing more than a microscopic fungus growth on this skin, a dirt disease of the poor, long-suffering ball—the bubble of hot air is not even clean. How it must despise itself to carry this coating of dirt to all eternity, or until it bursts. Perhaps all the varieties of microbes crawling about this coat of paint have their own ideas of greatness, philosophies of sorts. All dream of greatness, all think they are the great God's ultima thule.

We, great man, are no better or worse than the rest, except in the disturbing fact that we imagine we have discovered all God's laws and know the workings of His mind. We crawlers in the shadows of a paint ditch presume to teach the Infinite God how to behave himself. Could impudence go further? Nothing could transcend this imbecility. We do not even know that two separate seconds of time are exactly the same, most probably they are not. And space, what is it? An illusion of our senses only. Even absolute truth need not exist, we are evanescent phantoms of conceit living on a frail bubble tossed about in eternity.

This egotistic microbe, rotten with pomposity, must needs at last say he equals God, and put himself in the heavens; a blazing star of ignorance—hydropodium powder gone mad waiting for the spark to flash it into nothingness. Even a comet-weight, travelling thirty miles a second, could burst its egg shell. Then where are we? Smoke for a second. A momentary object of interest for another star. All our greatness curls away in the shadows, and the silence of death reigns supreme. Eternal change, all things are moving on, whither leads the endless march? We are but parts of one stupendous whole.—CROM. H. WARREN.

MR. ALFRED VOUT PETERS left England on the 14th inst. for another tour in Denmark. We wish him every success in his efforts to spread the Cause amongst our continental brethren. After the big cities of Denmark have been touched he proceeds to Norway, and will be away some weeks.

The Britten Memorial.

THE 21st annual meeting of the subscribers to the Britten Memorial was held at Onward Buildings, Deansgate Manchester, on the 9th inst. There was an average attendance, and Mr. E. W. Oaten was voted to the chair.

Mr. Oaten suggested that it was a sad reflection on the gratitude of Spiritualists that so long time had elapsed and the Movement had failed to suitably recognise the wonderful pioneer work which was done by Mrs. Emma Hardinge Britten.

The statement of accounts for the year was read by Mr. A. W. Orr, hon. sec. (in the absence of Mr. E. A. Keeling, hon. treas., who found it impossible to attend) and showed a balance in hand of £47 14s. 3d. Income for the year, £67 18s. Expenditure, £12 10s. 9d., chiefly spent on rare books for the Britten Library. Balance in hand, £108 1s. 6d., in addition to the invested funds. It was resolved to invest in further Government War Loan.

The secretary's report referred to the strong effort existing amongst the local Unions and other bodies in favour of establishing a Spiritualist Institute in the district which could become a centre for the administrative work of the Movement, and for the dissemination of our teachings.

Mrs. Kate Taylor-Robinson reported having seen to the renovation of the grave of our old pioneer.

Mr. Orr reported that arrangements were in train for the purchase of the Britten Memorial Window which many years ago was unveiled at the old Salford Church. In view of alterations to the property, the window was likely to be destroyed unless it was purchased. The report was approved.

A gentleman present—an officer of one of our Societies—thought that something definite should be done to establish the Memorial, and made an offer that if £1,000 could be raised he would add £500. If £2,000 were raised, he would add £1,000. He was cordially thanked for his generosity, and it was resolved that efforts be immediately made to secure the desired end.

The meeting terminated with the usual votes of thanks.

The Prince of Wales' Book.

GREAT interest is being manifested in "The Prince of Wales' Book," which is now published by Hodder & Stoughton Ltd. on behalf of St. Dunstan's Hostel for Blinded Sailors and Soldiers. The book is a wonderful picture book of the voyages of the "Renown," and illustrates practically every phase of His Royal Highness's tours. The Prince is shown as an officer, as a diver, as a digger, and as an Indian chief. He is seen driving his own train, crossing the Line, being shaved and receiving the Order of the Equatorial Bath, riding at Randwick race course, at cattle shows, in Camp with cowboys, among the Maoris, sawing trees, on the golf links, at football and baseball matches, in a railway accident and down a gold mine, to say nothing of appearing at countless inspections, receptions and banquets. The price is 7/6, and it can be obtained from all booksellers.

Everyone will want to have this wonderful book, and few will be able to resist His Royal Highness's appeal.

"I hope that all who can will buy this book of photographs, and will thus help me to secure the largest possible assistance for our sailors and soldiers who were blinded in the War."

WE hear with some regret of the passing away of Mr. John H. Moss, the Tyneside healer, at the age of 66. Mr. Moss has done good work amongst the afflicted, and had many thousands of cures to his credit. Some years ago Sir Riley Lord published an account of how he had been cured of a disease which the doctors said could only be put right by an operation. Mr. Moss, by the laying on of hands and magnetic passes, cured him in a few weeks. A man of forceful disposition, with a wonderful faith in his guides, Mr. Moss left his position as an ironworker some years ago to labour as a healer, and was justified by wonderful success.

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FRIDAY, MARCH 18th, 1921.

The Strength of Personal Experience.

We meet quite a number of good and enthusiastic people from time to time, who are quite satisfied of the actuality of spirit communications because of something they have heard or read. They could entertain listeners by the relation of incidents which have happened to some friend or relative, or which have been recorded in some published work by a reliable author, and the strong conviction borne in upon them by such incidents is clearly manifest in the recital. Many of them are enthusiasts, and yet they are the very people who become weak when they are confronted by the argumentative man. There is something they are lacking in the time of trial, and that something is personal experience—first-hand evidence.

It must not be forgotten that within the last few years the public attitude towards Spiritualism has completely changed. We remember the time when, as a commercial "on the road," it was our lot to assemble with others of our kind in the "commercial" room of some hotel after business hours. Rare discussions often take place in such circumstances, and we esteemed it a joke to assume the role of doubting Thomas, and introduce the subject of Spiritualism. It was quite usual for the assembled company to each assume the superior air, and with an air of detachment one would say, "Oh, well, I don't believe in such rubbish, of course, but a curious experience happened to my wife recently." Then would follow a detailed account of some psychic experience. "Strange," another would say, "it may be all tommy-rot, but my little boy, etc." Each in turn could relate some interesting incident of a psychic type, but each would insist that the whole matter was beneath the serious notice of such a superior person as himself. Having put the cat amongst the pigeons our function was to remain silent and enjoy the fun. Sometimes the critical unbeliever was present, and everyone hastened to assure him that their view was identical with his.

Aye, times have changed, and just as men formerly disowned belief whilst ostensibly quoting facts, they now-a-days quote the facts to defend a belief. The difference is largely due to a change in public opinion. It is now considered compatible with sanity and respectability to at least open the mind to the possibility of spirit communion.

