



# 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. 1741—VOL. XXXIV.

FRIDAY, MARCH 25, 1921.

PRICE TWOPENCE.

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## N. L. S. A.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1741—VOL. XXXIV.

FRIDAY, MARCH 25, 1921

PRICE TWOPENCE

## Original Poetry

### Sealed Orders.

OLIMB not life's hill with tearful eyes,  
Nor let the pathway be a bridge of sighs;  
Keep a brave heart, the eye be always bright,  
So half our sorrows will be out of sight.

Remember, all the way is planned for thee,  
Tho' veiled in mysteries thou canst not see;  
Help ever comes to thee, and all who seek  
Guidance and help, whenever thou art weak.

What oft seems sorrow's blessing in disguise,  
Darkness should never trouble those, who, truly wise,  
Can see with eyes of faith what lies before,  
And catch the glints of sunshine from that shore.

Bright land, that seems so distant, yet is near,  
That e'en its music comes to listening ear;  
No heart hath ever guessed, no eye hath seen  
That glorious home of joy and love supreme.

Lift up the hands so tired, the weary head;  
Cheer up the troubled heart, for He hath said,  
"Come unto me ye weary, and find rest,  
Cast all your care on me." Sure this is best.

—T. K. BELLIS.

## Betty's Pride.

A Short Story by Geo. F. Berry.

BETTY had a pretty pride. There was no gainsaying the fact that she had blue blood in her veins. It was no mean part of the romance of her life that she could trace her ancestry back to a Court beauty who flourished late in the Stuart period. The story of this ancestress, to whose charms kings had paid tribute, was a tradition sacredly handed down from mother to daughter, and jealously guarded as a most precious possession. To be honoured with this confidence signified that one was counted among their most intimate friends.

If any rude sceptic demurred that the family line must have been broken somewhere during that long stretch of years, or more brutally suggested that its purity could not be vouched for at all points, he stood confronted with Betty's tall, queenly presence. Grace was in every movement, from the poise of her small, shapely head on the swan-like neck, to the delicately arched instep of tireless feet threading their way through a mazy waltz, or tripping along on errands of sympathetic service. But to Betty it mattered nothing whether her story was believed or not. It was enough that she accepted its truth, and her soul poised itself on the conviction even as the consciousness of her beauty gave poetry to the motions of her body.

The tradition was to her an inner vision revealing the life proper to her station. So she frequently told her husband when he laughed at her quaint conceits. Still he was bound to confess the blue blood showed true even in that lower walk of life to which she must stoop as the wife of Ralph Gordon, a confidential clerk to one of the Secretaries in the many Government offices at Whitehall. If the modern descendants of the ancient beauty were not received among the present members of the Court circles, that was no reason for allowing herself to be submerged in a sea of sur-

burban mediocrity. A queen she was by right of beauty and birth, and she could and would create her own Court, and command the homage due to her sovereignty. The great war produced for her that "tide in the affairs of life, which seized, lead on to victory." She threw herself wholeheartedly into the work of a V.A.D. hospital, and in due time her name was found in the honours list, and "Dame" Gordon entered her new world.

If Betty's dream world could have immediately materialised itself, Ralph would have been promoted at once over all his colleagues to be the Permanent Secretary of the Chief Department of State in the Government. Ralph's failure to achieve this distinction was due less to his wife's propensity of dreaming, than to his own incapacity for worthy ambition. His imaginative flights were always much nearer the earth. To rise to the eminence of an Under-Secretaryship in one of the minor departments was all Ralph aspired to. At this period he gave a scrupulous attention to the duties of his office, and was noted by his chief as a thoroughly safe and reliable man. These virtues, however, were of the character that inspired the more ambitious to utilise his undoubted abilities as stepping stones to climb into the positions that might have been his had he possessed a little more of his wife's temperament. His greatest ambition was to be able to retire on a comfortable pension while there yet remained to him long years and energy enough to pursue his favourite hobbies. The joys of conquest in science or war he was content to leave to others. The desire to acquire fame, or to write his name in the affections of his countrymen, he regarded as vain illusions. A solid, comfortable man, with a steady income and no unnecessary worries, such was the aim he put before himself.

Betty's star was surely in the ascendant. When hostilities ceased, the hospital to which she was attached reverted to its former activities, and a farewell ball was arranged to commemorate the friendships born out of the country's splendid war services, and to do honour to the recipients of the royal favours. From that moment to the climax of the great day Betty dreamed continually of anticipated triumphs. She rose to the full height of her opportunity. For one glorious night she would live on terms of equality, and have personal contact with some of those exalted personages whose names were familiar to her through the pages of a society journal which she read in the quiet afternoon hours. The acknowledged queen of her suburbia, she had full faith in her ability to shine in that larger kingdom to which her star pointed. How earnestly she combed the possibilities of her wardrobe, and what discussions she had with Ralph over ways and means to achieve success. At last, after many pretty speeches and the manifold display of wifely charms, she coaxed her husband into a promise to secure the loan of a diamond necklace for her to wear on the auspicious occasion.

The ball was an unqualified success, and Betty's personal triumph was complete. From the hour when she and Ralph were ushered into the reception chamber to the moment when they walked down the broad staircase into the hall where the departing guests stood waiting the arrival of their motors and carriages, Betty had lived as one translated to another sphere. In those few hours was concentrated the anticipated joy of a lifetime's dreaming. The brilliant lights, the strains of happy music, the murmurings of many voices, and the bright colour of the wonderful ball dresses, were all blended into an effect that was "sensed" rather than apprehended separately. She had danced with courtly partners, and listened to compliments and pleasant flatteries from others who lingered with her in cool conservatories. Then in an interval of intense rapture, many fine tributes were paid to the magnificent war services she and



others had rendered in the hour of their country's need, and the pride they all felt in being able to congratulate "Dame" Gordon on the honour bestowed on her from high quarters.

Then with a suddenness that was appalling came the darkness and the abyss. All that she and Ralph knew was that the borrowed necklace had mysteriously disappeared during their homeward journey.

Two months later on a dreary morning of early winter Betty came downstairs to the breakfast room. The raw, damp atmosphere seemed to lay hold of her body, penetrating and enveloping even her very heart in its chilly embrace. Outside in the avenue gaunt trees flung their denuded branches athwart the grey sky. The rain beat pitilessly against the window panes, at intervals being driven with such fury by the wind that the unlovely prospect was quite blotted out. To think the world could be so changed in a few weeks. Awhile ago there was bright sunshine, and the glory of an autumn rich in abundant harvests. Just a few short weeks ago her life was filled with that same sunshine and the glory of life fulfilled. To-day she knew that all the wonderful promise of her life was past, and ahead lay the cold, dark winter with its cruel storms and relentless frosts.

She sat absorbed in thought, till a great darkness descended on her, shutting out all her surroundings. The cheerless room, the wind and the rain outside, even the pain and knowledge of her calamity, all alike ceased to exist for her in that moment. Instead, the windows of her soul were opened and another scene was unfolding itself to her inner vision. She saw herself alone on a great wide road, hesitating before a finger-post, not knowing whether to go straight forward on the broad highway or to take one of the by-lanes. In the distance a man beckoned to her. Something about him seemed familiar, yet strive as she could she could not recall either his form or features. He appeared to move towards her, but stood still now and again while he beckoned her to come and join him. For all his movements he did not approach very near, but always kept a distance between them. She was aware that he called though his voice did not quite reach her. She realised there was that in her heart which responded to his call. Yet something else called, something which vibrated to the centre and core of her being. Not until this deep, hidden call was hushed could she go forward. Indecision held her at the cross roads.

Slowly the vision faded, the rain beat its wild tattoo on the window-panes and the familiar furniture of the cheerless room stood revealed once more. Betty shivered, less from the effects of the uncongenial atmosphere than from the fear which gripped her heart. During the last two months the detectives of the Criminal Investigation Department had made unwearying search for the missing necklace, but without avail. No trace of the diamonds was ever discovered, and the time had come to face the terrible ordeal of arranging for the payment of such a costly ornament.

A few minutes later Ralph, pale and haggard, came into the room and took a seat at the table facing her. At best they made but a pretence of eating. In this first shock of disaster they could spare no time to think of the needs of the body. All that pertained to the outward life or the daily routine was performed mechanically, in a detached kind of way, as though one responded to a voice heard faintly over a telephone wire.

To replace the necklace would cost £3,000. To arrange a loan to meet this liability was the first business that would engage Ralph's attention this morning. So much had been decided upon during the meal. Now each sat absorbed in the effort to pierce the grey clouds, slowly and reluctantly counting off one by one the many little luxuries and comforts demanded by their sacrifice.

For one moment Betty's attention was arrested by the forlorn appearance of a sparrow perched on the swaying branches of a tree in front of the window. "Poor thing," she murmured in pitying accents. It was as though she saw her own soul exposed to the fury of that storm.

How subtle are the workings of our common human nature. Two souls will travel together along the same path in life to all appearances in the most intimate and harmonious sympathy. They will respond so completely to every impulse and thought in each other, that it seems impossible to imagine any circumstances arising to separate

them. To themselves, as to all their friends, they may seem in very truth "twin souls." Then some day a little cloud appears far down on the horizon of their life. It is perhaps no bigger than a man's hand, but it grows imperceptibly till a sudden chill and darkness awakens the unsuspecting ones to the fact that their very sun in mid-heaven is obscured. Let none boast of "twin souls" who have not sailed through stormy seas to the quiet haven of proven friendship.

As the months passed into years Ralph and Betty grew slowly but surely apart. At first in the full confidence of their love their little differences were passed over lightly. Later on the roots of discord sank deeper, fastening on more vital issues. They were only human, compounded wondrously of perfections and imperfections; and in spite of years of undivided opinions, each was a distinct entity, and destined to react differently to the play of adversity. Beyond the surrender of comforts mutually agreed upon, each made a sacrifice of something peculiar to themselves. Intended at first to mark the extent of their love and determination to carry a full share of the mutual burden, these extra sacrifices came in time to assume a magnitude out of proportion to their real value. In the end each thought their own personal effort the greatest. So, because when sympathy is absent, no human soul can adequately measure another's experience, each in turn felt in the other a lack of understanding and appreciation of the struggle which engaged both their energies.

Drifting thus, the differences in their temperaments asserted itself. By slow degrees Ralph broke from the refining influences of his wife, and succumbed to the coarser side of his nature. He grew careless and inattentive to the duties of his office, disregarding the quiet hints dropped by his superiors, until one day he realised that a junior colleague had been promoted above him. This rallied him for a time, but the check was only temporary. Finally the ultimate collapse of all his ambitions took definite shape in his mind, and the hopelessness of further struggling against fate grew upon him. In the bitterness of disappointment he plunged recklessly this way and that, seeking vainly to find relief from his mental torture.

As he receded further from Betty, her faults loomed more largely on his vision, and his affections waned. From this point he progressed from manifesting a sheer indifference to her feelings, till his every word became charged with the bitterness of his own soul, and growing into actual resentment the more he realised the extent of his fall. There came at last a dreadful day when even his sanity seemed to have deserted him. At the office a series of incidents occurred suggesting to his fevered imagination the idea that his colleagues had specially designed them to emphasise his degradation. Tortured beyond endurance, he turned his steps homeward. Entering the dining-room, the first thing to attract his attention was a demand note for an overdue instalment of the loan. It struck him like the last mortal blow to a wounded animal, which in the fury and blindness of its death-throes will inflict greater injury to the hunter than when it stood at bay. All the pent-up wrath against Betty as the cause of his present misery burst from him in a torrent of invective. He flung it into her face that had it not been for her vanity the necklace would never have been lost.

