



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. 1743—Vol. XXXIV.

FRIDAY, APRIL 8, 1921.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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FRIDAY, APRIL 8, 1921

PRICE TWOPENCE.

THE EVER OPENING DOOR.

An Address by J. CUMING WALTERS, Esq., M.A., at the 73rd Anniversary Celebrations, Downing Street Hall, Manchester, on Good Friday, March 25th, 1921.

I AM greatly privileged in being invited to preside over this Annual Conference. My first duty is to thank you for the honour, and for the opportunity you have given me to speak. I propose to say something this afternoon in answer to our opponents and something this evening in support of our friends. My brief remarks now will be mainly devoted to those critics who insist that Spiritualism is a myth, and that believers are poor deluded creatures; although the fact that you are celebrating your 73rd anniversary indicates that it has stood the test of time—the severest test of all.

It is only right and only honest for me to begin with the definite avowal that I believe—so far as my human mind with its limitations can be convinced—that communications from the spirit world are an established fact. I myself began as an enemy of Spiritualism. My first work in connection with the subject was an attempt to expose its falsity. I am still an enquirer and an investigator, and shall always be one. My mind is open, I seek the truth. But at this moment I am convinced that the truth has steadily concentrated upon one side. "There is no death," and the so-called "dead" have told us so.

I see no escape from that conclusion. There is FIRST, the accumulated and incontrovertible evidence of a multitude of witnesses. Next, there are our personal private experiences. Thirdly, there are the results of disinterested investigations by men of weight and authority. There are fourthly, the admissions of our opponents. And above all there is the invincible and inexorable logic of the whole matter. Ethically and scientifically Spiritualism fits itself into the vast scheme of existence. It reveals the continuous purpose of life with all its striving, its progress, and its hopes, and it takes its place in the process of evolution, and demonstrates the truth of that universal law. Nothing perishes, nothing is vain, nothing is lost—life, the most valuable of all, cannot be an exception to this rule which prevails throughout the organic world.

Change and transformation we see all around us, and it is this that the past ages have misunderstood as death. "What seems so is transition."

But words and arguments might fall short of conviction could there be no demonstration of the truth. That final demonstration is what Spiritualism brings, a demonstration for the brain, but at the same time a consolation and a blessing for the heart.

The chain is complete. Link by link it has been fashioned and riveted. The quest of man from the beginning has been the solution of the great secret. Spiritualism supplies that solution in all its grandeur and sublimity. It tells us that life is permanent, that this is but one stage of an unending journey, and that "the best is yet to be." In this it is the handmaid to science and the auxiliary to religion. It teaches us the divinity of our own nature, and inspires us to move onward to the Supremely Divine, which we call God. Is not this a great thing? Then why is it opposed, and why rejected?

THE OPEN MIND.

Let me say at once that it is right and proper that Spiritualism should be on its trial. It ought to be constantly tested. It must not be lightly accepted; but surely it should not be lightly cast aside. It is a big,

profound, solemn and startling subject. There is nothing to compare with it in importance, for it is the problem of life and death, annihilation or immortality. We must approach it in reverence. We must seek light, understanding, and proof. I hold easy credulity in contempt; I hold obstinate disbelief in contempt. Honest doubt in this, as in other matters, is justified; honest enquiry is desirable, and firm faith can only be secured by the convincing of one's reason.

There needs to be preparation for the understanding and acceptance of so mighty a truth. Our chief enemies are ignorance and prejudice. The opponents who speak most confidently, who explain most, and laugh loudest, are those who will end by telling you they have never been to a seance or witnessed phenomena, yet they will describe with most amazing detail what does not take place, and blandly inform you that what has not happened accounts for everything! My personal encounters with these people have been most ludicrous, and when they have first in their charity termed me insane, they have next in their credulity ascribed to me powers of jugglery, dexterity, abnormality and deception which, if I possessed them, would enable me to compete easily with all the wonder-workers on the stage. Our critics confound themselves. They first say we are fools and then say they we work miracles. If they would only come, see and hear! How different would be their opinion of ourselves, and how changed would be their attitude to the phenomena which we cannot control, though we are the agencies by which they are manifested? As Barrie says in his play, "Mary Rose": "Those who know so much, tell us so little; those who know so little, tell us so much." Let us very reverently guard ourselves against scorn. Let us put Spiritualism on the most exalted level, and never lose the investigating mood. "Prove all things."

During the last ten years, and the last five in particular, the evidence in favour of Spiritualism has steadily increased, while the attacks have as steadily weakened. When I say "weakened" I do not mean in vehemence, but in quality.

AN UNSCIENTIFIC SCIENTIST.

May I give you one specimen of the mind which is determined to oppose and reject, and in order to do so rigorously declines to heed facts and deliberately excludes them? A year or two ago I published a little volume on certain religious problems. It brought me a charming letter from a scientific man whom I hold in the highest esteem as a geologist (Professor Clodd). He expressed much appreciation of what I had said, and was good enough to say he agreed with my conclusions. Then came a second letter. "I see," he wrote, "that you favour Spiritualism, and here we part company." I at once told him that if he were willing I should be pleased to send him in confidence an account of some of my personal experiences, and would be pleased to submit them to his judgment. Very politely but firmly he replied, "I don't want to hear them. My mind is made up." These are the obstacles against which we contend.

But why do these people not look at truth? Why do they resist it? Why do they not hail it gladly? Fear! Fear to admit they were wrong in the past, fear to forsake the old traditions, fear to adopt new view-points, fear to

be in a minority; fear to excite prejudice, fear to expose themselves to public opinion, fear to be "in the right with two or three." It is a humiliating confession, but it is the only one. The world abounds in moral cowards, and if you trace the history of the leading campaigns and consider those which have changed the whole current of thought, you will find they began with the few—often the derided and persecuted few—and not with the many. History is but repeating itself, but the brave few, upheld by the consciousness of right, will prevail in the end. History will repeat itself again, the victory is sure.