We insist that the stability of anyone's affirmation is dependent chiefly upon first-hand experience. We are being told that these things should be left to the expert, and others should accept their report. It may be true that certain phases of phenomena are hardly suitable for certain types of minds, yet we have never yet met the person who with proper preparation we would hesitate to take through the whole gamut of Spiritualistic experience.

In making our claim, however, for first-hand individual experience, we would not be misunderstood. The investigator is wise who, before entering upon experiments, goes through a course of careful reading. It gives a sense of proportion. We know individuals who will accept any phase of mental phenomena as evidential, but who are prepared to deny all physical manifestations, whilst others invert the position. Each of these rightly swears by the "bridge that carried him over," and is incredulous as to that which he has not witnessed. Or again, one person is enamoured of the evidential phenomena, but scouts the philosophical or religious significance which lies behind most spirit teaching. The counterpart of this man is he who talks about the glorious philosophy or religion of Spiritualism but regards all phenomena as low and mean. Both these are snobs, who have lost their sense of proportion, and a wide course of reading would establish a perspective in which all phases of spirit activity would take their respective places in a harmonious whole.

A familiarity with the methods and experiences of others is a valuable guide to personal investigation, but should never become a substitute therefor.

We recently had some first-class and convincing evidence of the identity of a discarnate friend who fell in the war. The messages came through a table by tilts, and a series of questions were answered (correctly, as we afterwards discovered) with all the pet terms and turns of phraseology peculiar to the deceased, but no record of the happenings could be as convincing as was the characteristic personality displayed by that wooden table. The careful, deliberate, slow and sure firmness of the communicator was manifested through that piece of furniture in a way that no words can describe, and we do not hesitate to say that the definite personality of the deceased was more apparent in the method than even in the matter conveyed. Old investigators will know what we mean, but it is impossible to convey in words the effect of that single experience. It carried its own conviction to the most sceptical person present, and left an impression which nothing can efface. It is just here that he who lacks first-hand evidence lacks the very thing which is of most value. The one thing needed which he who "leaves it to the expert" can never obtain.

Nowadays, as we previously said, it is becoming quite the thing to adopt an attitude of passive acceptance of the Spiritualistic position, but if this is to supplant the virile and definite certainty which actual personal experience can bring, we are afraid that Spiritualism will degenerate into a flabby, if popular, cult.

The spirit people have come to this world, they have communicated with it and influenced its life! That is good! We want more, however. We want men and women who can say, "The spirit people have come to me. They have proved to me their presence, their affection, their interest. They are influencing my life, and that for my benefit and God's eternal glory." So mote it be!

I do not question but what "Honesty is the best policy," but all policy is dishonest.

Mr. JAMES COATES, late of Rothesay, the well-known lecturer on psychic photography, has been for the past three weeks staying in the Midlands, and has lectured at Wolverhampton, Walsall, Darlaston, and Oldhill. While at Walsall he also addressed the members of the Walsall Photographic Society. On Sunday, Feb. 27th, Mr. Coates addressed the Stourbridge Gospel Mission at their evening service, Mr. Councillor Hall, Mayor of Stourbridge, presiding. The speaker delighted a large and appreciative audience on the following evening.

WHY HE BOWED.—When Lord Radnor's father died twenty years ago he carried with him a secret. No one knew why, when passing by the towers of the family castle at Longford he used always to bow three times. Now I hear Lord Radnor, who is a devotee of Spiritualism, claim to have solved the mystery. While in a trance a medium described an old legend that solemnly warned possessors of the title from neglecting the custom, under pain of losing the castle and estates.—DAILY DISPATCH.

CURRENT TOPICS.

Broken Out Again.

UNDER the auspices of the Women's Protestant Union, Dr. A. T. Schofield has broken out in a fresh place—this time at Croydon—before a large audience, which included a very large number of Spiritualists. Dr. Schofield indulged in his usual list of exaggerations. His old story of Spiritualism as a cause of lunacy has undergone a change. He now admits that he loosely quoted Dr. Forbes Winslow, and that he KNEW the doctor had changed his views. Why, then, did he quote him? We are told that "when Dr. Schofield asked Dr. Winslow whether he had changed his facts as well as his views, the latter declined to answer!" If Dr. Winslow knew Dr. Schofield's ability to twist statements his silence reflects his wisdom. But after all, did Dr. Schofield ask the question?

Sectarian Wiggles.

WHEN a man persistently repeats statements knowing them to be wrong, however high his position, we are justified in exercising care ere we accept his statements. Of course, Dr. Schofield had his usual "dig" at the Fox sisters. He usually attacks those who are not here to defend themselves (hence, probably, his previous reference to Dr. Winslow), but Spiritualism, whilst it offers its thanks to the much-persecuted Fox sisters, does not in any exact sense rest on them. The fact is that the phenomena of these pioneers has been duplicated and corroborated through hundreds, even thousands, of others, and in every civilised country.

Is It Pagan?

THE doctor then goes on to allude to Spiritualism as a survival of paganism. "It exists in paganism to-day." This man must be a humorist. Are we to cease to do anything because pagans have done them? What a silly argument. Pagans eat and drink. They also breathe and pray. Dr. Schofield's own profession of medicine is a case in point. The medical man is the natural successor of the medicine man. He has changed and modified his methods in the light of larger knowledge and scientific enquiry, but he often relies upon the faith (or credulity) of his patient, and Dr. Schofield as a public speaker appears to rely far more on the credulity of his audience than the accuracy of his facts. Of course, the doctor doesn't do what pagans do (?) Then why does he LIVE, that's a habit he learnt from his pagan ancestors.

Generosity, My Name is Schofield!

BUT the Dr. can be very generous. After dilating on the fraud which exists in Spiritualism (which we would like to presume doesn't exist in any other department of life) he goes on to say, "I publicly acquit a large number of mediums of conscious fraud." Is it fraud, if unconscious? We thought fraud implied intent! He goes on to describe the wanderings of the unconscious mind, and says the mediums are deceived because they do not know anything about it. Whisper it softly, neither does Dr. Schofield, despite his wonderful theories, which will have to be scrapped or amended within a decade. This despite his position as a mental specialist.

Rubbing It In.

THE tit-bits were left to the end. "Spiritualism led to men and women becoming physical wrecks, to mental derangement and to moral degradation." At least Dr. Schofield hopes so. Unfortunately for him the facts are against him. Our pamphlet, "Spiritualism and Lunacy" (post free, 4d.) shows clearly that the two lines of practice which lead to lunacy are the profession of medicine and of the Church, and when Spiritualism was most prevalent, during 1916-17-18-19, the amount of lunacy effectually decreased. Dr. Schofield's allusion to morality is even less reliable than to lunacy. But when he talks of Spiritualism being founded on Theosophy, when the latter was established by Madame Blavatsky and Col. Olcott as a result of their Spiritualistic investigations, he has seriously mixed his history. We are further told that "Possession by Devils" is a fact to-day,

and that Spiritualism is the enemy of Christianity. The former statement needs evidence, and Spiritualists pride themselves on their ability to weigh and measure it, and concerning the latter, it is certainly opposed to the Christianity of Dr. Schofield, which appears to chiefly consist in saying nasty things about his neighbours. We are glad to be the enemy of such practice.