Poor Betty! A thousand times already she had humiliated herself in self-accusation of that same fact. But that Ralph should accuse her as the sole cause of their downfall was too much. The horror of his fearful onslaught stunned her. For the second time the great and awful darkness closed down on her, and her tormented soul went wandering out into the astral planes. She saw herself once again at the cross roads with the broad highway straight ahead. The man of her first vision was still beckoning her. This time he was moving steadily forward to meet her without any pause. The deep, hidden call that previously arrested her steps and kept her hovering at the cross roads spoke no more to her heart. Its spell was broken. She gave one last look up at the finger-post, and then she too moved onwards along the broad highway to meet the stranger.

When the first fury of his wrath had spent itself, Ralph turned from his wife and left the room. Half-an-hour later his anger had cooled, and he came back hoping to explain matters by a recital of his troubles at the office. She was



standing just where he had left her, staring vacantly into space. He spoke to her but she did not hear him. Fear took hold of him, and going close up to her he called her name. But she still stood as one turned to stone. Only when he touched her and drew her to a seat was the trance broken. Something within had snapped, and life to Betty would never again be the same.

She had made the same sacrifice of nearly all her friends as Ralph. He had cultivated friendships only to advance his position, never scrupling to drop a friend when he was no longer useful to that end. He regretted their loss now only because his aim was thwarted. To Betty friendships were part of her life, and when they were gone she sorrowed as one exiled from her native land. Yet even in her loneliness her pride supported her. She knew no decline from her better self. In that lay the gulf between them.

In the beginning she thought their common sacrifice must surely draw them closer together. It was for this she relinquished her friends with a sigh, hoping to reign over the richer kingdom of his heart. In all that long descent of Ralph's her soul went out to him in pity. Her love was great enough to uphold him through it all, if only he could have turned to her for comfort. His coldness had been a dagger at her breast, and through her tears she saw their happiness departing. Again and again her pride rose in revolt, refusing to acknowledge defeat. But it was all over now. Four years of cruel slavery they had endured together; and this was the end. Betty's pride was broken at last. The defences of her kingdom lay in ruins, and the citadel of her affections lay open to the attack of an invader. Nothing mattered any more.

Betty could dance again, and listened unmoved to the flatteries of her many partners. She had learned Ralph's lesson, and no longer looked for love, but stretched out eager hands for the round of pleasures that stifled thought. In the dancing halls, where the dancers masked their hearts she found Julian Steinway. With something of a shock she discovered he was the man who beckoned to her in her strange visions.

There was no more fitting companion than Julian to show her the full meaning of life on the broad highway. He was an adventurer, with a commanding presence that matched well with her beauty; a social butterfly, gaily sipping nectar from every flower blooming in that garden of an underworld. Envied by the less successful, he was yet the acknowledged leader of that gay throng. With such a prince Betty was led to the conquest of another world, determined to reign as of old, and in these new excitements willing enough to exploit her beauty to the full, remitting not the smallest tribute she could exact.

Yet though she pursued pleasure with unabated ardour, she found escape from her vision impossible. In some unaccountable way, at the very height of some gaiety, the vision of the cross roads would flash back on her. Always it forced her to stand still as if she expected to hear once again that deep, hidden call thrilling her very soul. The next moment she would throw back her head defiantly and laugh and seek forgetfulness in wilder gaieties.

It was the night of the Arts Club Ball, and the Royal Albert Hall was ablaze with light and colour. A big crowd spread itself over the floor and lower balconies, presenting everywhere daring contrasts and gorgeous displays in dress and decoration. Betty and Julian, tired of the dancing, found a secluded corner to while away an interval, from whence they could observe and comment upon the revellers threading their way round the great circle below them. He was in his gayest mood, and proud of the beautiful woman at his side. To mark his pleasure, he related for her special benefit several of his most daring exploits. Betty had heard them often enough already, and was quite well acquainted with the nature of his deals; but it suited her mood to humour him and laugh with him over his chicaneries.

"This reminds me of a deal I made some years ago," he began, his fingers toying with the pendant of her necklace. "It was the year following the armistice. Some local gentlemen arranged a dance to celebrate the occasion. A Government clerk approached me about the loan of a diamond necklace for his wife to wear at the function. For some reason or other the wife was to cut a fine figure. I

"I remember that ball," she interjected, "I was there myself."

Her heart beat violently, what was she going to hear? To gain time, she plunged into a description of the persons she had met there.

"Sorry to interrupt," she continued, her laugh hard and toneless. "What was the deal?"

"The wife lost it on the way home," he resumed, not seeming to notice her interruption. "I charged the beggar £3,000 for it," and he chuckled heartily at the memory of his profit.

The old strange darkness was coming down over Betty's soul again. Silently she fought to keep all her faculties on the alert. She must have the whole horrible truth from this man. Summoning all her reserves, she strove hard to keep any hint of bitterness out of her voice till all the story was told.

Assuming what air of difference she could, she replied, "£3,000 for a lost necklace is a bit stiff. I'll wager the poor beggar lost more than that before he'd finished paying for it."

"Oh, well, if it comes to that, business is business; all the world over," said the man. He flicked the ashes from his cigar, and was silent for some minutes.

"The joke about the deal," he said at last, "was that the thing was merely paste. It could have been bought anywhere for £50."

There was a stir at the back of the balcony, and the strains of a new dance floated to them from the orchestra. "This is our dance, I believe," interjected the man who had just come in search of his fair partner.

But Betty's vision held her completely, and she was back at the cross roads. The deep call, hidden and uncertain no longer, swelled up clear and strong. It was calling, calling, calling, melting all her heart in its tender cadences; and she must needs go back to those quieter by-lanes to seek and save a soul that was part of herself.

## Remarkable Physical Manifestation at the Garw.

W. E. Pugh.

ON Wednesday evening, March 9th, we had the pleasure of witnessing some interesting manifestations through the mediumship of Mr. Emrys Pugh, of Nantymoel. The seance was held at the residence of Mr. and Mrs. William Plummer, at 12, Pant-street, Pantygog, Pontycymmer. (Perhaps it would interest readers of *THE TWO WORLDS* to know that the medium is only 19 years of age.) The seance was organised by Mr. A. Lines, President of the Garw Spiritualist Church, for the benefit of a number of sceptics.

We commenced the seance at 7 p.m. by singing "Lead, Kindly Light," Mr. Wm. Plummer, senior, at the piano. I may say that the medium had been tied up previously to a wooden chair by Messrs. J. Redmond and D. Baker (sceptics), and placed in the cabinet with a little bamboo table on his left, on which were a rattle, a tin of boot polish and a note-book and pencil. The medium had been thoroughly searched by sceptical friends prior to entering the seance room.

Whilst we were singing the first hymn the rattle was heard throughout, sometimes above the medium's head, sometimes a considerable distance to his left. After we had finished singing the controlling entity asked a sceptic to take the medium's ring off his finger, and to place it in his mouth. This was done. Then the person was asked on which finger did he wish the ring to be placed. The ring was immediately placed as desired. This was repeated two or three times. Then Mr. W. Plummer, junior (sceptic) asked if this could be done with a handkerchief tied over the medium's mouth, to which an answer in the affirmative was given. Two or three experiments thus conducted proved successful. We were now asked to sing, and during this period a note-book was handed to one of the sitters, and letters (from the medium's coat pocket) were placed in the hands of various sitters. The medium's coat was thrown across the room and his waistcoat followed. The rattle was heard now and again, whilst we were singing.



At last it came right across the room, and alighted on the top of a lady's sitter.

The singing being not of the best, the spirit friends found great difficulty in manifesting at times. Several sitters testified to being touched by unseen hands. Finding it difficult to manifest, the controlling entity asked that the light be put on, and that the medium be untied. To our astonishment we found the medium tied up in altogether a different manner to what our sceptic friends had tied him. The medium's shoes were on the table at his side. Mr. J. Redmond attempted to untie the medium, but found it too difficult, remarking "It's a puzzle." The control then asked that the light be put out and that we sing the first verse of "It Is Well." Whilst we were singing the rope came across the room, and on putting on the light we found the medium free. The controlling entity asked for the medium's coat, from which he extracted a needle. He gave it to one or two of the sceptics, asking them to put it to their tongues. A demonstration of the power of the mind over matter was then given, and we saw the needle being pushed right through the medium's tongue. No trace of blood was seen. A remarkable feature of the seance was that all instructions and answers to questions were given in poetry.

We all spent a very enjoyable time and felt like the apostle, "It is good to be here."

We testify that the above account is correct in every detail.

(Signed) A. Lines (organiser,) Arthur Hunt (sceptic), James Redmond, George Gamblin, Mrs. E. Plummer, William Plummer, senior, William H. Plummer, junior (sceptic).

### Hanson G. Hey.

An Appreciation by Jas. Skelton.

THE passing of our good friend, Mr. Hanson G. Hey, has been deeply regretted by all who knew him on this side of the channel. He was much beloved by us all. His genial personality, manliness and straightforward honesty were the gifts which bound him so closely to us. He was the first to plead the cause of the S.N.U. in Ireland, and from that day until we parted after the visit of the E.C. in 1916, he was always our faithful friend and guide in the development of the work here, until his health prevented correspondence.

Personally, I feel the loss of a dear friend, one to whom in my official capacity I could always go for advice and counsel. Never once did he fail me, always courteous and obliging, never betraying the confidences one trusted to him. His place in the Movement will be difficult to fill, as he seemed specially fitted by nature to carry out the pioneering work entailed in the establishing of such a Movement as ours, and what we are to-day was contributed to very largely by the undoubted executive ability he possessed.

In the Councils of the Eternal it has been considered wise to call him higher. We mourn the loss of his physical presence, but rejoice that his probationary period is finished, and he has joined the ranks of the old guard of the past who were his associates here. His entry will be an accession to the band. Our temporary loss is their permanent gain, but ere long I have no doubt he will manifest a continued interest in our welfare.

Being disrobed of the garb of mortality and clothed with that of immortality, he is free to dispense that mental and spiritual wisdom that ever characterised his activities here, so helping us in the difficult years which lie ahead.

To our arisen brother we say, "Au revoir and God speed." To his worthy partner and helpmate our deepest sympathies are extended. May she feel the uplifting influence of those behind the veil, who are dispersing help and comfort in the transitory period between now and the day when she will meet him in that land where men such as he receive that appreciation which is sometimes denied here, and where he will hear the beautiful words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

### My Tribute to the Memory of a Dear Friend Mr. J. J. H. B. Moss.

Alfred Rowe.

PROBABLY the most unique and wonderful spiritual and mental healer ever produced by the Spiritualistic Movement in the North East of England has just passed away in the person of Mr. J. J. H. B. Moss, of Newcastle-on-Tyne, who died at 2 a.m. on March 7th, 1921, at the age of 66 years, from acute and recurrent heart attacks. As one who has been in close friendly association with him for several years, I wish to put on record in the paper he regularly took my impressions of his unique personality, for though my personal acquaintance with him has not been so long as that of our friends W. H. Robinson, J. Lashbrooke, Jos. Stephenson, and some others, I have seen him more these later years than others. I have had opportunities for social, mental and soul contact, which, leading to an ever-growing and deepening attachment, have also given me a deep insight into the real man. Now that he has gone the memory of his face, his genial presence, his intuitive judgments, his quick and sometimes impulsive conclusions, his multiple activities, and his modest and reticent references to patients and cures, are all fresh in my mind.

The question as to what it is that differentiates a medium as such has often occurred to me in thinking of Mr. Moss. Whether purely physical or psychical or both is a difficult question. Probably it is due to the accentuation of some forms of those endowments determined by hereditary tendencies or blending of parental impulses. In the case of Mr. Moss I think this especially true. His father being Welsh and his mother hailing from Cumberland, we have a combination very suggestive, especially when assured by him that his father was a very religious man and his mother a strong believer in ghosts, being herself also endowed with second sight. When we add the further fact, well-known to all students, that common working folk of that period were comparatively or wholly uneducated, and were very susceptible to the ghostly tendencies of all folklore, we can easily imagine he would inherit tendencies which made him very receptive to those mystic forces so prevalent in a circle.