Does the world, which is so sceptical, realise that we are only at the beginning of things? Does the world which laughs at a simple message realise that it is not the value of the words spoken which is the miracle, but the fact that words are spoken at all? Suppose a message came from the air, "How is George?" those words would be of very small interest, and the majority of us might laugh at them. But the supreme importance would be that the words came by wireless telegraphy, and so established the fact that such a means of communication was possible. That is what we must remember about spirit messages, though the world is very ignorant or very foolish if it imagines that no messages of value ever do come through. I have seen some hundreds of volumes, printed and in manuscript, and I possess a considerable number myself, which contain remarkable evidence and amazing statements, revelations of this life and the next, which would now leave me poor in knowledge if they were taken away. I get helpful communications, more for others, I am glad to say, than for myself. I have had names given to me of people I never knew, and have been sent to their assistance. I have had messages in foreign languages, even in foreign dialects, not one word of which I understood at the time, and, at least in one recent case, had much difficulty in getting translated. But, when tested, every one of these communications proved to be accurate, the people named were real people, and the suggestions given were for their use and benefit. Now, if a message sent to me concerning, let us say, an unknown man living in Cairo, or some other place I have never visited, proves to be correct in every detail, it is useless to try to account for it to me by talking about subconsciousness, for I never had any consciousness on that subject; and secondly, if it be true in this case, why should I reject another communication concerning matters which I cannot immediately test, but which come from the same source? It is simple logic. The rule which governs one governs all.

IS IT FORBIDDEN?

We are told that Spiritualism is "evil," "forbidden," and "leads to madness." Who has forbidden it, how is it evil? These are the questions we ask in return; and are we, sane on all other matters, to be accounted mad in this? "Fraud and imposture," say our opponents. We admit the element of fraud and imposture, and we wonder there is not more, for no subject lends itself more to the deceiving; yet the fact that fraud is practised by some individuals does not affect the essential principles. Do we condemn banking because there are clerks who have stolen or embezzled? Do we deny the truth of science because men have calculated wrongly or misused poison? Do we close the Churches if a clergyman breaks the commandments? Why is there one law for Spiritualists and another for all the rest of the world? Why do not our opponents say something of the genuine phenomena, instead of confining their attention to some casual case of deception? I do not object to doubters, but I ask them to examine the evidence, the accumulated evidence from a thousand different sources, and not to reject the whole because here and there a detail is found to be false. We do but ask for fair play, and a just judgment.

The critics began by denouncing one and all who claimed psychic powers, and denying that the phenomena were worthy of serious attention. But no less a person than Mr. Arthur Balfour said a few years ago:—

MR. A. J. BALFOUR'S OPINION.

"I think the time has now come when, in all our interests, the leaders of scientific thought should recognise that there are well-attested facts which cannot be any longer ignored merely because they do not easily fit into the familiar

framework of the sciences. They certainly call for explanation, and science, if true to itself, should examine them with an open mind." These words were uttered in 1894. But think what has happened since then—the publication of Myers' epoch-making work on "Human Personality and Its Survival After Death," and the monumental testimony of Sir William Crookes, Lombroso, Sir William Barrett, Sir Oliver Lodge, Sir Arthur Conan Doyle, Alfred Russel Wallace and J. Arthur Hill. We have the inexplicable records of the Rev. Stainton Moses, Mrs. Piper and Eusapia Palladino, inexplicable, that is to say, except on one hypothesis. The explanations which "explain away" are childish; the allegations of conjuring and juggling are too ridiculous in view of the facts that the phenomena are done by persons who—myself, for example—have never performed a juggling or conjuring trick in their lives, and are incapable of one. As one critic has truly remarked, "Conjurors can imitate some of the phenomena easily enough, but when the spontaneous comes in they are helpless." The reproduction of certain results by no means indicates that they come from the same causes. Thus, it may be quite a simple matter for a prestidigitateur to tilt a table; and he will do it by means of ingenious contrivances which may baffle the observer; that is a trick. But when a table tilts merely because I place the tips of my fingers upon it, it is quite a different matter; and still more wonderful is it when the tilts spell out words and names, and give information not previously possessed.

As you know, these are the commonplaces of a seance. They indicate two things which conjuring never indicates. First, a power beyond ourselves and beyond our control; second, an intelligence, a living and active intelligence. These are the facts which opponents have to reckon with. They are just the facts they shirk.

Rather than admit that the power comes from the spirit realm the most ingenious explanations are adduced. The favourite device of the moment, perhaps, is the last, being the most absurd and the most desperate, that it all comes from the devil. Every good Catholic will tell you that, and as Catholics never attend a seance and never investigate, they, of course, ought to know. But their argument is excellent, and is always convincing. If the message is bad, it must come from the Devil, and if it is good it still must come from the Devil, who has only done this good thing for some mysterious purpose of villainy! Either way they win, and either way we lose. It is worthy of the days of witchcraft, when the reasoning was much the same. If the accused witch could drown that proved her wickedness, and if she could swim, that proved that the Devil helped her. And in either case she died, which was a satisfactory end to the matter.

A SERIOUS AND SOLEMN ENQUIRY.

Yet, after a period of obstinate and uncompromising opposition, followed by a period of reluctance and timidity, there is a growing disposition on the part of orthodox religious leaders to come over to our side. I myself have the privilege of being personally acquainted with a Bishop of the Church of England who is an avowed Spiritualist. I know three Deans who are intensely sympathetic, and a large number of clergy and ministers who are favourable to some of these (I do not wish at this moment to give their names) have taken part with me in seances, have received messages, and have expressed their entire belief in the genuineness of the phenomena. Science is contributing a large number of believers and helpers, and their names are deriving an added lustre from that fact.

Spiritualism is not a curiosity, a sensation; it is a profoundly solemn, almost an appalling truth. I sometimes shrink from its depth of the meaning, from the colossal nature of the revelation. It is overwhelming. Any triviality or levity in connection with it shocks me, whether it be on one side or the other, in favour or against. I can contemplate nothing but what is serious on such a subject. It fills me with inexpressible awe. It means infinite despair or infinite hope, it is dark negation or supreme assurance. How can we treat it lightly? The question of the ages has been, "Are we mortal or immortal?" Spiritualism supplies the answer, supplies it boldly, confidently, completely. If it is delusion, let us prick the bubble; if it is reality, let us use our utmost powers to give

the whole world its blessing. Clear-sighted, high-motived, and intensely in earnest, we must grapple with the problem and reach our decision.