Newspaper Controversy.

THE "Croydon Times" opened its columns to a discussion resulting from the lecture, and Messrs. Percy Scholey and E. J. Hobbs placed our case before the public in a reasoned and dignified light. One thing is sure, we have obtained a great deal of publicity at little expense, and the British public may be trusted to hear both sides. That's where we win.

The S.N.U.

THIS month the various District Councils (eight of which have been set up) will each elect two representatives to serve on the Council of the S.N.U. from July next. The successful operation of the new scheme of organisation will depend largely upon the men and women selected, and we trust that the District Councils will realise the serious responsibility resting upon them. The right persons mean success—the wrong persons mean chaos. A person who cannot make a success of his own Society and help it to maintain a high level, is of little use in the larger work. The persons elected will not be watch-dogs, sent to keep an eye on someone else, but are the very people who will have the work to do, and the work demands time and brains. Let others talk if they will about the honours—the national councillors have strenuous work and great responsibility, and need tact and vision.

Elect Your Representatives Carefully.

WE would remind districts that it is not fair to elect a man unless they are prepared to show confidence in him and support him. Neither is it fair for any person to accept nomination unless he is prepared to work. The Spiritualistic Movement is in the making; good foundations have been laid. Constructive builders not afraid of work or criticism are now necessary. Let careful thought precede choice. It should not be a question of whom you like best or whom you desire to honour, but rather who will do the work best.

Sir Arthur Conan Doyle.

OUR gallant knight will soon return from his Antipodean tour, laden with the laurels of success. Arrangements are in hand for the holding of three meetings in the Queen's Hall, London, on April 11th, 12th and 15th. He is sure of a rousing reception, for all Spiritualists will rally to show their appreciation of his unselfish labours. The proceeds of such lectures will be devoted to a fund for the advancement of Spiritualism.

WE shall shortly publish a new edition of "D. D. Home: His Life and Mission," by Mrs. Home. This work has been out of print for many years, and is much sought after. It is a mine of evidence. Watch for announcements.

A CORRECTION.—We last week published on page 119 a report of a new Society recently formed at Atherston. This should read "Atherstone," Warwickshire. Will those interested please note that in the rush of going to press with our continually increasing circulation such errors are often unavoidable.

OUR congratulations to Mr. G. C. Hawkins, Passenger Superintendent of the Midland Railway, who is retiring after 50 years' service with the Company. Mr. Hawkins was born at a railway cottage in Warwickshire, and has all his life been connected with railways, he being a station-master near London at 20 years of age. He is a very sound Spiritualist, and has for some years been connected with the Manchester Central Society. We trust he may long be spared to enjoy such "rest" as Spiritualists allow themselves.

Memorial Service to Mr. H. H. Broadbent.

A MEMORIAL SERVICE to the late Clerk to the Castleford Council, Mr. H. H. Broadbent, was held at the National Spiritualist Church, Lower Oxford-street, Castleford, on Sunday evening, March 6th, 1921. As representing the family of the late Mr. Broadbent there were present Mr. H. Broadbent (son) and wife, Mrs. Tobin and Mrs. Adamson (daughters), and amongst the visitors present were Mr. Councillor Pringle (Chairman of the Castleford Council), Councillors Thompson, Tomlinson, Pratt, Bates and Anson, Mr. C. Marshall (Clerk), Mr. Birtwistle (Sanitary Inspector), Mr. Slayton (Assistant Surveyor), Mr. Purkis (Water Inspector), Mr. Robinson (Road Foreman), and Mr. H. Marshall and L. Walker (Assistants at the Town Hall). The Whitwood Urban District Council was represented by Councillors Taylor, Hicks and Radley, with the Clerk, Mr. Stead, also Mr. Ald. Hartley, J.P., C.C., Mr. J. H. Masterman, J.P., Mr. W. Dean, Mesdames Pringle, Bates, Marshall, Robinson and others.

The service was conducted by Mrs. Councillor Jessie Greenwood, of Hebden Bridge, with Mr. Councillor T. J. Brooks in the chair, who opened the service. Mrs. Councillor Greenwood then offered up prayer, after which Mr. Councillor Brooks read the lesson from the second chapter of the Acts, and afterwards referred to the object of the service by stating the "he felt proud to hold the position of chairman of such a meeting in memory of our arisen brother, Mr. H. H. Broadbent, the President and father of this Society for over 20 years, a man known to every one of you, great in spirit. His actions and his life were good, and he is still with us in spirit, and showers upon us the blessings of his genial nature. I am glad to welcome the prominent people here present. Their visit shows good feeling one to another. Many times our late brother said that the cause which he had at heart was nearer to the Christ principle than any he had been in touch with. All creeds to-day have some truth in them, but no one all the truth."

Mrs. Rowland Ward then sang the late Mr. Broadbent's favourite hymn, "Father and Friend."

Mrs. J. E. Ward then spoke on the life of Mr. Broadbent, saying: "I feel somewhat out of place just at present, but wish to bear testimony on the passing to the Higher Life of our brother. We have lost a leader, his family a husband and father, and Castleford a man. Our brother is not dead, but gone on. We have his thoughts to help us on. Many times he has assured us that the light would come, and that all would come right in the end. In spirit we have the assurance that he still lives, and that his advice will still be given us when we are faint-hearted. Well I remember his words on his Christmas card for 1912: 'I live for those who love me.' May I ask, friends and brothers, that we make this our motto too. Our brother lived for his motto, and I hope that everyone here will feel the spirit of Mr. Broadbent, and that we shall consecrate ourselves anew."

Mrs. Windsor then spoke and quoted Samuel Taylor Coleridge on "The Greatest Treasures of Life." "The real treasures of life are the treasures of goodness. Our friend, H. H. Broadbent, had these treasures, and though many may say that he has gone to 'the bourne from which no traveller returns,' this is not so. Our late friend's work in the spirit world has already begun, and we who knew his life in the natural world must go on spreading the glorious truth of spirit life. His physical presence will be sorely missed amongst us. Self-sacrificing at all times, he lived for the good that he could do. Within the heaven of rest and inspiration we know he lives and loves us still."

The Chairman announced the passing over of Mr. Hanson G. Hey, another great light in the Spiritualist world, and secretary of the Spiritualists' National Union, and asked for a few moments of silent prayer.