When, therefore, over 40 years ago, as a young man, and very religious himself, he had his curiosity and interest roused by the wave of Spiritualistic inquiry and enthusiasm that swept so strongly over the North, he came to the inquiry with a temperament predisposed to Spiritualistic manipulation, and surrendered to the psychic forces then so much in evidence. Be that as it may, it is certain he was deeply impressed by the amazing physical and inspirational phenomena witnessed by the early circles in which he sat, which left an impression like a deeply-furrowed memory all through his after-life. Nothing pleased him better than to talk about that phase in his mediumship, which I have heard him do again and again, and which I used to encourage him to recount.

A peculiar thing about Mr. Moss's healing power is that it did not become first noticeable in the circle itself. It first came, he assured me, in visiting, whilst on his way to work one night, an old woman who was supposed to be dying. In shaking hands with her as he believed for the last time, he felt a virtue go out of him, and instead of dying, she recovered. That was the beginning, and from that his fame began to spread with every new recovery, so that in a little time his name was almost a household word in the North, and no complaint was thought by people too stubborn or hopeless for Mr. Moss to heal.

At the beginning and for some years Mr. Moss had no thought of devoting himself wholly to healing. For about 10 years he gave his services gratis, and went miles to see and heal people. It was only when the pressure became so great and constant that when returning from his work as an iron worker he was for hours too weary to wash himself, and his first wife began to be afraid lest his health would break under the strain, that he sought the guidance of his control. Though his wife was rather afraid, he decided to follow the advice of his control and gave up all manual work. He never had cause to regret it, for patients came



to him from far and near and of all sorts and conditions. To cope with the ever-increasing pressure he shifted into a bigger house in Gateshead, and even then people came and waited hours for their turn. At this time he used to remain under control practically for hours, and cured only by massage. He had a uniform fee only of one shilling. It was only later when he had to supplement his physical and psychical powers by prescribing herbs that he slightly raised his fee.

Though a healer of so many other people's pains and aches, and binder-up of so many household troubles, he nevertheless, like us all, had his own. At the zenith of his fame he lost his first wife, and had to carry his burden for a time alone with seven boys and girls, some now about grown up. Those of us who knew him and were privileged to come and go freely into the inner shrine of his family circle, and who knew how tenderly domestic he was, can at least form some idea of the poignant grief and mental and physical torture of his lonely manhood as a widower. He subsequently became acquainted with a widow a little younger than himself, whose faith in him and his work was so great that though she only had one little boy she was willing to share her lot with Mr. Moss and take on the responsibility of serving his large family. Only those who know something of second marriage and mixed families can properly realise her great sacrifice and sublime faith in Mr. Moss, and only those who knew them intimately know what an ideal mate she has been to him. Her faith in him and his control never faltered, and her co-operation was beautiful to behold.

It was just after this that he removed from Gateshead to a large house which he bought in Newcastle. Here he continued his work till he began to feel the strain of it physically, and he was advised to go to Canada. He accordingly sold his house and left his wide connection with another, and bought a farmstead in that growing Dominion. After a time he got restless again, the call of the spirit and the sense of divorcement from the work he loved so well were too insistent, and leaving his farm or ranch with a son and daughter he returned to Newcastle again, and after some legal adjustment with Mrs. J. Clark, took up his work here again at 207, Osborne-road, where he passed away. He also made Hartlepool a centre, which, since his return from Canada, he has visited regularly.

How many and how varied the cures effected by Mr. Moss it would be impossible to say, they were practically innumerable, and their variety embraced nearly every complaint from tumours and paralysis to colds and catarrh. Some years ago a Newcastle editor verified a great number of cases and wrote a pamphlet about them, and these, together with others I know of, have heard of and referred to numerous letters I have seen and which are held by his family, would make a large volume. Some of them are so remarkable that if Mr. Moss had lived in medieval times or in Palestine 2,000 years ago, he would assuredly have excited wonder and the query, "What manner of man is this?"

Of the exact worth or comparison of a man when you live near him it is difficult to form correct estimates. To us with whom he moved in and out, he was mostly just Mr. Moss, a bright, genial, jovial, loyal and lovable personality. To those who came to him for treatment he appeared also as an added personality, something plus the Mr. Moss as a man, and there is no doubt that in going under control and waking up as from a trance after diagnosing, he conveyed to many of his first patients their first real insight into Spiritualism, and by his cures predisposed them to curiosity and further sympathetic inquiry as to its claims. In this respect he was a perpetual preacher and disarmer of prejudice.

Another thing about him was, he was only a healer. Though possessing psychometric gifts he only used them as adjuncts to his healings. Though also an inspirational speaker on occasion, he used the gift only to extol the spirit of healing. Of clairvoyance or clairaudience he fought shy, latterly. He was content to be used as a spiritual healer under the afflatus of what he believed in most fully, the power of the spirit world. At that we leave him with the sense of a great loss, till our spirits meet again in the repose of that other world.

### Psychic Pictures at Hendon.

UNDER the auspices of the Spiritualist Fellowship Centre (who, by the way, are hoping to form a properly organised Spiritualist Church as soon as a suitable building can be obtained) Miss Felicia Scatcherd delivered the inaugural address, taking as her subject "Psychic Photography or Supernormal Pictures," in the Town Hall at Hendon on March 10th.

In introducing the lecturer, Mr. R. Boddington, who presided in the absence of Dr. A. Wallace, said that spirit communion and its associated phenomena were true, or it was the greatest fraud possible to conceive. It could not be both, and it became the duty of every right-thinking man and woman to bring their minds to bear upon the subject with a view to their individual satisfaction.

An attentive audience viewed with much appreciation the many slides thrown upon the screen dealing with what were apparently thought pictures. Miss Scatcherd showed two taken by Dr. Baradue. In one case the sitter holding a sensitive plate to his forehead (in the dark) and thinking positively of a certain walking stick. The plate, when developed, disclosed a picture of the cranium, and lying across it the walking stick. In another case, whilst being photographed in the ordinary way, the sitter regretted she had not with her a certain lace coat. When the plate was developed the coat she was thinking of was photographed as if it were on her.

The bulk of the pictures shown centred round the personality of W. T. Stead, and were illustrative of the many attempts to drive home the fact that he still lived. For instance, a message was partly given on one plate and completed at another time and place with a different sitter.

Some interesting examples of Skotographs illustrating auric colour were shown. The lack of questions at the close evidenced the satisfaction of the audience with matter and method adopted by the lecturer.

### Bazaar at Peckham.

THE members of this Society have been living the strenuous life lately. Given the option of purchasing the Church in which they had been meeting for the past fifteen years or of seeing their place of worship sold over their heads, the faithful few promptly rose to the occasion. The chopper was to fall on March 25th. Two other purchasers were outbidding each other, one requiring the hall for whist drives and dances, and the other for a billiard saloon. £425 had to be found quickly. Donations, loans from members and friends (without interest) and the turnover of our building fund left us £150 to raise to make up the balance.

On Thursday, Friday and Saturday, March 10th, 11th and 12th, our bazaar was held. On the first day it was opened by Mrs. Jamrach and on the second and third it was opened by Mrs. A. E. Cannock. Both ladies gave psychic readings after the opening ceremony, resulting in a substantial sum being added to the fund. Our grateful thanks are due to these ladies and other friends who have assisted to make our hall secure for the Cause we love.

The final results of the bazaar will bring in about £70, which leaves us £80 to find by the end of this week. We know that we shall wind up successfully. We have been holding prayer meetings to that end, and we realise that God and the angel friends are on our side. A dear friend from Battersea, who signed himself or herself "A Wellwisher," sent us £5, and we appeal to other friends to accept the privilege of assisting in this worthy cause. Our President, Mr. Williams, or the secretary, Mr. Clomson, will be pleased to acknowledge help given.

Mr. J. R. HILLSON, of St. Paul's, Min., U.S.A., writes us an excellent letter expressing his thanks to the Societies who gave him such a brotherly welcome when he recently visited this country. Coming as a complete stranger to the Societies at Stonehouse (Devon) and Southampton, he was gratified at the brotherhood shown him. That's the type of brotherhood we need. It's practical.



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FRIDAY, MARCH 25th, 1921.

## Holiday Notice.

The "Two Worlds" Offices will be closed from 5 p.m. on THURSDAY, MARCH 24th, till 9 a.m. on TUESDAY, MARCH 29th, for the Easter Holidays.

Secretaries please note NO REPORTS can appear in our issue for APRIL 1st

## The Resurrection.

THE gradually lengthening days and strengthening sunlight. The delicate green buds of the lilac, lured to their unfoldment by the mid-day sunshine. The happy love-song of the birds upon a thousand trees bursting upon the evening air. These and innumerable other signs of the resurrection of nature from her winter sleep (twin sister of death) are reminders of the coming Spring, ushered in by the Easter-tide rejoicings. The ancient pagan festival of untold ages will be again wrapped around the central figure of Christianity, and in thousands of Churches there will again be proclaimed the glad tidings, "He is risen!" What proportion of the modern festival comes to us from 2,000 years ago, and what proportion is garnered from the far more ancient "Drama of the Sun," is a point we cannot deal with here but in the light of Modern Spiritualistic phenomena the Biblical records of the crucifixion and resurrection take on an intense interest which never attached to them when they appeared to us as unique and miraculous happenings.

In comparing the records of the four gospels concerning the resurrection, one finds a good many discrepancies. Whilst all four chroniclers agree that the body was laid in the tomb of Joseph of Arimathea, they differ somewhat as to subsequent happenings. Matthew talks of an earthquake and an angel who rolled away the stone in the presence of the two Marys only. He is the only one who speaks of an earthquake. Mark tells us that THREE women (Salome being the third) came, and found the stone already rolled away. Luke agrees that the stone had been rolled away, but infers that many women came together, whilst John gives us to understand that Mary Magdalene came alone before daylight, and, finding the stone already rolled away, ran and fetched Peter and another disciple. These returned to the sepulchre and found the grave-clothes only. Luke also mentions that the clothes were found, but the first two Gospels omit all reference to the clothes. All four agree on the one point that the body had disappeared.

Matthew speaks of an angel of the Lord, who rolled away the stone. Mark says that the visitors, having found the stone removed, entered the sepulchre and found a young man clothed in a white garment. Luke's account is that after they had entered the sepulchre two men stood by them in shining garments. John tells us that after

Mary, Peter and John had returned and examined the sepulchre the disciples went away and left Mary weeping outside the tomb. Stooping down and looking inside it she saw two angels in white, and in response to their questions she said, "They have taken my Lord, and I know not where they have laid Him." Then, turning back, she saw Jesus standing by her, and took Him for the gardener. He spoke to her, and she recognised him when he used the oft-quoted text mentioned only by John, "Touch me not for I am not yet ascended." She then went and reported to the disciples, to whom he subsequently appeared that same night.

The incident is most touching, but the four accounts cannot be easily reconciled. Luke tells us that on that same night he appeared first to the disciples on the road to Emmaus, and subsequently to the assembled company of the eleven apostles at Jerusalem. He talked with them, ate broiled fish, and showed them his hands and feet. John insists that it was an assembly of apostles to whom he thus appeared, and that Thomas, one of the eleven, was not present.