The world could not have made so much progress in this most difficult and most mysterious of subjects had it not been ripe for change. Spiritualism itself dates back thousands of years, but the masses of mankind were not ready for it. They clung to their superstitions and religions, they obeyed their priestly teachers, they feared to strike into new paths, and they had not developed their psychical side. It is different now. Science and historical criticism have caused men to reconsider and revise their orthodox creeds. Centuries of education have prepared them for self-development and the mounting to a higher plane. It was only at such a juncture that the perception of Spiritualistic truth became possible. We are prepared, ready and waiting; the revelation has come, and is comprehended. Mankind has taken another leap forward, leaving materialism further behind, and reaching towards the finer and ethereal realm where dwell those beings who have cast off "the muddy vesture of decay." Let it be distinctly understood, we are only at a beginning, only trembling on a verge, only looking into a vague and blurred domain. Suffice it for the moment that the inauguration has been made.

THE PROMISE OF THE FUTURE.

I hope the time is near when just as it is customary for us to write letters to our friends at a distance, it will be customary in every household for the members to hold communion every day with those who have passed over, to give messages and receive them from those whom we love, to offer mutual consolation, and to derive hope, knowledge and help. I hope the time is near when the partition between the realm of the living and the realm of the so-called "dead" will be so thin that the two realms will seem like one, and we may declare that we are partly a universal whole. Our friends are but in an ante-chamber of God's vast domain awaiting our coming to them, our joyful reunion.

I hope the time is near when mankind will feel they belong less to earth and more to that freer and exalted state where there is wider outlet for their powers, and a greater capacity for noble deeds. It is to such a goal we press forward. Our friends who have learned the Grand Secret call us thither. We are now but learning the way, walking with stumbling feet and with half-awakened eyes, but it is the road we must all travel, and they, by their messages, are guiding us. The after life is the sublimer life, the life of development, the life of progress. We pass from world to world, the visible and the invisible, but each is as real as the other.

Spiritualism tells us and convinces us that what we call "death" is a second birth, and that it brings with it fresh opportunities. It tells us what to seek, and how to fit ourselves for attainment by the building and purifying of our own characters. It reconciles us to this brief stage of existence, manifests its use, unfolds its purpose. It urges us forward, it establishes an ideal, it sets before our eyes the gleaming hope of ultimate truth. It imparts new and deeper meaning to every event and experience. In place of blind faith it gives us realities.

Let us welcome it, let us spread it, let it usher in a new dawn for this world after its night of doubt and fear, and let it bring us nearer and nearer to that

"Far off divine event,
To which the whole creation moves."



LYTHAM.—Recent activities at St. Annes-on-Sea have brought us many enquiries from this district. If there are any Spiritualists in Lytham who would like to co-operate in the formation of a Society will they please communicate with Mrs. E. Browne, 50, Marton-street, Lytham?

Visitors to Cleethorpes can find Spiritualistic meetings at the house of Mrs. Holland, Market Square, on Sundays at 6.30 p.m. and Tuesdays and Fridays at 7.30 p.m. It is expected that this effort will shortly emerge into a properly constituted Society. The services of visitors to the district would be much esteemed.

Notes From the North.

"Ad Rem."

THE first quarter of 1921 has run its course rapidly—too rapidly for many—yet much has been done, and more seen and experienced therein. Spiritualism has shared in the general movement forward, and is already feeling the beneficial effects of the revised National Union régime. The original confusion caused thereby has somewhat steadied itself, although feelings of uncertainty, pessimism, and occasional opposition still find place.

One disturbing factor strikes observers attending different churches and local conferences, viz., the latitude allowed by the N. U. as to the minimum of conformity to its rules. Interpretations vary so much, and distinct idiosyncrasies and requirements demand so much that is not provided for or safeguarded, that unless rigid limits are set out there is danger that a deal of the good anticipated may not materialise. Administered as intended, it is one of the greatest steps towards consolidation, enlightenment and public recognition yet taken by our legislators. Twelve months will see its adoption by many now holding aloof, while those churches already favourable will have settled down to a period of progress hitherto undreamt of.

One cannot mention the S. N. U. at present without referring to the one who did so much for it, and whose indomitable spirit has just passed along to fuller activities. Esteemed by all associated with Spiritualism, Mr. Hanson Hey enjoyed many friendships and confidences in our North land, having on many occasions occupied platforms 'twixt the Tyne and the Yorkshire Ouse. It must be twenty years since "Ad Rem" and about thirty others heard his wonderful address upon the translation of Elijah. "His good works live after him."

These past few months I have come into close touch with nearly every church covered by these "Notes" and can report a cheerful and forward atmosphere everywhere. Comparisons with other areas betray weak, immature and sometimes uncongenial elements, but surveying the entire armory and the often unsuitable arena, I have confidence that we could, upon even exceptional trial, give a good account of ourselves. Numbers of churches, as geographically situated, may not always mean strength, but most certainly points to wide-spread interest and organising aptitude. We could do without some of them, and in time the most needed and the more inconveniently situated will amalgamate with the called-for, the virile, and the accessible. Already the process of elimination has commenced, and, if only our N. D. C. executive would take a more parental interest in the matter, epoch making things might happen. A steady accretion amongst inquirers goes on, and few cities, towns, villages and even upland cottage clusters are without either a church or home circle, to which latter are welcomed neighbours and friends inclined towards spiritual and intellectual upliftment.

Corbridge, that Tyneside haunt of the peace and beauty seeker, is among the latest to come into line, the moving spirit being Mr. J. Rutherford, who has already roused ire of the vicar. Newcastle and district workers are rallying round him, and evidence augurs a "win through."