The congregation then sang a hymn, after which the chairman introduced Mrs. Councillor Jessie Greenwood as a leading figure in our Movement and a member of the National Council, and one who also had the respect of the people where she resided, and had been elected as a member of the Council of Hebden Bridge.

Mrs. Councillor Jessie Greenwood said: "My friend, Mr. Chairman and friends all, to-night is an important

meeting, and some of you have come out of curiosity, it may be, to see what Spiritualists do on an occasion like this, but also out of respect to one who has been amongst you in civic life as well as religious life. I feel it an honour to be here to speak about our late friend. To the family I can only say you have not lost him. Death but removes the envelope, and in the other life he will be able to find his way home again, and will come back to give comfort to you, and the feeling of loss will be taken away. To you of the Council, who have come together to-night, I know what it means to lose a valued official—one who has been the brains of the Council. He has also done good work for a larger field, the world. His colleagues, I know, will feel the loss. I trust this dispensation of the will of God will bring good to all concerned, and that his life will have the effect of inducing the people of the town to make life good while they have the chance. Now is the day in which to put in their very best. H. H. Broadbent's call is to go and do likewise. I knew him as a man who was respected by all sides of our Movement. You will regret his death, but it is only the passing of a power to a larger life.

"All sects and denominations speak of the other life from one aspect or another, but what do we mean by the other life? When death comes and stops the tired heart's palpitations, there comes a change for our spirit which makes certain demands. First, it must vacate the body it has occupied; it must leave all that is earthy, until the spirit freed shall begin in another sphere an active life. We prefer to think that a man is not made into an angel by the process. If he was good when he passed over, he will still be good, and his memory will be intact in the spirit body. Our old friend was blind, but his spirit body will not be so. Does death terminate all contact with this sphere? The Spiritualist says not, for communion can and does take place. That is answering a great doubt in our minds. If a man die, shall he live? The Spiritualist says yes. If you follow the conditions you shall have proof without doubt. Some of you do not believe this. We do not ask you to do so. We ask you to ascertain for yourself, and you will get conclusive evidence. The other life used to be spoken of as a long way off. Children sang, 'Above the bright blue sky,' but heaven is within you and around about you, and you have not to wait for death for it is near you now. There is nothing supernatural about Spiritualism. There is a community of people within this body of thought fitted to help people to ascertain the truth. Mediumship, an unknown word to some, but familiar to Spiritualists, the bridge over which the angels come bringing their messages, is the transmitter and receiver at the same time. We would the great world could recognise the great work of sensitives. Sensitives or psychics, I do not care which word you use. Mediumship has helped to bring the spirit world near to us. When you lose a friend in the cold, still marble of death, why no response, no smile, no hand grasp? You say he is dead, but it is only the body that is dead; he or she may be standing by. The agnostic will say this, then, is the end; the religious, that the spirit has escaped somewhere, perhaps to heaven or elsewhere; but the Spiritualist says the resurrection has already taken place, and the spirit has already gone to that other place. We are gaining ground, and people are beginning to understand the reasonableness of it. People passing over to the other life are not idle. They find conditions much better, and they are able to do the good they would have done before death. Is it not within the province of the mother to come back and look after her children, and the wife her husband, to bring comfort to the heart and peace into the mind, and make them feel that after all there is no death?

"Do not relegate your heaven to a distance; let it be your determination to bring it into the office, the mill, the workshop and into the home, which is, after all, the place where it should reign. Chase away the feelings of jealousy and hatred, and bring peace and joy into this life. O, what a grand thought to feel that you are not forgotten, and that you can still keep up the feeling of comradeship and fatherhood and motherhood, and when the time comes you will not be afraid of death. Death is the usher into the life of joy and beauty, freed from worries and trouble."

Mrs. Greenwood closed with a long quotation from the works of Ella Wheeler Wilcox on "The Great Beyond and the Other Life." Beautiful words, but they bring you a more beautiful thought of the other world. Where are the world's great heroes gone, the champions of the right? Has death stilled them for ever? No, the Spiritualist has proved this up to the hilt. The scientists have proved there is another world. In this great movement for the upliftment of mankind, the spirits are behind. There is the wise hand of the Father behind the men and women who are out to do good. Carry the grand news to all who need it. It will help men and women to grow in the graces of the spirit. This is the hall mark."

The chairman then said, "You have had presented to you to-night some of our philosophy, which I hope will bear fruit." Mrs. Rowland Ward sang, after which the chairman made the announcements for the week, and thanked the people who had responded to the invitation to the memorial service, and stated that they would be absolutely astounded if they knew of some of the phenomena, but asked them to enquire for themselves and investigate. The service closed with the singing of a hymn.

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.

MEDIUMSHIP.

SIR,—Your leader on "Some Thoughts on Mediumship" (Feb. 25th) is a beautiful executed ideal of the great results that might be obtained for progression in the cause. If the suggestion of order and regularity was accepted, undoubtedly it would lead to a more accomplished exposition of our truths.

Why is it so often claimed by our opponents that Spiritualists are so illiterate and held up to such ridicule? Do many of our media ever give it a thought? The many mistakes and ridiculous claims made from our platforms we cannot dispute. Probably there are many who have wonderful psychic powers, but lack facilities to develop. What help is to be gained from many of our Societies?

I belong to a Society that can claim to be amongst the first established, yet it has never been able to produce an efficient platform worker. A library has been in formation for at least six years, but is minus a book yet. Can we claim to be a progressive body under such considerations? How can we claim to attract any intelligent followers? No doubt there are many useful suggestions and propositions put forward, but why are they lacking effect? It must only be through weak administration. How many Societies are engaged in any progressive movement outside their own stable circle? Is Spiritualism a universal movement, or is it for the elect?

With good wishes for our paper's success to set forth the needs of the cause. A. B.

THE CHURCH'S ATTITUDE TO WOMEN EXPONENTS

SIR,—I would like to thank Mr. Grindley for his timely reminder of the danger of the Church's influence on Spiritualism generally, but there is a greater danger immanent and that is in the probability that with the influx of Church people who are only accepting our phenomena, and very little of our philosophy, that the women of our Movement are going to be pushed into the same position as the Church's women, when these people make their presence felt in the voting and in committee.

Spiritualism has always boasted of its equality in matters of sex in connection with its exponents and administrators, but if we get these people trying to mix our large Spiritualism with the teachings of the Church (I was a member of that body for 20 years) it will be hard on our women.

We want a few reminders occasionally such as Mr. W. H. Evans can supply, as to what the Church's attitude

towards women is, especially the opinions of the Holy Fathers, who, we are told, were inspired by God. Remember that these teachings have never been rescinded at any of the Church Councils. She is canny enough to keep these things in the back ground. The contemptuous attitude of the Churchman has been opposed towards anything that would equalise the sexes.