Whilst John tells us of the "Touch me not" incident at the sepulchre, Matthew says that after conversation with the angel "they (the two Marys) departed quickly from the sepulchre with fear and great joy, and did run to bring His disciples word," and "Jesus met them saying, All hail! And they came and held him by the feet and worshipped him." He told them to "tell my brethren to go to Galilee, where they shall see me." There is a disagreement as to the number of spirit visitants at the sepulchre, as to whether Jesus appeared first at the sepulchre, as to how many of the women were there, as to whether Mary and another were allowed to see and touch him whilst running to tell the disciples, or whether at the sepulchre Mary saw but was forbidden to touch him. There is a general agreement, however, that he appeared that same night either to the eleven disciples (Judas being the other) or to the assembled company of the disciples.

When we remember, however, that neither of the writers of the four Gospels were eye-witnesses, but that the records were compiled largely from legend, some years after the actual occurrences, one can, of course, understand how variations crept in. One wonders what would happen if modern records of psychical phenomena were as loosely recorded. There is a lesson here which we might well take to heart. Records of phenomena should be made at the time of their actual occurrence, or immediately at the close of a seance. Delays lead to inaccuracy. Memory fails to entirely reconstruct the scene with exactness, whilst doubt, preconception and imagination are afforded an opportunity to affect the accuracy of the records.

Of the four Gospels, that of John is the latest in time, being probably written half a century or more after the actual happenings, and certainly not by an eyewitness. Nevertheless, judged by our modern knowledge of psychical phenomena it is by far the more likely story, the probability being that the writer had rather a considerable knowledge of psychical phenomena obtained from the Egyptian schools, whose thought tinctures his whole gospel. As Dr. Ellis T. Powell has clearly shown, our English translation of the Testament suffers badly from the fact that the translators had no knowledge of psychical phenomena as a fact in nature, and consequently viewed the older records as accounts of miraculous interference by Deity Himself with the normal course of nature. In the very nature of the case they could not accurately translate that which they were quite unable to cognise, and we consequently have a good deal of blind literalism which completely obscures the real spirit of the story.

Taking John's account, however, we are faced with the phenomenon of Mary seeing Jesus at the door of the sepulchre. Was this a clairvoyant vision or a materialisation? The fact that she attempted to touch him and was forbidden points to the latter.

One other little factor almost escapes notice. She at first supposed him to be the gardener. Now, she had seen Jesus many times, and might be expected to have recognised instantly such a familiar form, but she supposed him to be the gardener. Those of us who have been familiar with materialisations (and this probably took place in the dim light of the dawn) now that a medium is necessary



for their production, and that during the process of materialisation before the form is complete and the face well defined, the materialised form has a tendency to assume a likeness to the medium. Sir Wm. Crookes notes this in his account of his experiments with Miss Florrie Cook. When the phenomena reaches its maximum there is a clarity about the features which makes separate identity clear, but in the penultimate stage there is often a close facial resemblance between the medium and the form which has often led to inexperienced so-called experts jumping to rash conclusions.

It may well be here that the visible form of Jesus was an incomplete materialisation, and that the medium was the gardener or some other person, since it may be presumed that at this early hour most people were asleep, and the idea is strengthened by the injunction, "Touch me not." It is not wise to touch a form which is in process of building. Doubtless, had Mary then touched him (as many fools have grabbed at partly built forms) the whole thing would have dispersed.

Later, for the satisfaction of Thomas, after Jesus had materialised several times in the presence of Peter—the most powerful physical medium of the twelve apostles—there was no doubt about his being touched. One can well understand the difference between the instability of a form materialising for the first time, and the solidity of one which had by practice developed the ability to withstand or overcome interfering vibrations. We Spiritualists are fortunate in being able to analyse these ancient phenomena in the light of similar happenings in our own times. It enables us to assess their real value, to allow for the discrepancies and false observation, however honest, of the recorders, and to come to definite conclusions by careful comparison. Aye, it is indeed true that Spiritualism throws a light around these ancient stories, which illumines the darkness and uncertainty, for natural law stretches its all-embracing arms across the centuries, and makes the past and present one.

This Eastertide we can say concerning those we love, even as these ancients did, "He is not here, he is risen."

## CURRENT TOPICS.

### McCabe on the Warpath.

"PEARSON'S WEEKLY" for March 10th contains an article by Joseph McCabe, which purports to be "the true story of the marvellous manifestations of Florence Cook, the medium, under the eyes of Sir Wm. Crookes, the famous scientist." It would be difficult to pack into an article of the same length a larger number of mis-statements. These are stated with a positive assurance and deliberation. They appear, however, to entirely ignore the COMPLETE facts. Mr. McCabe's method is to take an isolated sentence from a record of phenomena, to ignore the remainder of the record, and then to reconstruct, with the aid of his wonderful imagination, the scenes as he would LIKE them to have appeared.

### Mr. McCabe's Account.

MR. McCABE says, "Then Katie (the materialised spirit) one night took him to the curtain and showed him Florrie (the medium) lying behind it. Unfortunately the face was hidden, and a stuffed dress and a pair of boots are not necessarily a human form!" (parenthetical remarks mine.—Editor). Now, let us see what Sir William himself says concerning a seance in his own house: "On March 12th, during a seance here after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her, saying, 'Come into the room and lift my medium's head up, she has slipped down.'"

### Sir W. Crookes' Account.

"KATIE was then standing before me clothed in her usual white dress and turban-head dress. I immediately walked into the library up to Miss Cook, Katie stopping aside to allow me to pass (mark that). I found Miss Cook had slipped partially off the sofa and her head

was hanging in a very awkward position. I LIFTED her on to the sofa, and in doing so had satisfactory evidence in spite of the darkness that Miss Cook was not attired in the Katie costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white robed Katie standing before me and my raising Miss Cook on to the sofa."

### A Verbal Wriggle.

MR. McCABE is clever at begging the question by over-stating a case. He says, "Spiritualists believe that the spirit takes a certain amount of matter out of the medium's body and moulds it into a human form," and goes on to say, "If Katie were taller and fuller bodied than Florrie, she must have taken more matter out of Florrie's body than there was in it." This may be clever, Mr. McCabe, but you know it is a wriggle. No Spiritualist who has spent an hour in examining these phenomena has ever even remotely suggested that the materialised form represents, bulk for bulk, the material taken from the medium, whilst others believe that more matter is taken from the sitters than from the medium, and others again do not believe in material extraction at all. It is more than possible that the process varies.

### Look on This Picture and That.

MR. McCABE tells us that "Florrie used to come to the great chemist's house in a loose and ample black dress, and I need not say that it was never searched." Sir Wm. Crookes says, "During the last six months Miss Cook has been a frequent visitor at my house, sometimes remaining a week at a time. She brings nothing with her but a little handbag, not locked. During the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and, not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katie."

### Another Contrast.

MR. McCABE suggests that only at Florrie Cook's own residence did Prof. Crookes see Katie and Florrie together, and he suggests that in this case an accomplice was aiding the medium. Will it be believed that in recounting his experiences with Florrie Cook in his (Sir William's) OWN HOUSE the great scientist says, "I have frequently followed her (Katie) into the cabinet, and have sometimes seen her and her medium together." He immediately goes on to describe the arrangement of the room, "I prepare and arrange my library myself as the dark cabinet, and usually after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door and keep possession of the key all through the seance. The gas is THEN turned out and Miss Cook is left in darkness." The question of an accessory may be feasible in Miss Cook's own residence; but hardly so in Sir Wm. Crookes' own house under the conditions described. And here in this house Sir William not only saw the medium and the form together, but photographed them together. Mr. McCabe KNOWS this, if he has read the account, and he deliberately ignores the stated facts in order to make a case. This may be clever debating tactics, but is it honest? Mr. McCabe's priestly training seems to stand him in good stead. It reminds one of a theological quibble.

### Welcome Home!

SIR ARTHUR CONAN DOYLE is back with us again, and all Spiritualists will extend to him their hearty congratulations on the success of his strenuous tour. He is assured of a hearty reception at the meetings arranged for him at the Albert Hall, London, next month, and the provinces in their turn will show their appreciation of his self-sacrifice and hard labour in spreading the truths of the angels. We are pleased to hear that Sir Arthur and Lady Doyle are in excellent health, and eager for the fray. After a period of rest and the wiping up of his arrears of work and correspondence, we hope there will be a public reception accorded to Sir Arthur and Lady Doyle.



## Soul Science.

A. L. Wareham.

### IX.—FEELING.

ASSOCIATED with the sensations received by means of the sense organs and other parts of the body is the mental attribute of feeling. This seems to be never entirely absent, although it is much stronger in some mental acts than in others.

In addition to the sensations involved in perception there is the feeling of like or dislike, pleasure or pain. The sight of colours and forms give us, in some cases pleasure, and in other cases pain; some appear pleasing and beautiful, others jarring and ugly. It is the same with sounds; while some are musical, others are distressing noises. We get the sensation of a colour or a sound, and we get a feeling in connection, and in addition. Our sensations and feelings are by no means limited to the so-called fine organs of sense, the eyes, ears, nose, mouth and skin, but are derived from almost every part of the body.

The muscles and internal organs, indeed, are most important in connection with our strong emotions. While we are calm and passive our bodies may be quiet, but if we get excited there are movements of parts and of the whole body corresponding to the nature of the emotion, and to its strength. If we are quietly reading a book we may feel interested and pleased; if in our reading we are amused by something humorous, we may smile; if the humour appeals still more to us we laugh; and if it is sufficiently powerful, the excitement spreads to the whole body, so that we laugh until we can scarcely stand. Again, if we are insulted we become indignant, and draw ourselves up with offended dignity; if the insult be repeated and followed with a blow, we become angry and instinctively clench our fists, and spring into an attitude of attack.

With the feeling of submission comes the dejected look and bowed head, and even the prostrated body. With the feeling of elation comes the light sprightly action of the limbs and body. A clever actor or actress can convey to an audience a whole story by means of gestures without uttering a word. The connection between emotional states and bodily action should be studied for educational purposes. The boy who is deficient in self-respect should be encouraged to deport himself like one who has plenty.

The action of our internal organs and substance are always accompanied with emotional states of which we are more or less conscious. When everything is going well, we feel well in ourselves, but if the blood becomes disordered we suffer mentally. And so with the different organs, the living cells, etc. There is always chemical action taking place in our digestive organs, in assimilating our food, and in changing and expelling the material of our bodies. This chemical action is constantly varying in different persons, and in the same person at different times. When the liver is out of order the feelings are not the same as when it is working well.

A sound mind and a sound body usually go together. It is the mental power which builds up the body, but the mind can be helped or injured by the treatment of the body. If our habits are such as to lower the health of the body, our minds are at the same time adversely affected. The converse is also true, that certain states of mind react beneficially or otherwise on the body. Violent rage produces a great commotion throughout the system, and poisons are produced which have a very harmful effect, both body and mind suffering consequently. A cheerful, optimistic, kindly spirit helps to keep the body in health. Depression follows a monotonous life, and, in this case, a musical comedy will often do more good than medicine.

When a person is in a strong state of emotion, not only are there complex chemical changes taking place in the body, but there are fine emanations, unseen by the normal physical sight, but visible to the clairvoyant. These are a kind of spiritual substance which is unknown to the chemist and physicist. Their appearance varies according to the nature and strength of the emotions. In a state of rage they are said to be heavy, murky clouds, with ugly colours, containing deep, dirty crimson, with flashes and commotion. The emotion of wholesome love is said to

be accompanied with beautiful clouds of a rosy colour. The heavy feeling that one gets after prolonged thought and study is accompanied with clouds of dark blue.

High intelligence and spiritual enlightenment are accompanied with golden light or halo. Brain troubles sometimes are accompanied with murky green, and flashes of vivid green. The vivid green may be present in the case of genius. Persons of low development possess auras that are weak, cloudy greys or browns, with a mingling of other dirty colours. The auras of some are said to be barred with rings of colour, like hoops round a barrel; these are of a rigid type of mind, disliking all new ideas. Others, while having regular colour bands, are soft in their tints and outline, indicating love of order, and belong chiefly to the scientific intellect.