Hebburn, a Tyneside shipbuilding centre, is another place where the touch of truth and reason has been carried to. Legend has it that in this very town Florence Marryat sat, and I have shaken hands with a dame said to have been one of the circle. Mr. Henderson, a descendant of a once famous Scottish divine, has done the spade work, and now only a little co-operation from mediums and speakers in Jarrow and Wallsend is needed to ensure success to the projected church.

Craghead continues developing, having now added a Lyceum to its other activities. In the same region Annfield Plain—the scene of more than one parsonic conflict—is justifying the anticipations of its re-modellers. Mr. Graham is ceaseless and tireless in the discharge of his secretarial duties, a tangible evidence of his and his members' efforts being the overflowing of their original room and the betaking themselves to a spacious hall. With a Lyceum and a Study Group they would be nearly complete.

Stanley (Front-street) is not dormant, and it will not be many weeks ere they will be able to meet in their "own place." They have a most creditable Lyceum and a few most zealous officers, both therein and in the church.

West Pelton, although giving a good account of itself, lags far behind the strength and glory of other days. Removals, deaths and other natural causes have been against it lately, but it pluckily forges ahead. Mr. Wilkinson has for long been its secretary. He is one of a family who have been unremitting in their devotion and service to this somewhat out-of-the-way representative of Spiritualism. I am wondering when Consett will be brought into line. Yet, when Hexham, Durham, Morpeth and Berwick lie fallow, why should I despair or even complain concerning semi-inaccessible districts.

South-westwards the banner floats hopefully. Gurney Valley—one of the ancients—keeps an open door for inquirers and students. Shildon—with its own well-built little church—smiles proudly in a somewhat bleak, wry-looking hollow, while within hail Witton Park and West Auckland battle bravely 'midst the expected odds of isolation. They are not helped by the fact that a Bishop's castle stands almost on their doorstep. Seawards a little, Hetton, Easington Lane and Horden are making commendable bids for existence and patronage, the trio being guided by able, willing leaders, supported by loyal members and earnest investigators.

To the North-east of the Tyne, Blyth, New Delaval, Cramlington, Bedlington and Hirst (now with its own church) proclaim that modern John the Baptists find successful mission work far from the "madding crowd." Those of my readers who know the triangle thus covered will recall the days of rapture and growth of twenty and five to thirty years ago. Seghill and Cambrio will rush to their memories; and visions of Britten, Wallis, Morse, Colley, etc., ministering to earnest, anxious crowds will bring tears of joy to their eyes. Though deserted now, those rostrums had their day and did their work, and to-day it may mean only a shifting of the scenes of activity.

Let me finish my more rural survey by a glance westward, where Newburn, Walbottle and Throckley complete the circle comprising the more congested localities of the Tyneside area. Dunston has a compact little church, transformed through the agencies of love and service. Its neighbour, Gateshead, has a couple of flourishing churches, although both have suffered during recent years by death and the changing of officers. Time and again have I repeated that a secretary and a President cannot be retained too long, provided they know Spiritualism and can uphold its dignity while holding the confidence of their fellow members. Thus the Arcade church and Benwell (Newcastle), Shildon, Middlesbrough and Fowler-street (South Shields) profit. An official connecting link is a valuable asset to a community. One cannot satisfy everybody, and only fools try to do.

The opening out of Saltburn and Redcar goes on apace, and I have hopes of soon seeing all the more important Yorkshire coastal towns supplied. Teeside, Hull and York should be able to send out helpers, while the occasional visit of some national propagandist would give an impetus that the times and the Movement call for. So far I hear nothing as to out-of-door arrangements, and am utterly unable to understand why this most useful method of enlisting public interest should be consistently ignored. Will those of our churches situated where camp meetings could be organised give heed to my appeal to buckle to and make the coming summer a time of successful mission work. What about Newcastle, Quayside and Town Moor; South Shields, Market Place; Sunderland, Garrison Field; Stockton's fine Market Place (where the resonant voice of John Wilson used to make church-goers pause to listen); Carlisle, Town Hall Square; York, Parliament-street, and half-a-dozen other similar places? Does bashfulness, fear or shame hold our singers and speakers back? Up North we have too few out-of-the-rut gatherings. True we have had flying calls from such speakers as Mrs. Jenny Walker, Mrs. Chanley, Mrs. Gladys Davis and Dr. Vanstone, but somehow the feeling created has been one of apology for such visits almost. A week well advertised, of Mr. Oaten, Mr. Teaf, Mr. Coates or Mr. Hope, with their spirit photo-

graphs and lectures, would set fire to the listless public imagination, and strengthen the loyalty of even convinced Spiritualists. I could name five hundred Spiritualists hereabouts who have never seen a genuine spirit photograph, never seen a materialised form, or even seen table-moving such as was made classic and sacred by mediums like John Taylor. Sixteen years ago Mr. Lawrence exhibited—by the aid of an oil lantern—about a dozen slides, which were well received, while intermittently since then Mr. W. G. Mitchell, of Darlington, has done a deal of good this way.

I am prepared to be proved wrong, but am of the opinion that our Northern Union could do much to popularise the Movement, and that groups of churches working in their several centres could find many a useful opening. The recent Lyceum Rally at Wallsend was an eye-opener to many, the consequence being that I hear of at least another two being already arranged for in the same hall. Contagion is a wonderful spur to progress, will it so now?

Then, before these "Notes" are printed the N. D. U. will have held its Good Friday celebrations at South Shields, right off the beaten, convenient track. Every year a protest has been raised against such place of meeting. Granted that medium-sized halls are difficult to procure in Newcastle, Wallsend is much more central than Shields with direct tram service to its door and trains only a couple of minutes' walk off. Self-contained, too, is a spacious tea room, with full cooking appliances, thus obviating a ten minutes' walk—mayhap through rain or snow—to the existing incumbency. I trust that next year the features will not be overlooked.