I ask the women of our Movement and our real Spiritualist men to keep their eyes opened, for there is a very real danger. These people will take all our women's services as mediums, but her access to the pulpit or altar would be desecration.

(Mrs.) EDITH BOLTON.

PAPERS OR CUTTINGS WANTED.

SIR,—Please allow me to appeal for either the return or replacement of certain very precious documents which I have lost. Some time ago I lent—but forgot to whom—my only copies of the Craddock and Eldred exposures in "Light," and Mr. E. Marklew's report on the Duguid seances at Manchester. Failing the return of my own copies, would some reader oblige by supplying copies, for which I will gladly pay.

JAMES LAWRENCE.

387, Shields Rd., Newcastle-on-Tyne.

THE EXISTENCE OF GOD.

SIR,—In answer to Mr. Gregory's request in your paper, may I transmit to him through the medium of your columns some thoughts given me by way of automatic writing. God is still the Omnipotent Being He was two thousand years ago, and will in the course of time—the near future, maybe—demonstrate to His children on the earth plane the manner in which the Peace Treaty that was signed on the eleventh day of the eleventh month and at the eleventh hour of the said day should be regarded.

How can His children ask and expect His rich blessings on their dealings when they ignore the teaching of Christ whilst on the earth. That Treaty, had it been honoured and respected and acted on in accordance with the teachings of Christ and in accordance, too, with the Divine laws, would have altered the whole world, and the trend of thought which would have followed, but instead the greed of wealth has crept in and darkened the outlook, until such is the selfishness of men that even now there is a hand on the waters which, if allowed to rise, will undoubtedly cause a storm, the ill-effects of which will be felt by all law-abiding citizens, although they have done nothing to cause it. If God, through immutable law, revenges the author of this storm, will he acknowledge through your paper that God is still just, and that He will, in course of time, bring about the promised revival of Christ's appearance on earth?

MERMENSON.

In The Right Direction.

MR. ARTHUR LAMSLEY, the well-known London Spiritualist speaker, and chairman of the Central London Spiritualist Church, addressed a crowded meeting of several hundreds at the Union Congregational Chapel on Sunday evening, March 6th, at Luton.

Mr. Lamsley, who spoke for nearly an hour, gave a fine exposition of the Spiritualist position, and made many telling hits at the colossal ignorance of some of the present-day clergy of all denominations on spiritual matters. He pleaded eloquently for the spirit of tolerance and fair play, and asked the large audience, although not agreeing entirely with his views, yet to study more earnestly the facts of the arguments made by Spiritualists.

He concluded his fine address by saying that Spiritualism, rightly understood, would be a more effective deterrent to war than a League of Nations, because it had established a real brotherhood by proving that man was a spirit, and therefore something that no war could destroy.

In the afternoon Mr. Lamsley addressed the combined Brotherhoods of Luton upon "Towards a New World." The Mayor of Luton was the chairman, and the audience of twelve hundred applauded again and again the many brilliant points made by the speaker. The collection went to the Mayor's Fund for unemployed ex-soldiers.

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.

MANCHESTER & DISTRICT UNION.

The annual general meeting was held in the hall of the Manchester Society of Spiritualists, 38, Maskell-st., Ardwick, on Saturday, March 5th, Mr. John Jackson (President) presiding and all the officers were present, together with forty-two church delegates and thirty-two associates. The opening hymn was sung, after which Mr. Chandley gave the invocation.

The President, in a few appropriate words, welcomed the delegates and associate members. He also made sympathetic reference to the passing on of Mr. Hanson G. Hey, and paid tribute to his great work.

It was resolved that a letter of sympathy be forwarded to Mrs. Hey. Silent meditation followed. The minutes of the last annual general meeting were read and confirmed. Applications from Societies were considered, resulting in the following being admitted to membership: Newton Heath, Allen-st., Royton (38, Sandy Lane) and Saddleworth (Court-st.). Apologies for non-attendance were received from several members, these being read to the meeting by the secretary. Copies of the balance sheet were presented to the members. Receipts, £164 0s. 9d.; expenditure, £81 13s. 7d.; balance in hand, £82 7s. 2d. In the absence of Mr. R. C. Grant (senior auditor) Mr. F. J. Barlow gave the auditors' report, mentioning the satisfactory condition of the finances. The balance sheet was adopted and the auditors thanked for their services.

The President's address was well received. In the course of his address reference was made to the propaganda undertaken by the Union, and he expressed the hope that many large meetings would be held in this district in the near future. He referred to the many changes in our organisation, and appealed for the whole-hearted support of the churches in this area, also reporting the recent meeting of District Union representatives.

The secretary's annual report was also much appreciated. He referred to the progress made, and appealed for a purer Spiritualism.

The election of officers resulted as follows: President, Mr. John Jackson; vice-president, Mrs. Holden; secretary, Mr. D. Morgan; treasurer, Mr. Platt; executive, Messrs. Chandley, Timms and Wolstenholme; and Messdames Adcock and Ashton; auditors, Messrs. Barlow and Bacon.

A hearty vote of thanks to the local friends for the use of the hall and preparing of an excellent tea concluded a most successful meeting.

In the evening a public meeting was held, presided over by the President, Mr. J. Jackson. The addresses by Messrs. Page and Turner were greatly appreciated. Messdames Jackson and Irons gave clear clairvoyant descriptions. Good attendance. The Union are indebted to the speakers and clairvoyants for services rendered.

MANCHESTER: COLLYHURST.

On Sunday and Monday, March 6th and 7th, Mrs. Blanche Petz, of Stoke-on-Trent, conducted the services at the above Society, and was given a good reception on the occasion of her first visit to this district. Her lectures were of an inspiring nature, and the pastel drawings and clairvoyant descriptions were most convincing. We feel sure these meetings will be the means of gaining converts to the real facts of life beyond the tomb. All the meetings were crowded, many having to be turned away. Mr. T. Lawrence presided.

A NEW PAMPHLET.

Does Spiritualism Cause Lunacy?

By H. J. OSBORNE.

Government Lunacy Returns Analysed.
A Lie Refuted!

PRICE 3d., POST FREE, 4d.

Every Society should stock this Pamphlet.

COVENTRY: LOCKHURST LANE.

ON Thursday, March 3rd a very successful tea and social took place. Under the splendid catering of Mrs. Jackson a good tea was provided, and an enjoyable evening followed with good musical items. Prominent amongst these were the fine solos rendered by Miss Alberta Neal, which were much appreciated, along with Miss Bridge, Miss Ayriss and Miss Nellie Budd. Mr. Neal also gave a solo on his two string fiddle. Mr. Keighley gave two solos, as did Messrs. Twigger, Jones and Twigger. A vote of thanks was given to all workers and friends for having made the effort such a success. The proceeds are to be devoted to the starting of a Lyceum in connection with this church.