The substance of which these emanations are composed would appear to be derived from the matter of the body, and to be related to the chemical changes that take place simultaneously with the mental changes.

If the external signs or expressions of strong emotion be suppressed by stopping all muscular activity, mental distress sets in or increases; the pent up conditions, being debarred exit, seem like bursting out. Dr. Sollier says that the sensations arising from the internal organs are much more important than those arising from the surface of the body, or the movements of the limbs. It is often a great relief to a grief stricken person to be alone for a time, in order to give vent to the emotions that seem to be pent up within; but when some amelioration has been attained in this way both thoughts and actions should be diverted. Duties which occupy the mind in other matters afford opportunities for change.

On the recurrence of the emotion, it should be assuaged by thoughts of a consolatory nature and other activities be engaged in. If we wish to rid ourselves of an emotion we can sometimes do so by suppressing the external signs and suggesting to ourselves, or expressing an emotion of an opposite nature. If this be done from a good motive the result may be beneficial, but it is too frequently done with the intention of deceiving.

It would seem that we find emotions with only their primitive expressions amongst young children. Grown people do not show all their feelings, many of them are of such a nature as would make others most uncomfortable, and so it is often well to hide them and get rid of them. Other feelings it would be to our disadvantage to show, although we might perhaps be justified in having them. While we have power to suppress emotions we also have power to suggest and arouse them. By thinking, we can put ourselves into a state of fear or anger, of confidence or good-will. Earnest contemplation of an image or idea inclines us to make it a reality. The thought of a prize leads the student to work until he obtains it.

There are indications that there are special nerves for conveying physical changes to the brain, on which the sensation of injury depends; but the feeling of the pain itself seems to be dependent on the general condition of the body. "If we fancy some emotion, and try to abstract from our consciousness of it all the feelings of its bodily symptoms, we have little left. That little is pure feeling, or what we may call liking and disliking. If we take from the emotion of fear the feeling of quickened heart-beats, short, rapid breathing, weak and trembling limbs, goose-flesh, flushing and chilling, and the internal stirrings, there is practically nothing left but the pure feeling, which is dislike or pain. We speak of different kinds of pain, such as burning, pricking, etc., but the difference in all probability really lies in the attendant sensations" (Prof. James).

Actors have to simulate emotions, and unless a person possesses what is called "temperament," he cannot become a satisfactory actor; he is said to be wooden, and is expressionless, the gestures have not the same meaning and life in them that those of a temperamental actor have. With young artistes this means a great expenditure of vitality, but as they gain experience, habits of expression are formed, which help to save their powers, and the feelings need not be so strong as was necessary in the beginning of their careers. In the creating of new parts, however, the emotions are called upon largely. The fact of being before the public promotes emotions of anxiety, anticipa-



tion, pleasure and dread, etc. The mature actor is able to a considerable extent to dissociate the expression of the emotions from any very great experience of them in himself; otherwise the work would be too exhausting. But there are occasions when actors and actresses feel most intensely, and seem to be living the part that they are playing. The tears and cries of a great emotional actress are sometimes very real to her.

Emotions are very contagious, and spread rapidly in congregations, audiences and crowds. In such cases they often increase, and each individual finds himself or herself passing away from the normal state of self-control, common sense and reason. The great actor, the great orator, the great singer and the great fool have their influences, the results of which may be more or less permanent. Something in voice, gesture or subject matter rouses feelings within us, and these are intensified by the visible and audible expressions of emotion of the great collection of our fellow men and women. What others feel, we feel; although possibly we have never previously had such thoughts and emotions. In a pianoforte salon, where all the instruments are tuned to the same pitch, if a note be struck on one, it is responded to on the others; and every pianoforte in the room has its particular string of that note in vibration. So it is with human beings. A strong emotion in one person seems to send out vibrations which rouse the same emotion in others, and unless we are constantly on our guard and ready to oppose injurious influences, our conduct will be regretted. In the case of the pianoforte, the medium of transference is the atmosphere. With human emotions it is something much finer, probably the ether.

[TO BE CONTINUED.]

## Dr. Ellis Powell at Woolwich.

THE work of the propaganda committee of the National Spiritualists' Church at Woolwich received its reward on Wednesday, March 9th, where at the Co-operative Institute (which has seen many public meetings in the interests of Spiritualism) Dr. Ellis Powell, D.Sc., LL.B., was the guest of the evening.

The interest set up in the "National News," together with good advertising and organisation, brought large numbers. Long before the time to commence visitors began to arrive, and it was soon found that the large hall was going to be filled, and our hopes were realised.

Mrs. Fidler, presiding at the organ and assisted by Mr. A. Gamble (violinist), gave the hall all that was needed by a sacred selection.

The chair was occupied by Mr. E. A. Fidler (President of the local Society), supported by Mr. A. J. Hercombe, hon. secretary and organiser, and Mr. H. Whattey, assist. conductor (Lyceum).

The chairman, introducing Dr. Ellis Powell, paid great tribute to his work and writings, which had created widespread interest. At the same time he introduced Mr. W. North, a notable clairvoyant medium.

Dr. Ellis Powell, on rising, pointed out that as he was addressing those in spirit as well as those in the flesh, he waived the term, "Ladies and gentlemen" for a more suitable term, "Fellow spirits." The subject of his address would be "Spiritualism and the New Testament," and a few personal experiences in Spiritualism. Reference was made to the original translators of that otherwise perfect "literary" work, the New Testament. Some 300 years ago these translators were far behind us in matters of psychic science, and therefore only able to express themselves according to their own stage of evolution, with the result that most of the important psychic meanings of the original script had been destroyed.

He proposed quoting some four examples, because it was so often heard that Spiritualism is so opposed to the Bible, yet he maintained Spiritualism bore out the real and original teachings.

The translation of John the Baptist, "Repent ye, for the Kingdom of Heaven is at hand," should really mean, "Change your mind, etc." Repent would suggest something wicked his hearers had done. What really was

intended to advise was that a new spiritual era had arrived and the old belief must necessarily undergo a change.

"Except ye be born again." The word "again" is utterly misplaced, and should read "from above," which gave the words their true spiritual meaning in the Spiritualists' creed.

"In my Father's house are many mansions." The word 'mansions' has puzzled so many orthodox friends, which, when translated in its true sense, means "a tarrying place" or "resting place" which at once brings us in line where our many messages come from.

"Salvation," the last of the four examples, Dr. Ellis Powell said, had been incorrectly translated. At present so many were led to believe they had to be saved from something, whereas the beautiful or genial word "soferia," literally translated was "safe return home." Spiritualism, inasmuch as the "ministering spirits mentioned in the New Testament were with us now, and by this means and power were aiding us to accomplish this "safe return home."

Dr. Ellis Powell proceeded with a passage from the burial service, "Blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labours." The speaker desired to explain the meaning as regards the word "labour." This, he said, showed the rest to be enjoyed from the drudgeries and uncongenial toil of this material life.

Many interesting experiences followed, which had taken place during his many years of scientific exploration in the realms of the spirit world in company with the most advanced modern scientists. Every attention had been given Dr. Ellis Powell, and the time seemed all too short. He announced that if he had been successful in interesting his audience he would be pleased to come again to Woolwich.

After a few brief remarks from the chairman, a vote of thanks was given. Mr. Whattey, assist. conductor of the Lyceum, seconding, was met with loud and prolonged applause. Dr. Ellis Powell, in replying, thanked all, and hoped that as we should all be passed over by March 9th, 2021, we should all be able to meet again and renew the brotherhood that had been extended to him that evening.

The chairman, in introducing Mr. W. North, again spoke highly of his work in the London area and various Societies, together with his many experiences in the East.

Mr. North gave many descriptions and messages, and where possible names. These were of a most convincing character, and all agreed that the clairvoyance as a whole was in keeping with the teachings of Spiritualism. A hearty vote of thanks to Mr. North was extended by the chairman, supported by Mr. Whattey, and was the signal for much applause.

The closing hymn, followed by the benediction by Mr. North, and the singing of the Vesper Hymn, saw the closing of one of the best rallies in the interests of Spiritualism held at Woolwich and Plumstead.

WELL, now, there are more souls on this side than there are on yours, and were I to ask you a similar question, I do not think you could answer. No, I have not met the friend you speak of, but there seems every probability of my doing so soon.—From the Beyond through A. H. WALTERS.

THE CREWE SPIRITUALIST LODGING HOUSE MISSION.—A small band of Spiritualist workers which consisted of Mr. and Mrs. A. Stevens, Mrs. Williams, Mrs. Moulton, Mrs. Tudor and Miss Stevens catered for a tea on March 20th for about 60 men, women and children, which was a great success.

WARNING.—A few weeks ago we had to warn our readers against a man who gave the name of Brittain, and claiming to be out of work, visited Societies seeking lodgings and money. A similar case is reported from London, which appears to be the same man under the name of Martin. He claims to know our Editor. He wears a wound stripe and three ribbons, is small of stature, height about 5ft. 7ins., fair complexion, brown hair and eyes, badly-mannered, speaks with a Yorkshire accent. If this is a case of genuine distress the methods used are bad, and we warn Societies to be careful, as the man is unknown to us.



## 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.

### YORKSHIRE DISTRICT COUNCIL.

THE first annual meeting held at the National Spiritualist Church, Cookridge-st., Leeds, on Sunday, March 13th. Officers present, Messrs. B. Taylor (vice-president), A. E. Beety (sec. pro tem.), and J. Mountain (treasurer). The credentials report showed S.N.U., 2 delegates; 5 D.C.'s, 10 delegates; churches, 55, delegates and 15 associates. Mr. Taylor presided.

Mr. Ackroyd offered the invocation. Mr. Smith welcomed on behalf of the local church, and Mr. Taylor responded. Fifteen minutes was profitably spent in spirit communion: Inspiring and encouraging comments given through Messrs. Smithson, Gush, Ackroyd, Roberts and Beety, and several clairvoyant delineations given. All then stood, and our thoughts turned to our recently promoted comrades, Messrs. H. G. Hey and H. H. Broadbent, and a vote of sympathy was unanimously accorded to their relatives.

Mr. Stabler (Brighouse) and Mr. Jowett (Daillycotes, Hull) were appointed tellers; Mr. Winterburn (East Leeds) and Mr. Downs (Hull) were elected by associate members to count the posted ballot vote for two associate representatives. Minutes of last annual meeting passed as a correct record and duly confirmed. Correspondence read and accepted.

Associate postal ballot resulted in the election of Mr. Rastall, 70 votes, and Mr. Claughton, 40 votes. Not elected, Mr. B. Davies (38), Mr. Roberts (30), Mrs. Smithson (24), Mr. Ackroyd (16), Mr. Leng (8).

The election of officers resulted as follows: President, Mr. Davis (Sheffield); vice-president, Mr. Rothery (Normanton); secretary, Mr. Gush (Huddersfield); treasurer, Mr. Oliver (Sheffield); S. N. U. Councillors, Mr. Gush and Mr. Davis.

Votes of sympathy were accorded to Messrs. Yates, Jones and Webster, and hopes expressed for their speedy recovery. Thanks accorded to Sheffield and Halifax D.C.'s for their contributions to deficiency account. The balance sheet was duly accepted, also financial statement from Jan. 1st.

A proposition that propaganda meetings be arranged to reduce deficiency was defeated; an amendment to leave the matter in the hands of the incoming executive being adopted. Secretary's report given by Messrs. Taylor and Beety, and was duly accepted. The report showed that 1 D.C. inaugurated church opened at Pontefract and one

at Whitby. Delegates to S.N.U. meeting, Mr. Beety, Mr. Stabler.