Spiritualists in all parts of the world will learn with pleasure that our grand old veteran, Mr. J. G. Grey, was to receive tangible recognition of nearly half a century's service on Good Friday. "Ad Rem" has known him intimately for half of that time, and wishes him many more years yet. Another South Shields speaker, Mrs. Young, fully bears out her name. She is now seventy-nine years "young," and speaks like a "pater" of twenty-one. Mr. Oaten remarked re Dr. Peebles, "Spiritualism is a KILLING thing." Well, it slays early deaths, anyway.

But death does call to us all eventually, and during the past fortnight one well-known worker—a healer—has been selected, viz., Mr. Moss, whom thousands will regret the loss of. Also, Saturday, March 19th, saw the grave receive the bodies of two active members, Mr. Finlay, of Newcastle, and Mr. Aird, of South Shields. This means three places to fill. Are you qualifying, any of you? If not, why not? There's room for you.

Others who have been called are Mr. David Robinson of Cramlington, one of the early workers in that area, and Mr. Wm. McBain, of Newcastle, a speaker and medium of repute.

One good old spade-user was allowed to leave Tyneside for Canada without a richly earned Spiritualist fare and God speed. I refer to Mrs. Fairén, of Newcastle, who twenty to thirty years ago was a tireless advocate for our principles, and a capable medium for the angels. May she have success in the land of her adoption is the wish of one who was often much indebted to her.

Good reports reach me of the meetings held weekly in the Bigg Market Café (Newcastle), under the auspices of Mr. W. H. Robinson, Mr. Jos. Stevenson and a few kindred enthusiasts. The April meeting of the N. U. Executive at Sunderland is being anticipated with keen interest. Here again I think too little publicity has been indulged in. They are the real leaders and representatives of organised Spiritualism, and in these days of newspaper misdirection it is well that the public be made acquainted with them as far as is possible. The North feels proud to receive it in its bosom.

Before closing these "Notes" let me mention that a hint has been conveyed to me that there is every likelihood of the "Big Guns" of the Lyceum Union converging upon Tyneside in July. Should such tidings become fact, they are sure of a real Northumbrian and Durham welcome.

Let us not find a fault in our neighbour so long as we can find that fault in ourselves.

Propaganda at Bromley.

Spirits and Fairies.

THE Rev. C. Drayton Thomas, whose views on Spiritualism have aroused considerable interest, gave an address on this subject at an informal gathering at the residence of Mrs. Hughman, 73, Widmore-road, Bromley, recently.

Mrs. Hughman introduced Mr. Thomas to the audience, and emphasised the importance of gleaned information concerning Spiritualism from men of learning and scholars such as they knew their speaker to be.

ST. PAUL'S ADVICE.

In the course of his remarks Mr. Drayton Thomas said that psychic gifts were gifts of the soul and were possessed by each and every person. St. Paul had given them a list of those gifts, and had said that people should study them and use them for the general good. The great growth of knowledge in those matters during the past fifty years was due to the fact that people possessed of those gifts could, by developing them along certain lines, have things happening almost, but not quite, at will. The happenings had ceased to be spontaneous and erratic, but were regularised. It had been discovered to a certain extent what those gifts were and how they worked and the conditions under which those remarkable happenings could take place. It had therefore become a common practice for persons who had no gifts to look out a person possessed of them and avail themselves of the opportunity of using their power, should they want to get into communication with departed friends. St. Paul told them, in relating his shipwreck, that one night a messenger from the unseen gave him a message.

Dealing with the statement recently published in a London paper that he had received messages from the other side, Mr. Drayton Thomas said his audience would be surprised if they knew of the number of letters which he had received from people as a result. They pleaded with him to get a message for them. The obvious inference was there were not enough clairvoyants and clairaudients to supply the need. Many people in the world desperately needed to communicate with the other side, and it might be that many on the other side would be better off if they could communicate with people on this.

SPIRIT PHOTOGRAPHS.

A member of the audience asked how it was possible to photograph spirits. Mr. Thomas replied that nobody knew. The fact that was established was that strange forms appeared upon a photographic plate in the presence of certain people possessed of a certain class of psychic gift. On what the circumstance depended they did not exactly know, and the last people to know were those who possessed the gift. They knew that the unseen agents used at least four different methods of getting the extra photographs on the plate. Whether they could say they were photographs of the spirits themselves, whether they were representations of what they felt they used to look like, whether they depicted an old photograph or reproduction in a person's possession, was not quite certain. There were one or two other possibilities. The thing was far more wonderful now than it was at one time, when it was surmised a spirit merely stood in front of the plate and was photographed.

A lady stated what she declared to be a perfectly true instance concerning a spirit photograph. An old house, containing a chapel, was taken by some people, who gave a house party. Owing to the large number of guests the chapel was used as a bedroom; a packing case was placed where the altar had been and a mirror put on top. The following morning the host thought he would like a photograph of the chapel which had been put to so strange a use. He took the picture, but when it was developed neither packing case nor mirror appeared. Instead there was a large altar with a priest, wearing vestments, standing in front. A professional photographer was sent for to take the same photograph; he obtained the same result as the host.

Mr. Thomas said the incident was not difficult to believe when they considered they could see pictures which were undoubtedly the photographs of old friends in the form of their old bodies and sometimes their old clothing, although

the photographs must have been taken when neither the bodies nor the clothes existed.

THE EXISTENCE OF FAIRIES.

Asked whether fairies were of the spirit world, Mr. Thomas said it was hypothetical. There were various explanations of the fairy photographs which had been obtained recently by children. One was that the fairies were real beings who had been photographed. Another was that the thoughts of the children were so strong that they had happened to get on the plate—no one knew how. Another was that they were spirit presences which, to please the children, assumed that delightful form. It was difficult to experiment because only two girls had seen the incident, and only two people had been able to go to the place and take photographs.

JUSTIFYING CLAIRVOYANCE.