On Sunday, March 6th, our services were taken by Mr. Ayriss (President), his subject in the evening being "Love and hell," which proved a most interesting address, and was much appreciated by a good audience. Mr. Matlock presided.

WARRINGTON.

ON Sunday, March 6th, we held our 24th anniversary services. In the afternoon the Lyceum held an open session, which was well attended by members and friends. In the evening the services were conducted by Mr. Llewellyn, whose address was "Sometime we will understand." Our worthy President, Mr. Stout, who is looked upon as the father of our church, and has worked unceasingly for nearly 24 years in the

Cause of Spiritualism in Warrington, was unable to preside owing to failing health, the first time he has been absent on the birthday of our church since its formation. Mr. Joel Foster, who presided, spoke for a short time on the introduction of Spiritualism in Warrington, and made reference to all the old workers, some of whom have since passed into spirit life. Miss Lily Yates sang a solo entitled "I Dreamt was in Heaven," and must be complimented for the way in which she rendered it. The choir also rendered an anthem, and Mr. Herbert Foster, who presided at the organ, was complimented in the way in which he had got the singing to such perfection.

CONGLETON.

SPECIAL services were conducted at Cross-st. School, on Thursday, March 3rd, by Mr. A. Whyman, of Hanley. He gave a most inspiring address on "The place of Jesus in Spiritualism," to a most attentive and sympathetic audience, also giving most convincing proof of spirit return, which were all recognised. Mrs. Whyman ably presided.

GREENOCK & DISTRICT.

OUR Society had the benefit of the services of Mr. W. R. Sutton from Feb. 27th to March 4th. He conducted many private seances and five public meetings. Three of the latter on the Sunday, one on Thursday and the other on Friday. His clairvoyance was splendid, and only excelled by his clairaudience, which was remarkably accurate. If he was good on Sunday morning, he was better in the afternoon and evening. He was still better on Thursday, when every description and message was recognised, and correct in detail. Friday's work crowned a week's splendid service. Mr. Sutton and his helpers, by supplying day and date of certain happenings, occasioned much memory racking on the part of the recipients of messages.

TUNSTALL.

THE above Society held a series of special services from Feb. 19th to the 28th, which were very instructive and uplifting to members and inquiring friends. Saturday to Monday Mr. R. Roscoe, of Stockport, very ably conducted the meetings, giving fine addresses and proofs of spirit return.

On Tuesday, Feb. 22nd, Mr. Whyman gave a fine address on "To-day thou shalt be with me in Paradise," followed by psychometric clairvoyance by Mr. and Mrs. Arthur Whyman.

On Wednesday and Thursday Mrs. A. Bullock, of Birmingham, gave a fine address on "Spiritualism," followed by clairvoyance and psychometry, leaving a good impression behind her.

Friday, Mr. Whyman again conducted the meeting.

Saturday to Monday, Mr. A. Taylor, of Birmingham, closed our efforts with his soul inspired address, "Thou art, O God, the Life and Light," which set the people thinking, and was followed by detail clairvoyance. On Monday he also gave flower clairvoyance, which was much appreciated.

Through the instrumentality of these mediums the people of Tunstall and district have awakened to a broader concept of personal responsibility after bodily death. Master Ronald Adams ably rendered solos. A vote of thanks was paid to Mrs. H. Warrilow, who ably carried out the duties of secretary. Our efforts were well paid by a fine sum of £13 10s. 5d. being raised towards a new rostrum.

BRITISH MAGNETIC HEALERS ASSOCIATION.

The above association held a propaganda meeting on Saturday, March 19th, at the Barton-rd. Spiritualist Church, Patricroft. Our old friend, Mrs. Pennington, introduced the healers and concluded her remarks by emphasising the important work that was being done by our association, both for the people and for Spiritualism. Thirty-six cases in all were treated, and many stood and gave striking testimonies as to the wonderful recuperating effect of the treatment received. We had a large attendance. The music and singing helped greatly to create the harmony necessary for the success of our propaganda work. A hearty invitation was extended to us to pay them another visit at an early date. At the close of the meeting Mrs. Shakeshaft moved a vote of thanks to the officers and members for their hospitality and support.

SALFORD : CENTRAL.

We regret to record the passing of Mr. F. Johnson, who would be remembered by many of the old school from Cobden-st. and Tipping-st., and later associated with Pendleton, Leaf Square Trafford-rd. (Pres. and Sec.) and also with Salford Central, of which he was a member up to his transition, which took place on March 3rd, after three weeks' illness.

He was a fine chairman and speaker either for religious or social gatherings. His body was interred at Weaste Cemetery by Mr. Geo. Lee, President of Salford Central, and B.M.U., on March 9th, there being present about 150 people who took part in the singing and final rites at the graveside. He, along with his many colleagues, has paved the way for us. He leaves a widow who has been an ardent worker in our cause, and a great helpmate to him.

LONDON : CROYDON.

In reply to the recent attack made by Dr. A. T. Schofield, a meeting was held at the North End Hall, Croydon, on Thursday, March 10th, 1921. Mr. H. W. Engholm made an effective chairman, and his well-chosen opening remarks were well received.

Rev. Walter Wynn then laid before the large audience present the evidence he had obtained of the continued existence of his son, Rupert. Mr. Wynn did not spare the Dr. or his interrupters. His address bristled with humour and evidence, and we imagine Rupert himself would have had an enjoyable time. Over 600 people had assembled, and were keenly interested. Mr. Percy Scholey's concluding remarks were direct and to the point, and good work was done.

MEETINGS HELD ON SUNDAY, MARCH 13th, 1921.

BARNSELY. — Mr. J. Ward, of Sheffield, conducted our services, and also gave clairvoyance.

BARROW-IN-FURNESS, Psychological Hall. — Mr. Daniel Griffiths gave an address on "Lest we forget," in memory of Mr. William Proctor. He also gave clairvoyance. Mr. Flowet presided.

BARRY, Atlantic Hall. — Mr. J. W. Crago, of Cardiff, gave an address on "Spirit life." Clairvoyance was also given.

BEDFORD. — Service of song was rendered entitled, "An Angel in Disguise," by a few of the Lyceumists. Collective reading given by Mr. H. Lee.

BIRKENHEAD, Hamilton. — Services conducted by Mrs. Hope. Mr. R. G. Roberts presided.

BIRMINGHAM, Aston. — Mrs. Brookes conducted our services.

Small Heath: Mr. A. J. Walker, of Wolverhampton, gave an address on "The importance of Spiritualism." Clairvoyance was also given.