Invitations for quarterly meetings have not been forthcoming. The arrangements were left with the secretary. Votes of thanks to retiring officers and to the local friends were duly recorded. Evening meeting, fine addresses contributed by Messrs. Davies, Rothery, Beety, Gush, Taylor and Oliver. Everyone delighted with our first annual meeting under the new conditions.

### SHEFFIELD DISTRICT COMMITTEE.

OUR first annual conference under the new constitution was held on Sunday, March 6th, at Attercliffe. A very good representative gathering. A review of the past year was given, which showed an attempt to do some work. From a financial point of view we stand fairly well. Election of officers took place, only one change being made from last year, which was Mr. Thickett being elected President. Stirring addresses were delivered by all the speakers at the night meeting.

### LEEDS DISTRICT COMMITTEE.

THE monthly meeting held at Cookridge-st., Leeds, on Sunday, Mar. 13th, was only a formal gathering for the transaction of necessitous business. Mr. Smithson presided. Minutes were read and adopted. Arising out of the correspondence an appeal for Lyceum books by the newly opened church at Horsforth was responded to by Armley. Other churches were asked to see what they could do. The resignation of Mr. Baldwin (Armley) as President was accepted, and Mrs. Calvert (Wakefield) elected to that office, the vice-president, Mr. Smithson, assuring her of his fullest support throughout the term of her office. The transition of our comrades, Mr. H. H. Broadbent and Mr. Hanson G. Hey were duly recorded, and a standing vote of sympathy was accorded. Mr. Smithson paid a glowing tribute to their self-sacrificing efforts for the advancement of truth and justice. Financial report duly presented and accepted.

### NORTHERN DISTRICT COUNCIL.

THE first annual general meeting of the Northern District Council (Northumberland and Durham) was held at the Rutherford-st. Church, Newcastle, on Sunday, March 13th. Everyone recognised the importance of this gathering, and a splendid attendance responded. The President, Mr. S. Robson, was in the chair, and explained the transition of the N. C. U., and the easiest way of bringing it about. It says a great deal for the loyalty and confidence in the new system, when forty of our Societies have already become affiliated to the N. U. Five others also have applied, but not yet accepted for various reasons, making a total of forty-five out of a possible fifty. The remaining five churches, when their little doubts are removed, will come along and join up and do their duty. The North bids fair to become the largest, so far as the number of churches goes. Three new districts have established churches and our total must now be near sixty in the two counties. Votes of thanks were cordially given to all officers who had piloted the Movement through past difficult years.

The following were elected to guide our destinies during the next twelve months: President, Mr. T. Bogue, Gateshead; vice-president, Mr. Simpson, Darlington; hon. sec., Mr. A. H. Bain, Newcastle; treasurer, Mr. Hall, Gateshead; minutes secretary, Mr.

W. A. Robinson, Monkseaton; executive committee, Mrs. Bradley, Mr. Petrie, Mrs. Frampton, Mr. J. Kiddle, district representative, Mr. W. D. Todd.

The evening propaganda meeting was a great success from every point of view. The retiring president, Mr. S. Robson, installed his successor, Mr. T. Bogue, and invested him with his collar of office. The retiring president, the President, and Mr. J. Gill were the speakers, and Mrs. Clarke of Newcastle, was the clairvoyant. Many thanks are due to the Rutherford-st. friends for the splendid arrangements. We are looking forward to great things.

### BRITISH MAGNETIC HEALERS ASSOCIATION.

THE above association held a propaganda meeting at Gilmour-st. Spiritualist Church, Middleton, on March 19th. The healers were introduced by Mr. Cullen, secretary, and Miss Wallwork suitably responded. Mrs. Macroft added greatly to the success of the evening by her accompaniments on the piano. We were also favoured with two solos sung by Mrs. Simpson and Mrs. Brown, the same being much appreciated by a large audience.

Seventeen patients were treated in all, and before the close of the meeting our invitation for testimonies was heartily responded to, many speaking of the wonderful beneficial effect of the treatment received. The meeting concluded by Miss Wallwork giving on our behalf, a hearty vote of thanks to the officers and members of the Society for the help and support extended to us.

### NORTH MIDLANDS DISTRICT UNION.

THE 12th annual general meeting of the above union, which was held at Hucknall on Saturday, March 12th, before a fair representative gathering, saw another milestone reached in the history of the Union, when it ceased to be a separate entity, and took up its share of usefulness as a sub-committee of the new District Council for the Midlands area.

The new order of things in accordance with the new constitution was conformed to, and a most successful and useful year of work is looked forward to.

The minutes, secretary's report and balance sheet and auditor's report were soon disposed of. The acceptance of 12 applicants into associate membership brought the total up to 84. It was agreed to hold the annual outing at Belper, and Mr. L. Waterfall, Mr. C. G. Botham and Mr. C. Clarke were appointed as a sub-committee to make arrangements for the same.

The church representatives, by resolution, voted the balance of 25 18 1d. on a recent district tour to the funds of the Union, which was gratefully accepted.

The election of officers and council resulted as follows: President, Mr. W. A. Chambers; vice-president, Mr. J. M. Walker, treasurer, Mr. E. Clarke, secretary, Mr. E. Cowell; council, Mrs. Barton and Mrs. E. Welbourn; associates' representatives on council, Mr. D. Hutchison and Mr. C. Warren; auditors, Mr. H. Heath and Mr. J. Waterfall.

It was decided to revise the Rules in the light of the new constitution and by-laws for D. C.'s, and the following were elected as a sub-committee to draft out the same: Mr. West, Mr. Jones, Mr. Clarke along with President and secretary.

The President's address was delivered extempore, which was appreciated by the meeting, thanks being conveyed for the same.



The Area Council inaugural meeting to be held the following week was discussed, the six E.C. members representing the Union being given a free hand to act.

Votes of thanks to retiring officers and local friends were rendered for hospitality, which terminated the meeting.

### NEW SOCIETY AT CLEETHORPES.

SPIRITUALISM is arousing some interest in this town. On Sunday, March 13th, Mr. Holdsworth, of Grimsby, gave a very good address on "Spiritualism a danger to Christianity?" which was listened to with rapt attention by a good audience, and a great interest has been created. Many striking proofs were given and fully recognised. Mrs. Fletcher and Mrs. Whatmough were also in evidence with phenomena. We sincerely hope that the good work already begun will continue.

### SPIRITUALIST FUNERAL AT NEWCASTLE.

On Saturday, March 9th, we laid to rest at Elswick Cemetery, the remains of one of the oldest members of the Rutherford-st. Spiritual Evidence Church, a late president and also the late Lyceum conductor, Mr. Robert Guthrie Finley. After an impressive service at the house, and the singing of "Come, Sweet Angels," the favourite hymn of our arisen one, the Lyceumists walked at the head of the hearse, Society and friends following at the rear.

At the entrance to the cemetery the Lyceumists formed a guard of honour, through which the physical remains, borne by friends, passed on to the graveside. After singing "Abide With Me" a burial service was given, which lasted twenty minutes. Our arisen comrade was a hard, kind and genial worker, especially in the early days of the Society and the Cause in the North. The service was followed by the singing of the hymn, "Swiftly Time is Bearing Us Away." Mr. Huckle, conductor of the Lyceum, who officiated, gave a lovely invocation, which was listened to by a large number of people, who extended their heartfelt sympathy to the widow and three sons, all Lyceumists.

### SPIRITUALISM AT COLNE, NELSON AND BRIERFIELD.

The representatives of the churches named agreed to unite for the purpose of securing the services of Will Thomas, the famous Welsh medium, and Rex Sowden, the renowned clairvoyant, of Newcastle.

Will Thomas conducted a series of seances, and during his visit about 100 sitters had the pleasure of observing the result of his wonderful power. To detail the many incidents would take too much space. During his sojourn he delivered several eloquent addresses, thus ably filling a gap that was caused through sickness. Splendid audiences assembled on each occasion. With many good wishes he left to take up active duties in the North on March 7th.

Mr. Rex Sowden conducted a four nights' mission from March 8th to March 11th, inclusive. Splendid audiences greeted him at each church, "The Lady of the Veil" urging the importance of living a spiritual life which will clarify the vision and enable them to receive those truths that are essential to progress and happiness. Fina, Zaza and Nancy gave clear and convincing clairvoyance, interspersing with humorous inci-

dents which helped to establish the test. He left for Middlesbrough on Saturday, March 12th, with the good wishes of many friends.

### LONDON: LEWISHAM.

ON Tuesday, March 8th, a presentation of three little plays was made in connection with the Lewisham Spiritualist Church, at Limes Hall, Lewisham. The plays, entitled "Between the Soup and the Savoury" (Gertrude Jennings), "Treasures in Heaven" (Edith Carter), and "The Mere Man" (Herbert Swears) were very capably produced and stage-managed by Miss Nancy Lee (Mrs. Leechman). The proceeds were added to the church funds.

The actors are to be congratulated on their very excellent rendering of the various parts, which were very highly appreciated by a large audience. Suitable selections were given by an excellent orchestra and the church is to be congratulated on the enterprising spirit which rendered such an enjoyable performance possible.

### 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.

### LONDON: LITTLE ILFORD.

THE Little Ilford Christian Spiritualist Church held a most successful social and dance at the Public Library, Manor Park, on Saturday, March 19th, in aid of the new church fund. Thanks are due to the following artistes who kindly gave their services. Soloists, Miss Edith Bolton, Mr. A. Belling and Mr. Pettifer and Mr. Ennal. Cornet duet was given by Mr. S. Bowsher and Mr. Pack, who also contributed a pianoforte duet. All the items were heartily appreciated, and the dances went with full swing. Mr. Watson moved a hearty vote of thanks to the organiser, Mrs. Jamrach, to the artistes, the pianist and all who helped in any way to assist the effort. A happy evening was brought to a close by the singing of "Auld Lang Syne."

### WORCESTER: MEALCHEAPEN ST.

DURING the week-end, March 12th to 14th, we had a most interesting series of meetings conducted by the young blind seer of Nottingham, Mr. Arthur Clayton. On the Saturday night the meeting took the form of a flower service, when each one wore a flower, and the medium gave some exceedingly good readings through the flowers.

On Monday evening we had our first naming ceremony, the baby being the son of Mr. and Mrs. Harrison. The ceremony was splendidly performed by Mr. Clayton, who gave the spirit name of "Honour" to the child. The whole of the meetings were most successful. The attendances were good and the interest well maintained.

### BIRMINGHAM: KING'S HEATH & MOSELEY.

THE services on Sunday, March 13th, were taken by Mrs. M. Lloyd, of Liverpool. The church was full, and those congregated listened intently to an inspiring and eloquent spiritual appeal. The clairvoyant tests, together with spiritual messages, were most welcome. In a few cases Christian names and surnames were given. Mrs. Lloyd also conducted the Monday evening service with marked ability. We are looking forward to the next visit of this gifted lady.

### PRESENTATION AT STONEHOUSE.

ON Sunday, March 6th, at the Stonehouse Spiritualist Church, Devon, Mrs. Joachim Dennis, President, on behalf of the officers and committee, presented to our book steward, Mrs. E. Adams, a silk umbrella with silver handle, with her initials engraved on the band, before a crowded audience. Mrs. Adams responded. Being a special night, Mr. Day gave the address. The soloists were Mr. Prout and Miss Withecomb. Mrs. Dennis closed with clairvoyance, which was all recognised. Singing by the choir closed the service.

### PRESTON.

At the National Spiritualist Church, Lancaster-road, our meetings were conducted by Miss Amy Fitzpatrick, of Hemsworth, the 16 years old medium. Mr. Hodgson presided. We had crowded meetings, and words fail to express the spiritual feeling which reigned on Sunday evening when our young friend held her audience spell-bound with her address, which lasted three-quarters of an hour. Her delineations were also most convincing. It has been a week-end of huge success both spiritually and financially, the collections breaking all records.