Dealing with a question, "Is it right to communicate with the dead?" Mr. Thomas said the dead would not let them do so unless they wished, and the question should therefore be, "Is it right that the dead should communicate with us?" They could not evoke or compel spirits. The only thing they knew was that if they fulfilled certain conditions and so opened the door to their friends on the other side they would find them quite willing and eager to communicate with them in this world, who could, in turn, communicate with their friends. Further, he would say, it was not only permissible to do that, but also highly desirable. Certainly it was permissible. Our Lord did it, St. Paul did it, and most of the New Testament writers did it, so they were following a safe lead. He (the speaker) had been doing it for four years, and he was never happier or healthier or more in love with God and his fellow-men than he was at present. The only thing that distinguished Spiritualists from ordinary Christians was that the former were assured it was perfectly possible to communicate with friends who had been received into the next life. That was all. The person who could not become a Spiritualist was the modern agnostic or materialist.

A cordial vote of thanks was proposed by Mrs. Leechman, of Lee Park, the wife of a well-known barrister, who is also the President of the Lewisham Spiritualist Church. Mrs. Leechman has been interested in psychic research for a great number of years, and has kindly consented to address a subsequent meeting. The vote of thanks was ably seconded by Mrs. Kelf, of Hayes-road.

At the close of the meeting it was decided to form a "Centre for Psychic Study," and Mrs. Hughman would be glad to hear from anyone interested in the matter who would like to become a member.—"BROMLEY MERCURY"

A Strange Phenomenon.

I RECENTLY had a peculiar experience in giving a psychometrical reading from an article. A ring was given me from a gentleman in a sealed envelope to psychometrize at home, the same being held in my hand while I rapidly wrote the conditions as they came to me. In doing so I felt a slight trance condition in my head. Still the pencil wrote quickly and the reading occupied nearly 20 minutes. Near the finish a friend who was at the other end of the table busy writing private correspondence drew my attention to blood flowing down the back of my head, and that rather freely. Careful examination of my head was made after the blood had been cleared away, but no visible trace of any scratch or the slightest wound could be discovered.

On returning the ring the gentleman after a little pressure told me it was purchased from a pawnbroker in Glasgow a little over two years ago. In my twelve years' work as a psychic demonstrator I never had such an experience. I may state no pain of any kind was experienced. The owner of the ring has not the least conception as to whom the ring originally belonged.—G. S. HENDRY.

[EDITORIAL NOTE.—The phenomenon mentioned in the above communication appears to be a variant of the stigmata phenomena associated with the celebrated medium, Eglinton. It may or may not be due to the past associations of the ring, and it is a matter for regret that its history cannot be traced. We should be interested to hear of similar experiences on the part of any of our readers.]

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FRIDAY, APRIL 8th, 1921.

Spiritual Rescue Work.

It sometimes happens in the experience of those accustomed to sit regularly in seances that discarnate spirits of lowly type are brought by others of greater development in order that they may be helped by the members of the circle. To the outsider it appears strange that one who has passed the portal of the grave should return to earth-dwellers for assistance; yet it must be remembered that the mere incident of death in itself makes no change in the soul-quality of the person who experiences it. The good and pure, equally with the crude and sin-stained, pass to the other side of life, and death makes no more difference to the character than a night's sleep would do. Hence, there are many people here on earth who are farther advanced in spiritual growth or soul-progression than some of those whose physical decease has carried them to the inner side of life.

We often allude to the spirit world as the "higher life," because the best who pass from here continue to progress, whilst the worst are, in process of time, taken in hand by those who regard sin and imperfection as a disease or disability affecting the soul life of the sufferer. Hence, it follows that there must be many souls in the spirit world who are considerably wiser and more advanced than the best inhabitants of earth, whilst since that world is recruited from this there are few, if any, who are worse than the worst of the dwellers on the physical plane, retrogression there being rare.

He who has grasped the first principles of spiritual life realises one great fact, i.e., that the greater the advancement of any spiritual being, the more truly does he find his greatest joy in an endeavour to serve his fellows. There may be, and undoubtedly are, those possessing great knowledge whose chief occupation would lie in the spheres of contemplation, or in an endeavour to add knowledge to knowledge, caring little or nothing for the woes and struggles of their poorer brethren who still strive amidst the mists of ignorance. Since this attitude, however, embodies a large element of selfishness, it tends to defeat itself by limiting the range of consciousness of those who practise it, and results in a self-centred prison house of their own construction. We need not be surprised, therefore, at finding that exalted and benign souls are ever prepared to sacrifice the peace and serenity of their normal planes of attainment and take upon themselves the guise of a lower sphere in order to help the dwellers therein.

Our experience goes to show that when earthbound and unprogressed spirits come to our circles they are generally brought there under the supervision and guidance of wiser heads than their own. An unprogressed soul has little power of his own, but he is often directed to us who still dwell on earth in order that we may help him. We are

often asked to pray for him, to talk to him, to advise and direct him. Generally speaking, such "patients" have been in the spirit world a short time (perhaps a year or two), but we have known cases where they have passed from earth for forty or eighty years and even longer. Let us remember, however, that TIME has a different significance there than here. Life here means three or four-score years. Life there is unlimited in time.

But why do they come to us for help? If that is a world of progressive growth, why do not the helpers over there take these weak souls in hand and develop their inherent strength? Why worry us with the failures of earth after they have left us? But perhaps that is the very reason they are brought to us—the physical life through which they have passed has made them what they are, and it may be poetic justice that we, for our own good as well as theirs, should be permitted or compelled to help to rectify the errors and omissions which we in our composite capacity as members of the human family have assisted in creating.

And again, the SENSE OF CONTRAST is often helpful in enabling men to discern semblances and differences which would otherwise be unnoticed. We often say of the drunkard that if when sober he could see himself intoxicated, he would never again get into such a state. One thing is clearly demonstrated, i.e., that when a discarnate spirit recontacts earth conditions through a medium, he tends to automatically reproduce the conditions which were his immediately before his decease. Let a discarnate spirit who whilst on earth suffered with bronchitis, control a medium for the first time, and his cough is reproduced. It is quite a common thing in first controlling a medium for the spirit to automatically reproduce his death-scene. Hence, re-contact with earth awakens in the control the memories of earth life with its faults and failings, and impresses upon him the heinousness of his past misdeeds, whilst the greater souls who are with him shine round him the light of their progressive development, and in this great contrast lie for him the seeds of reformatory resolve. There is reason, therefore, in such benighted ones being brought to a properly organised circle, and those who take part in such are privileged in being chosen to assist in the redemption of the sin-stained.