BRISTOL, Universal. — Mr. Austin gave an address on "Let there be light," followed by clairvoyance.

Dighton Hall: Morning and evening, services conducted by Mrs. Tims, of Cardiff. Mr. Powell presided.

United: Mrs. Bloodworth, of London, was the speaker and demonstrator morning and evening.

Clifton: Address by Miss Mary Mills followed by clairvoyance.

BULWELL. — Miss A. Phillips, of Burton-on-Trent, gave addresses and clairvoyance, followed by messages from flowers.

CARDIFF, Central. — Mr. and Mrs. Alexander, of Penarth, gave address and clairvoyance.

COVENTRY, Lockhurst Lane. — Miss Bartlam, of Birmingham, gave addresses on "Silence" and "Spiritualism," which was followed by clairvoyance.

EASINGTON LANE. — Mrs. Huntley, of Chester-le-Street, gave a lesson on "The veil lifted," which was followed by clairvoyance.

EXETER, Market Hall. — Mr. S. Mansell discoursed in the afternoon and Mr. H. P. Rabbich, of Paignton, in the evening. Clairvoyance was given by Mrs. Perkins and Mrs. Grainger.

HIRST. — Mrs. Bryden, of Gateshead, gave an address on "The power of prayer," followed by clairvoyance.

KIRKCALDY. — Mrs. Henderson, of Dundee, gave addresses and clairvoyance. Mr. Wyllie presided in the morning and Mr. Seath in the evening.

LIVERPOOL, Daulby Hall. — Mr. Robert Owen, of Liverpool, spoke on "Spiritualism, the need of the hour."

LONDON. — Brixton: Mrs. Podmore gave an address on "The responsibilities of religion," which was followed by clairvoyance.

Clapham: Mr. Harry Clark gave an address on "Is Spiritualism anti-Christian?" which was followed by clairvoyance.

Fulham: Morning, circle. Evening, Mr. Ford gave an address. — **PROS:** Sunday next, at 7, Mrs. Jamrach. Thursday, March 24th, at 8, Mrs. L. Lewis.

Hounslow: Mr. Smith gave an address followed by clairvoyance.

Little Hford: Mrs. Marriott gave an address, followed by clairvoyance, to a large audience.

Lewisham: Mrs. Cannock gave an address and clairvoyance.

Manor Park: Morning, Mr. Mills conducted the healing service. Afternoon, Lyceum. Evening, Mr. Collins gave an address on "How I became a Spiritualist," and Mr. Mills gave clairvoyance.

South London: Morning, circle conducted by Mrs. Stell. Evening, Mr. G. Brown gave a trance address, afterwards answering questions.

LOUGHBOROUGH. — Mr. and Mrs. Wright, of Leicester, conducted our services.

MEXBOROUGH. — Mr. Slack, of South Elmsall, conducted our services. The subject was "And ye are likened unto the flowers of the earth."

NEWPORT, Mon., Charles-st. — An address was given by Mrs. Copp, of Barry, followed by clairvoyance.

NORTHAMPTON. — Addresses and clairvoyance given by Mr. Membury.

NUNEATON. — Mr. Wood, of Birmingham, paid his second visit to Nuneaton and gave addresses on "Thoughts" and "Foundation of religion," his manner of dealing with these subjects being extremely inter-

esting. Clairvoyance followed. Mr. Byard presided. Miss Clough gave solos.

PETERBOROUGH. — Addresses by one of our members, Mrs. Malpress. Mr. Rickett gave clairvoyance.

PLYMOUTH. — Address by Mr. Memfield on the "Divine evidences revealed in the world's history." Mr. Brock sang "The Better Land," and Mr. S. Pearce followed with clairvoyance.

Stonchouse: Meeting conducted by Mr. Sleeman. Soloists, Mrs. Colton and Miss Gibby. Address by Mr. Charles Osborn on "The true Christ Spirit is in our Spiritualism." Clairvoyance by Mr. J. Dennis.

PORTSMOUTH, Temple. — Mr. Miles Ord, of Bristol, gave addresses and clairvoyance.

TODMORDEN, Roomfield. — Mr. Archie Barley, of Heywood, conducted the services.

TRFEGAR. — Morning, address and discussion by a local worker. Evening, Mrs. Halestrap gave address on "The messenger and the message," followed by clairvoyance.

TREFOREST. — Mr. Jas. Hendy, of Treforest, addressed a full hall on "Misplaced confidence."

WEST MELTON. — Mr. Burton, of Rotherham, took our services. Mr. Williams gave clairvoyance.

YORK, National. — Afternoon, Mrs. Stair, of Keighley, gave addresses and clairvoyance. Mrs. Richardson presided.

SOCIETY ADVERTISEMENTS.**Manchester Central Spiritualist Church**

ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

MAR. 20.—Mrs. MARCROFT.

„ 27.—Circle for Members Only.

April 3.—Mr. W. G. GUSH.

„ 10.—Circle for Members Only.

Collyhurst Spiritual Church,

COLLYHURST STREET.

SUNDAY, MAR. 20TH, 10-30, 2-30, 6-30.

LYCEUM OPEN SESSION.

MONDAY, at 3 and 8, Miss SANDIFORD.

WEDNESDAY, at 8, Mrs. WORTHINGTON.

SUNDAY, MAR. 27TH, Mrs. SMITHURST.

Moston Spiritualist Lyceum Church,

CO-OP. HALL, AMOS STREET.

SUNDAY, MARCH 20TH, at 3, OPEN.

CIRCLE. At 6-30, Mr. J. KAY.

SUNDAY, MARCH 27TH, Miss HARRISON.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, MARCH 20TH, at 2-30, LYCEUM.

At 6-30, Mr. R. P. WIGHTMAN.

WEDNESDAY, at 3, Mrs. BROMLEY.

THURSDAY, NO MEETING.

SUNDAY, MARCH 27TH, LOCALS.

Longsight Spiritualist Society,

SHEPLEY ST., OPPOSITE PITTENFRANCE KING'S THEATRE.

SUNDAY, MARCH 20TH, at 6-45 & 8-15, MR. C. E. TIMMS.

TUESDAY, at 8-15, Miss WADSWORTH.

THURSDAY, at 8-15, Mrs. REESE.

Open Circle on Saturdays at 7-30.

Moss Side Progressive Lyceum Church,

66, RABY STREET.

SUNDAY, MARCH 20TH, at 2-30.

Mr. E. W. FORTNEFRACT, Theosophical Society, will deliver a lecture.

A hearty welcome to all.

Discussion invited.

SOCIETY ADVERTISEMENTS.**South Manchester Spiritualist Church,**
PRINCESS HALL, MOSS SIDE.