### ROTHERHAM.

ON Tuesday and Wednesday, March 8th and 9th, we held a sale of work at Percy-st. Rooms, from which a great financial gain was realised to augment our building fund, the sum of nearly £80 being realised.

On Sunday, March 13th, Mr. G. F. Berry, of Worcester, was our speaker. An address was given in a forceful and convincing manner on the subject "Can the Church learn anything from us as a movement?" This last week has been one of spiritual upliftment and financial gain.

### WALSALL.

MRS. COUNCILLOR GREENWOOD, of Hedden Bridge, has been paying a visit to Walsall, and renewing acquaintance with many old friends in the South Staffordshire district. Two addresses were given at the services, and were appreciated for their instructiveness and charm. In addition Mrs. Greenwood gave numerous clairvoyant descriptions and presided at a service at which Prof. Coates gave very interesting experiences he had met with during his long association with the Cause.

THE veteran Spiritualist, Mr. Tom Tyrrell, of Blackburn, renewed acquaintance with the members of Walsall Spiritualist Church on March 20th, and though precluded by reasons of health from giving clairvoyance, his homely style of talking of Spiritualism quite suited and pleased all who were there. To the new comers in Spirit-



ualism his morning address, which contained advice upon the cultivation of mediumship, was very instructive, and numerous questions were afterwards answered. The evening address was mainly taken up by reminiscences which Mr. Tyrrell had gleaned from the notes he had made during his journeys to different centres of spiritual activity up and down the country.

### BARRY.

We have had several good propaganda meetings, and done good work for the Cause this month. On March 2nd, Mr. Aaron Wilkinson, of Halifax, addressed a good audience. On March 8th Mrs. Bentley, of Manchester, had a successful meeting, and on March 15th we had a large meeting in the Wesley Hall, Barry Docks, where Mr. E. Spencer spoke on "Angels: Ancient and modern." On March 16th we had a very successful social. On Sunday, March 20th, Mr. A. E. Taylor gave an address on "The power of thought," followed by clairvoyance.

### MRS. JENNIE WALKER.

Pursuing her tour in America, Mrs. Jennie Walker has concluded, with great appreciation, a series of five special lectures for the Association for Psychical Research of Canada, in Toronto, and has also completed a special propaganda campaign in Hamilton (Ont.), comprising six week-end series of three meetings each. Farther afield she had spent a full week in St. Catharines (Ont.), with marked success, in the service of Spiritualist Churches, led by Mr. F. Todd, an Englishman, in pre-eminently high toned lines. New York has also had Mrs. Walker's help on two Sundays and intervening days, with excellent results, her immediately following engagements being at Detroit, Flint and Battle Creek, all in Michigan.

At the last-named place Mrs. Walker is announced as the principal speaker on April 3rd, at the Michigan State mass meetings there. Mrs. Walker is already looking ahead to her return to England, and has already made many fixtures for the year 1922.

### NORTH LANCS. & WEST CUMBERLAND DISTRICT UNION.

The annual general meeting was held in the Ulverston Church on Saturday, March 19th, Mr. Dobson, President, presiding. There was a good muster of officers and associate members were present. The President, in his opening remarks, reminded all members of the need of careful judgment in the discussions that would follow, and also in their election of officers, as we were entering a new era, and taking a step in the right direction by linking up; and whilst working individually also as a whole. It was necessary that competence should be aimed at. The minutes of last meeting were read and passed. Balance sheet was submitted, and whilst leaving a little in hand, it was considered a very satisfactory year. The election of officers resulted as follows: President, Mr. Dobson; treasurer, Mr. Coward; secretary, Mrs. Taylor; vice-president, Mr. Eggey; auditors, Mr. Hornby and Mr. Hanley.

Mr. SPARKIE WEST, the late Secretary of Vernonist Church, Nelson, would like to thank all friends throughout North-East Lancashire for the kind thoughts extended to him and the prayers that have been given for his safe passage across the water.

### KIRKCALDY.

On Sunday, March 20th, we had the first visit of Mr. and Mrs. Horace Hambling, of Dundee, successful work being accomplished. In the morning service Mr. Hambling took for his subject "Spiritualism: Its philosophy and phenomena," and in the evening, "Evil spirits.—A reply to the church." The speaker, who is well known in Dundee for musical abilities, gave a fine rendering of two Indian love songs, "The Temple Bells" and "The Kashmiri Song." Mrs. Hambling acted as pianist. At both services Mr. Hendry gave clairvoyance and spirit messages. Mr. Seath was chairman.

### HEMSWORTH.

THE above Society have just concluded a seven days' mission, conducted by Mr. T. J. Littlejohn, of Exeter. Throughout the mission a series of addresses were given, and various phases of psychic powers were demonstrated. On Saturday, March 12th, character sketches were given from photos. Boys missing in the war were traced and spoken to. On Monday, March 14th, telepathic demonstrations were given.

We had good audiences at most of our meetings, and many inquiries for the deeper meaning of Spiritualism. The proceeds were given to our building fund.

On Wednesday afternoon Mr. Littlejohn conducted the first Spiritualist funeral in Hemsworth, when the mortal remains of Mrs. Harriet Hunt were interred at our local cemetery. Several of our members took part in the singing and final rites at the graveside.

### SHEFFIELD: CENTRE.

WE were favoured on March 20th with a visit from Mrs. W. E. Bentley, of Manchester. Working under a physical handicap, she gave an address on "The light and truth of the ultimate destination of man." Speaking from a life-long experience of a close connection to Spiritualism, she told of the sweet revelations that Spiritualism has given during the last 74 years. She paid high tribute to the pioneers of old, who had, by their zeal and courage, shown to the world where our brave heroes have gone.

Mrs. Bentley urged us to ever keep the chain of communication complete, to meet the opposition that is not yet ended. After the address Mrs. Bentley gave very convincing clairvoyant descriptions to several friends, who appreciated the messages. Mrs. Smith most ably filled the chair.

### HALIFAX & DISTRICT COMMITTEE

Rastall's Concert Party, of Huddersfield, gave an excellent concert in the Alliance Spiritualist Church, Commercial-st., Brighouse, which was kindly lent for the occasion in aid of the Halifax and District Committee of Spiritualists.

It was always kept up to the top of excellence by the splendid rendering of each item of either song, duet, glee, recitation or dance, which were received enthusiastically and encored by a good audience. The items were of that quality that it makes it quite difficult to differentiate, but the one item that did stand out was the glee by the party entitled "The Comrades' Song of Hope." To say that each artiste was in their best form and

showed it is the least that can be said of a concert well arranged and splendidly executed. This is the second concert that the party have given this year for the same cause. The first one was given in the St. Peter's Church, Huddersfield, which was also kindly lent in January 29th. Each concert has provided good audiences and valuable monetary help to the D.C.

A hearty vote of thanks was given to the party and also to the churches which was proposed by Mr. Kershaw and ably seconded by Mr. G. Stabler, and this marked the close of the concert, after which dancing was indulged in by the friends present, who seemed to be thoroughly enjoying themselves with the good things going.

### MEETINGS HELD ON SUNDAY MARCH 20th, 1921.

ABERDEEN, Bon Accord. — Mr. A. M. Duncan occupied the platform at both meetings. Mr. Hill presided.

BARNSELEY. — Mrs. Chapman gave an address upon "Man's duty to God and man." Mrs. Steele gave clairvoyance.

BARROW-IN-FURNESS. — Mrs. Towers of Lancaster, took our services, which were a success. Mr. Foster presided.

BEDWORTH. — Afternoon, Mr. and Mrs. Rowe conducted the service. Evening, Mrs. Rowe gave an address on "The open door," also clairvoyance. Mr. Holland presided.

BIRKENHEAD, Hamilton. — Afternoon, address by Mr. O'Keefe, and tests in the evening. The President presided.

BIRMINGHAM, Aston. — Mrs. Norris gave good addresses and clairvoyance.

BRIGHTON, Athenæum Hall. — Morning and evening services taken by Mr. Tayler Gwinn.

BRISTOL, United. — Mr. Crago, of Cardiff, gave addresses and clairvoyance. Mr. Pritchard presided.

Universal: Mr. Jones, of Cardiff, gave an address on "Remembrance," followed by clairvoyance.

Dighton Hall: Addresses and clairvoyance by Mr. A. Spencer, of Glasgow. Mr. Smith presided.

BULWELL. — Mr. and Mrs. Bates, of Nottingham. Mrs. Bates, in the evening, spoke on "Sympathy, love and charity." Clairvoyance by Mr. Bates.

CARLISLE. — Mr. Roscoe, of Stockport, took all meetings. Trance address on "Thoughts are living things." He also gave clairvoyance.

COVENTRY, Lockhurst Lane. — Mr. Wiggins, of Walsall, gave an address followed by clairvoyance.

EASINGTON LANE. — Mr. Ashworth, of Horden, gave a lesson on "Shouldering the cross." Mrs. Crake gave clairvoyance.

EXETER, Market Hall. — Mr. C. V. Tarr, lectured on "The power of thought" and "Where is Nature leading us?" Clairvoyance by Mrs. M. A. Grainger.

HIRST. — Mr. Lee, of Blyth, gave an address on "The evolution and revelation of thought."

LONDON. — Battersea: Large morning circle. Evening, Mrs. Podmore gave address and clairvoyance.

Brixton: Mr. G. R. Symons gave an address on "The soul's exaltation."

Clapham: Mrs. Graddon Kent gave an address on "The trinity of life," followed by clairvoyance.

E.L.S.A.: Mr. and Mrs. Pulham took both meetings. Mr. Pulham gave an address on "Selfishness or service," and Mrs. Pulham gave clairvoyance.

The solo was "At the Father's Throne." Pulham: Morning circle. Evening, Mrs. Jamrach gave an address and



clairvoyance.—Pros.: Sunday next, at 7, Mr. W. Saunders. Thursday, March 31st, at 8, Mrs. Maunders. Hounslow: Mrs. Mary Gordon gave an address on "Is Spiritualism a religion?" followed by clairvoyance. Lewisham: Morning circle, Mr. Cowlam. Evening, Mrs. Ensor dealt with the seven principles of Spiritualism. Little Ilford: Mrs. Cannock addressed a large congregation on "The solving of the problem," and followed with clairvoyance. London Spiritual Mission: Morning, Mr. W. Ford gave an address on "The age of reason." Evening, Mr. E. W. Beard spoke on "Prayer." Manor Park: Morning, Mr. Mead took the healing service. Afternoon, Lyceum session. Evening, Mr. T. W. Ellis gave an address on "Mediumship and thought." South London: Morning, circle conducted by Mrs. Stell. Evening, Mr. C. Prior gave an address. TROUGHBOROUGH.—Mr. J. B. Hault, of Leicester, conducted the services. He also gave tests. NEWPORT, Mon., Charles-st. — Mr. S. Lewis, of Ebb Vale, gave an address on "He knew the man." Clairvoyance by Mrs. Hillman. NORTHAMPTON. — Services conducted by Mr. T. C. Robinson, of Kettering. Clairvoyance. NUNEATON. — An address by Mr. Boddington, of London, who also answered written questions. Mr. Byard presided at both services. PAIGNTON. — Address and clairvoyance by Miss Mills, of Bristol. Mr. Christie and Mr. B. Rossiter occupied the chair. PETERBOROUGH. — Addresses and clairvoyance by Mrs. Butcher, of Kettering. Mr. and Mrs. Last rendered a duet. PLIMMOUTH, Morley-st. — Mr. Ireland gave an address. Solo by Miss Farley and clairvoyance by Mrs. Pollard. Stonehouse: Meeting conducted by Mr. Prout. Soloist, Miss Cook, "The Holy City." Elocutionist, Miss Whitmore. Address by Mrs. Joachim Dennis on "The earthbound." Clairvoyance. POMEROY. — The Workman's Hall was filled to overflowing on Wednesday, March 16th, when Mrs. Bloodworth, of London, gave an address on "New lamps for old" to an appreciative audience. She also answered many questions and gave clairvoyance. This is the best meeting we have had so far. PORTSMOUTH, Temple. — Mr. A. Lamsley, President of the Central London Society, gave addresses on "Character" and "The occult meaning of Easter," and also gave clairvoyance. TREDEGAR. — Mr. W. H. Adlam read gave a paper on "Creeds and spirituality," followed by discussion. Evening, Mr. E. Jones gave address on "Perfection and imperfection." Mrs. Halestrap gave delineations from the flowers. YORK, National. — Mrs. Marshall-Hancock, of Sheffield, gave addresses and clairvoyance.

### NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 9d. be forwarded with the information.

CARLISLE SPIRITUALIST SOCIETY. — JAS. DICKINSON, 107, Scotland-road, Stanwix, Carlisle. NELSON. — MR. GEORGE RAW, 49, Bentley-street, Nelson. ARTHUR PUSE, the Well-known Speaker and Clairvoyant, is now fast looking for 1922 (bona-fide Societies only). Will Secretaries please note change of address, 139, Gillington-road, Gillington, Bradford.

### SOCIETY ADVERTISEMENTS.

#### South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, MAR. 27TH, at 2-30, LYCEUM. At 6-30 and 8-15, Mrs. A. BENTLEY. MONDAY, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, at 8, Public Developing Circle, Mrs. FORREST. THURSDAY, at 3 and 8-15, Mrs. FARRER.

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

SUNDAY, MAR. 27TH, at 10-30, LYCEUM. At 3, PUBLIC CIRCLE, doors closed at 10 minutes past. At 6-30 and 8-10, Miss BARTON. MONDAY, No Meetings owing to Holidays. WEDNESDAY, at 3 and 8, Mrs. SMETHURST.

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

SUNDAY, at 6-30. MAR. 27.—Circle for Members Only. April 3.—Mr. W. G. GUSH. „ 10.—Circle for Members Only. „ 17.—Mr. E. W. OATEN.

#### Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, MAR. 27TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30 and 8, Mrs. SMETHURST. EASTER MONDAY, TEA PARTY. WEDNESDAY, at 8, Miss WALLWORK. SUNDAY, APRIL 3RD, Mrs. IRONS.

#### Moston Spiritualist Lyceum Church, Co-op. Hall, AMOS STREET.

SUNDAY, MAR. 27TH, at 3, OPEN CIRCLE. At 6-30, Miss HARRISON. SUNDAY, APRIL 3RD, Mrs. CHARNL. Y.

#### Spiritualist Church, FORD LANE.

SUNDAY, MAR. 27TH, at 2-30, LYCEUM. At 6-30, LOCALS. At 8, Mrs. TAYLOR. WEDNESDAY and THURSDAY, NO MEETINGS. SUNDAY, APRIL 3RD, at 6-30 and 8, Mr. C. E. TIMMS.

#### 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.

#### Milton Spiritualist Church,

BOOTH STREET, ECCLES CROSS.

SATURDAY, MAR. 26TH, NO MEETING. SUNDAY, MAR. 27TH, at 3 and 6-30, Miss SANDIFORD. MONDAY, at 3 and 7-45, Mrs. BUXTON. WEDNESDAY, at 7-45, Mr. ROSCOE.

#### Hyde Spiritualist Church,

CLARENDON STREET.

SUNDAY, MAR. 27TH, at 2-45 and 6-30, Mr. J. DICKINSON, of Halifax, The Well-known Clairvoyant and Clairaudient. Also on Monday, at 7-30. Silver Collection.

### SOCIETY ADVERTISEMENTS.

#### Moss Side Progressive Lyceum Church,

66, RABY STREET.

Every Sunday at 2-30.

SUNDAY, MAR. 27TH, OPEN SUNDAY. SUNDAY, APRIL 3RD, SHAKESPEAREAN BIRTHDAY CELEBRATIONS. Mrs. LEO GRINDON in the Chair. Everybody heartily welcome.

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

SUNDAY, APRIL 3RD, Mr. PRITCHARD, Speaker and Clairvoyant.

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

SUNDAY, MAR. 27TH, at 11 and 6-30, Mrs. PEARS, Address and Clairvoyance. SUNDAY, APRIL 3RD, Mr. NORTHAM.

#### Sutton Spiritualist Society,

Co-OPERATIVE HALL, BENHILL ST., SUTTON.

SUNDAY, MARCH 27TH, at 6-30, Mrs. PODMORE, Address and Clairvoyance.

#### Gillingham Spiritualist Society, ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MARCH 27TH, at 7, Mrs. H. DAVIDSON. SUNDAY, APRIL 3RD, Mr. G. R. SYMONS. APRIL 10TH, Mrs. N. BLOODWORTH.

#### West Melton Spiritualist Society, ADULT SCHOOL.

GOOD FRIDAY, at 3 and 6-30, Mrs. TEARNE, of Bradford. Tea provided at 4-15, price 1s. EASTER SUNDAY, at 6, Mr. & Mrs. HAYWOOD, of Mexboro.

#### Brighton Spiritualist Church,

ATHENEUM HALL, NORTH ST. Affiliated to the S.N.C.

EASTER SUNDAY, MAR. 27TH, at 11-15, PUBLIC CIRCLE. At 7, Mr. A. J. HOWARD HULME, on "Dr. Crawford's Contributions to Psychic Science," with Diagrams. Clairvoyance by Mrs. GRIMMER. LYCEUM at 3. WEDNESDAY, at 8, Mrs. CURRY.

#### Brighton Spiritualist Brotherhood,

OLD STEINE HALL, 52A, OLD STEINE. Affiliated to the S.N.C.

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, MARCH 27TH, at 11-30, Mrs. FLORENCE EVERETT. At 7, Mr. RONALD BRAULEY. MONDAY, at 7-15, Mrs. EVERETT. TUESDAY, at 3 & 7-15, Mr. BRAULEY.

#### MR. J. DICKINSON (Halifax)

will speak at

#### Radcliffe Spiritualist Church, Railway Street,

On SATURDAY, MARCH 26TH, at 8 p.m.



**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, MAR. 27TH, at 11-15, CIRCLE.  
At 6-30, MR. H. WRIGHT.  
THURSDAY, at 8-15.

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

SUNDAY, MAR. 27TH, at 3, LYCEUM.  
At 7, MRS. A. BODDINGTON,  
Address and Clairvoyance.  
SUNDAY, APR. 3RD, MR. H. BODDINGTON.  
EASTER MONDAY, GRAND SOCIAL.  
TUESDAY & THURSDAY, Circles as usual.

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

SUNDAY, MARCH 27TH, at 11,  
MR. T. W. ELLA.  
At 6-30, CHURCH SERVICE.  
WEDNESDAYS at 7-30.

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

SUNDAY, MARCH 27TH, at 11,  
MR. PERCY SCHOLEY.  
At 6-30, PROF. JAMES COATES.

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

SUNDAY, MARCH 27TH, at 11, CIRCLE.  
At 3, LYCEUM. At 7, MRS. MAUNDER,  
Address and Clairvoyance.  
EASTER MONDAY, at 7, SOCIAL & DANCE  
Tickets 1s. each.

**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 27TH, MR. GWINN.  
SUNDAY, APRIL 3RD, Miss GEORGE.

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD.

SUNDAY, MARCH 27TH, at 7,  
MRS. F. SUTTON.  
SUNDAY, APRIL 3RD, at 7,  
MRS. MAUNDER.

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

SUNDAY, MARCH 27TH, at 7,  
MRS. BLOODWORTH.  
LYCEUM at 3.  
WEDNESDAY, at 7, Miss GANTZ.

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

SUNDAY, MARCH 27TH, at 6-30;  
MRS. EDEY.  
Lyceum at 3.  
TUESDAY, at 7-45, OPEN NIGHT for  
MEMBERS.

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

SUNDAY, MARCH 27TH, at 6-30,  
MR. & MRS. SMITH.  
MONDAY, NO MEETING.  
WEDNESDAY, at 8, MRS. MARRIOTT.  
THURSDAY, at 7-30, CONCERT, in aid  
of the New Building Fund. Silver  
Collection.  
MONDAY, APR. 4TH, at 3, WHIST  
DRIVE and CLAIRVOYANCE. Ladies'  
Meeting.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, MARCH 27TH, at 11, Miss  
WELLBELOVE & Mr. MILES.  
At 3, LYCEUM. At 6-30, REV. G. WARD.  
WEDNESDAY, at 7-30, Mrs. MAUNDER.

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

Morning Circle at 11-15.  
Evening Meeting at 6-30.

SUNDAY, MAR. 27TH, MR. ABETHALL.  
SUNDAY, APRIL 3RD, Mrs. HARVEY.  
WEDNESDAY, MARCH 30TH, at 8,  
LANTERN LECTURE on "Spirit Photo-  
graphy," by PROF. JAMES COATES.

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

SUNDAY, MARCH 27TH, at 11,  
HEALING SERVICE. At 3, LYCEUM.  
At 6-30, Mrs. E. NEVILLE,  
Address and Clairvoyance.  
THURSDAY, at 8, Mr. F. THERAUF,  
Address and Clairvoyance.

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

SUNDAY, MARCH 27TH, at 7,  
MRS. E. A. CANNOCK.  
MONDAY, MARCH 28TH.  
WEDNESDAY, Address & Clairvoyance.

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

SUNDAY, MARCH 27TH, at 11, CIRCLE.  
At 3, LYCEUM. At 7, MRS. JAMRACH,  
Address and Clairvoyance.  
THURSDAY, at 8, Mrs. ORLOWSKI,  
Address and Clairvoyance.

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

SUNDAY, MARCH 27TH, at 6-30,  
MR. T. W. ELLA.  
WEDNESDAY, MARCH 30TH, at 3,  
Ladies' Meeting, Mrs. EDEY.  
THURSDAY, MARCH 31ST, at 8,  
PUBLIC CIRCLE.

SUNDAY, APRIL 3RD, at 6-30,  
MR. MARTIN.

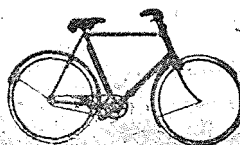
Forward Movement at 11.  
Lyceum every Sunday at 3.

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tion of the truth and teaching of  
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cements, Speakers' Dates, Mediums, Wanted, etc., in  
words, 1/6. Each additional line, 3d.

WILL Mediums who are booked with  
Bury Spiritualist Society and Pro-  
gressive Lyceum please note that  
our name is now "The Bury National  
Spiritualist Church and Progressive  
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**SPEAKERS' OPEN DATES, Etc.**

MR. ROBERT DAVIES, Exponent and  
Demonstrator, conducts circles and  
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ulars write to 5, Lila-st., Church-  
ston.

MRS. LANE is now booking dates for  
1921 and 1922, Speaker and Clair-  
voyant, certified B.M.U. For partic-  
ulars write at once to 34, Reuben-st.,  
Heaton Norris, Stockport.

WILL Speakers with open dates  
within 30 miles of Earby for 1922  
apply giving full particulars to H  
ASHWORTH, 12, John-st., Earby, Yorks.

WILL Secretaries please note that  
Mrs. HIRST, 31, Clare-road, Wake-  
field, Bradford, is compelled to cancel all  
dates for 1921 owing to ill health.

WILL Secretaries please note that  
Mrs. Ellen Cropper, of Ashton-u-Lyne  
regrets to have to cancel all engage-  
ments on account of continued ill  
disposition.

**WANTED.**

WANTED Phrenological Head, fully  
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