It is not every medium who can stand the wear and tear of such work, blessed as it is. Such instruments are perhaps rare, and are carefully chosen. Such phases of mediumship may be scoffed at by the mere seeker after evidences, but life means the growth of spirituality as well as of knowledge, and either without the other is but a pair of scissors with one blade broken off.

Those who are privileged to assist in such work are amazed at the rapid change and growth of character which takes place in those they seek to reform. In a few weeks it is rescue work of a very practical and necessary kind. We have need to learn one lesson: No person has a moral right to the good things of life unless he is prepared to take his share of work and responsibility, and no one has a moral right to the service of the highest and best of spirits unless he is prepared to share their burdens and their work, since that is the surest way in which to share in their glory.

"He went and preached to the spirits in prison."

THE work of the alchemist, the mystic, the occultist is invisible to, and cannot by any possibility, be discovered by the materialist.

CAN any reader supply us with a copy of THE TWO WORLDS for July 11th, 1919 (No. 1652). We are requiring one copy for a special purpose.

THE HAUNTED HOUSE, HASTINGS.—Will friends visiting the South Coast during the coming season kindly bear in mind that no public services are being held at the above place at the present time. Two other Spiritualist organisations and Societies are now well established in Hastings and St. Leonard's, so that this house will in future be quite closed to the public. This is also necessary owing to the extraordinary number of Spiritualist friends and the envious sight-seers and pleasure-seekers who visited the place during the Easter holidays.

CURRENT TOPICS.

Another Cecil on the Warpath.

OUR allusion in last week's "Topics" to the remarks of Lord Hugh Cecil has brought us a copy of the "Sunday Herald" of March 27th, in which Mr. Edward Cecil makes some trenchant remarks. He is seriously concerned about the "Worship of False Gods." He tells us that men have forsaken or forgotten the religion of their fathers, and of their father's God. For which we might say, "Let us be devoutly thankful." If this gentleman can find anything beautiful or divine or even winning about the religion or the God of a century ago, then we are sorry for his little mind. A religion which gave us a personal devil and a fiery hell, which forbade us the privileges of any enjoyment save prayer meetings, which degraded womanhood and condemned her to silence on spiritual matters, which made heaven depend on creed instead of character, and painted God as a vengeful, bad-tempered tyrant, who had us shaped in iniquity and born in sin, and then punished us for being what we were, is not a religion at all, but a mere apology. No true Christian would revert to those old concepts, whatever Mr. Cecil might do.

Ancient exploded shibboleths.

THIS gentleman tells us "The people of this country on the whole have no clear and strong belief in God." From which it is clear that Mr. Cecil has very little knowledge of his countrymen. It is not God which men doubt, it is merely Mr. Cecil's particular brand of God. Let him face the facts—creedalists have endeavoured to define the Infinite, the undefinable. They have talked about His parts and passions, and all such definitions have been the outcome of man's limitations. With the growth of science and fuller knowledge of the laws of the Universe such definitions have been proved false, childish and irreverent, if not blasphemous. Old definitions have been shattered, and because of the conservative stick-in-the-mudism of the credalist, who would not change a word for fear of making a mistake, men have lost faith in him; have marched on and left him behind. They do not doubt God, but they are pretty sure that official creeds can teach them nothing about Him.

Whose is the Fault?

IN the middle classes, we are told, the war killed the practice of public worship. Amongst the industrial classes 5 per cent. go to a place of worship. The youth of the middle classes is growing up without guidance. In the upper classes unbelief is rampant, and amongst the new rich real belief in God is very rare. So says Mr. Cecil. We imagine that if he himself had even a little faith in God's power and wisdom he could not be such a pessimist, for despite all his whinings we imagine he still walks the streets unafraid. Mr. Cecil hesitates to blame anyone. We have less hesitation. Those churches which have adopted a standard which is in accordance with modern knowledge and discovery, are filled. Those which stick to Athanasius, Calvin and Knox are empty. One has a living gospel, the other a dead creed. One stimulates to real living, the other is merely a theological soporific.

SINCE people have ceased to believe in Spiritualism and Mr. Cecil's God, he claims that false Christian Science Gods have arisen. Of these pride of place is given to Spiritualism, whilst Christian Science, Theosophy and Pantheism also appear in the order named. Strange to say, he goes on to quote that fine old Spiritualist, Victor Hugo. We read, he "gave instructions that when his body was carried to the grave it should be carried under a placard, 'I believe in God.'" What a pity Mr. Cecil could not quote other than a Spiritualist—why not one who believed in Mr. Cecil's theological anomaly? Meanwhile we and other Spiritualists extol the Deity, pray to Him, aye, and get answers to our prayers, and feel gratitude to Him for the wondrous dispensation of His providence, which maketh His angels ministering spirits.

Do Ghosts Disturb Us?

REV. EDWARD LYTTLETON is reported as saying at a recent meeting at Kensington, "Excepting an earthquake, nothing is so disturbing as a ghost." But that depends entirely on the experience of the seer. We know of children who are not at all frightened or disturbed at seeing spirits, while scores of clairvoyants are not as much disturbed at seeing a ghost as they are at seeing the tax collector. Rev. Lyttleton, no doubt, prays for the coming of the Holy Ghost, but we quite expect that he would have a fright if He suddenly appeared. This just illustrates the difference between an "article of faith" and a reality.

What's Behind the Suggestion.

AN eminent cleric has recently declared that it would be advisable to initiate a system of licensing mediums. Each psychic should meet the approbation of a company of scientists or other suitable persons. What was no doubt in his mind was the establishment of a board of clerics who would grant permits to those psychics who conformed to certain credal tests. We are all in favour of a standard of efficiency, but our difficulty is that one cannot impose such standards on the spirit operators. At present the exercise of all mediumship is illegal under the Witchcraft and Vagrancy Acts, but this does not prevent the spirit world from manifesting its presence.