SUNDAY, MARCH 20TH, at 2-30 and 6-30
LYCEUM OPEN SESSION, MR. J.
GARNER. At 8-15, MRS. CORNES.
MONDAY, at 8-15, Members' Develop-
ing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing
Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. HOLDEN

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

SUNDAY, MARCH 20TH, at 10-30,
LYCEUM OPEN SESSION.
At 3, OPEN CIRCLE.
At 6-30, LYCEUM OPEN SESSION,
MISS ELLIOTT. At 8, Mrs. HOLDEN.
MONDAY, at 8, Mrs. WILD.
WEDNESDAY, at 3, LADIES' MEETING.
At 8, Mrs. WORTHINGTON.

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

SUNDAY, MARCH 27TH,
MISS MARY MILLS, B.T.Sc.,
Speaker and Clairvoyant.
TUESDAY, Meeting at 8.

Bristol Universal Spiritualist Church,
BISHOP STREET ST. PAUL'S.

SUNDAY, MARCH 20TH, MR. JONES,
Address and Clairvoyance.
SUNDAY, MARCH 27TH, MR. PEARCE.

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

SUNDAY, MARCH 20TH, at 6-30,
MR. P. SCHOLEY, Address.

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

SUNDAY, MARCH 20TH, at 11-15 and 7,
MR. G. TAYLER-GWINN.
LYCEUM at 3.
MONDAY, at 8, Healing Service.
WEDNESDAY, at 8, Mr. E. C. CAGER.

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.

SATURDAY, MARCH 19TH, at 7-15,
SPECIAL LECTURES.
SUNDAY, MARCH 20TH, at 11-30 and 7,
DR. W. J. VANSTONE.
MONDAY & TUESDAY, MAR. 21ST & 22ND
Mrs. ORLOWSKI.

Liverpool Spiritualist Institute No. 1,
CLARION CAFE, LORD ST. AND 25,
CABLE ST.

Closing Night of Season, 1920-1921,
MONDAY, MARCH 21ST, at 7-45, when
MRS. ELLEN GREEN, of Manchester,
will lecture on
"Old Truths in a New Light."

All Spiritualists and earnest inquirers
are cordially invited to attend
SILVER COLLECTION.

Further inquiries, Hon. Sec. Mr. N.
GOLDEN, 65, Roslind St., Kirkdale.

SOCIETY ADVERTISEMENTS.**Gillingham Spiritualist Society,**
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MARCH 20TH, at 7,
MR. W. NORTH.
SUNDAY, MAR. 27TH, Mrs. H. DAVIDSON
SUNDAY, APL. 3RD, Mr. G. R. SYMONS.

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

SUNDAY, MARCH 20TH, at 3, LYCEUM.
At 7, Mr. G. R. SYMONS, Address.
SUNDAY, MARCH 27TH,
Mrs. A. BODDINGTON.
EASTER MONDAY, at 7, GRAND SOCIAL.
Other Circles as Usual.

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

SUNDAY, MARCH 20TH, at 11,
Mrs. JEFFREYS.
At 6-30, Mrs. WORTHINGTON.
WEDNESDAY, at 7-30.

Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, MARCH 20TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, Mrs. A. BODDINGTON.

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

SUNDAY, MARCH 20TH, at 11, CIRCLE
At 3, LYCEUM.
At 7, Mrs. GRADDON KENT.
GOOD FRIDAY, at 8, for Enquirers.
Mediums Invited.
SUNDAY, MARCH 27TH, Mrs. MAUNDER.
MONDAY, MARCH 18TH, SOCIAL AND
DANCE. Tickets, 1s.

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 20TH,
MR. AND MRS. PULHAM.
SUNDAY, MARCH 27TH, Mr. GWINN.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, MARCH 20TH, at 7,
MR. AND MRS. BROWNJOHN.
MONDAY, at 7-45, CIRCLE.
All Members Welcome.

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

SUNDAY, MARCH 20TH, at 7,
Mrs. BEAUREPAIRE.
LYCEUM at 3.
WEDNESDAY, at 7, PUBLIC CIRCLE.

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

SUNDAY, MARCH 23TH, at 11-15, CIRCLE
At 6-30, Mrs. ENSOR.
SUNDAY, MAR. 27TH, Mr. ABETHELL.
WEDNESDAY, MARCH 30TH, at 8,
Lantern Lecture on "Spirit Photo-
graphy," by PROF. JAS. COATES.

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

SUNDAY, MARCH 20TH, at 6-30,
Mrs. CANNOCK.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 8, Mr. P. SMYTH.
SUNDAY, MARCH 27TH, at 6-30,
Mr. AND Mrs. SMYTH.

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

SUNDAY, MARCH 20TH, at 6-30,
Mrs. MARY GORDON.
LYCEUM at 3.
TUESDAY, at 7-45, Miss L. GEORGE.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET

SUNDAY, MARCH 20TH, at 11, SERVICE
At 3, LYCEUM. At 6-30, Mrs. G. PRIOR.
WEDNESDAY, MARCH 23RD,
SALE OF WORK
in aid of Building Fund,
to be opened at 3 by
Mrs. A. JAMRACH.
A large variety of Plain and Fancy
work will be on sale.
Refreshments, Music and Recitations.
Several well-known Workers will also
be present.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, MARCH 20TH, at 11,
HEALING SERVICE. At 3, LYCEUM.
At 6-30, Mr. T. W. ELLA.
THURSDAY, at 8, Mrs. MARRIOTT.
FRIDAY, MARCH 25TH,
SOCIAL GATHERING
OF MEMBERS AND FRIENDS, held in
the Church.
TEA AND MUSICAL EVENING. Tea at 5.
Adults, 1s. Children 6d.
In aid of Church Funds.

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

SUNDAY, MARCH 20TH, at 7,
MR. VAN GO.
MONDAY, at 7-30, Miss E. GANTZ.
WEDNESDAY, at 7-30, LYCEUM SOCIAL.

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

SUNDAY, MARCH 20TH, at 11,
PUBLIC CIRCLE.
At 3, LYCEUM. At 7, Miss JOHNSON,
of Hastings, Address & Clairvoyance.
THURSDAY, at 8, Mr. T. G. TIEKELL.

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

FRIDAY, MARCH 18TH, at 7-30,
MR. T. W. ELLA,
Controlled Address.

FRIDAY, MARCH 25TH,
NO MEETING.

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

SUNDAY, MARCH 20TH, at 6-30,
MR. E. MEADS.
WEDNESDAY, MARCH 23RD, at 3,
Ladies' Meeting, MADAME GERALD.
THURSDAY, MARCH 24TH, at 8,
Mrs. EDEY.
GOOD FRIDAY, TEA AND CIRCLE.
SUNDAY, MARCH 27TH, at 6-30,
MR. T. W. ELLA.
Forward Movement at 11,
Lyceum at 3.