The Law and the Profits!

THE psychics, however, are often placed in a parlous condition. The administration of the above laws is a disgrace to a civilised community. Periodically there is a round-up of mediums, and we hazard the opinion that the chief reason for such round-up is that the local funds for the administration of justice are low. Mediums, palmists, bookmakers, etc., appear to all be classed together, and prosecutions are merely attempts to levy toll upon them. Probably the authorities themselves would be the most disappointed of men if these practices ceased, since they are an endless source of revenue. In a recent case of the fining of a palmist one of the leading police officials, credulously smiling at her, said, "You ought not to grumble at the fine, you know. You've had a good run, and we must get some of it."

Law versus Justice.

WITH this spirit abroad, one can easily understand the deliberate concoction of so-called evidence. We are reminded of the story of the late Mr. Justice Hawkins, who said to the London cabby, "Drive me to the law courts quickly." "You mean the Courts of Justice," said the cabby, to which came the retort, "I don't! I mean what I say! Drive me to the law courts!" The present methods of police spies, etc., are merely bringing the law into disrepute.

O, WRITE not of me, "Died in bitter pains," but, "Emigrated to another star!"—HELEN FISKE JACKSON.

WHAT DO OUR CRITICS KNOW?—Nothing more surprising and amuses those who know the facts than to hear the explanations given by those who don't. I have been investigating psychic phenomena for five and twenty years, and have attended hundreds of seances, in addition to taking part in the work of private circles. Excluding the paltry exhibitions by sixpenny practitioners, who no more concern us than a negro ranter would concern the Archbishop of Canterbury, I have never in all these years known anything of darkened rooms, hymn-singing, emotional speeches, hysterical prayers, or mysterious furniture. I have always sat in a well-lit room, often in daylight, and we have proceeded at once, without any talk, or music, or holding of hands, to await such manifestations as might come. This is the most effective reply I can give to the ridiculous argument of "self-illusion." The method of communication can vary, can take many forms. We never know in advance, and the decision does not lie with us. The most unexpected things occur, and it is a strange yet significant fact that if one particular method is requested by the sitters, it is nearly always the one NOT adopted by the communicants.—J. GEMING WARRERS.

Good Friday Anniversary Celebrations in Manchester

The Celebration of the 73rd Anniversary of the advent of Modern Spiritualism drew the customary large company to the Co-operative Hall, Manchester, and throughout the afternoon and evening great enthusiasm prevailed. The Manchester festival is becoming historic, and from many distant parts of the country visitors throng to Downing-st. to celebrate the great event. On Good Friday last one enthusiast was heard to say that he had not missed the event for nearly thirty years. Scores of workers meet here who otherwise would never meet, and exchange notes and confidences as to the growth of the Movement, its internal weaknesses and its growing strength, and the spirit of optimism is quite infectious. Here the "old brigade" fight again their ancient battles, and the new-comer to the Movement is heartened and enthused by the recital of the early struggles of the few remaining pioneers. Stories of broken windows and of meetings violently broken up by religious bigots, of peltings with street refuse and vulgar epithets are related with a glint of fire in the eye which makes one suppose that these experiences were amongst the joys of life.

Great efforts had been made this year to secure larger accommodation, and this having failed, hundreds were turned away from the evening meeting.

Punctually at 2-15 Mr. J. Cuming Walters, M.A., led the way on to the platform amidst cheers. The hearty singing of "O'er the earth the dawn is breaking" paved the way for a sweet and dignified invocation by Mr. W. G. Hibbins, which created a fine atmosphere for the opening address by the chairman [reported in full on another page]. Mr. Walters' tall figure and studious face quickly gained the rapt attention of an audience which had packed every corner of the handsome hall. With firm and resolute tones and well-chosen language Mr. Walters told of his long and patient investigation, and of the abiding conviction established in his mind of intercommunion across the gulf of death. A keen sense of logic, humour and dogged determination characterised his remarks, and his evident sincerity won all hearts. Here was no dabbler prepared to play with superficialities, but the keen critic and scientific thinker who had patiently and relentlessly pursued the path of investigation, and been forced to definite conclusions. His words implied no apology for making those conclusions public.

Mr. Herbert Cottrell is possessed of a fine clear baritone voice, and his rendering of "Friend o' Mine" (Sanderson) was well received.

The veteran, Mr. Walter Howell; next addressed the meeting. As one who has borne the heat and burden of the day, through good repute and ill, "Our Walter" was heartily welcomed. His recovery from his recent severe illness was apparent in his rousing speech, his powerful voice making the hall ring. Mr. Howell said:—

"This afternoon I wish to look backward over the past. When Modern Spiritualism or the epoch known as 'The revival of Spiritualism' came, it came to a materialistic age. Man was regarded as a great machine, life and thought the product of matter and energy. Miracles were scoffed at by men of science. To-day the intellectual atmosphere has greatly changed. Men are recognising that the universe is very probably infinite in an infinite variety of ways, and that in such a universe there is nothing too good to believe in, as progression is ever manifesting unanimity through nature. People are afraid of saying what is and what is not possible to-day, they are very careful about uttering the word. There is a very great deal of elasticity about the word possible, because things are possible to-day which were not possible in the past. Higher critics expunged as impossible all the accounts of the apparently impossible recorded in the New Testament. Therefore Spiritualism and Psychic Research are doing the work of rehabilitation. On Sunday next every man in the Church, from the Archbishop downward, will be a Spiritualist in sentiment, but instead of believing in my future resurrection because of the resurrection of Jesus and his post-mortem revelation, I believe in the resurrection of Jesus and the happenings

recorded in the New Testament because my experience verifies them.

"Spiritualism has come to clear away the clouds that metaphysicians have made by first kicking up a dust and then wondering why they could not see through the fog. Modern Spiritualism has taken the fear of death out of our hearts and liberated us from the paralysis that fear generates. It has come to us in the hour of mourning and verified the statement that Jesus made to his disciples, and which we may make to those we love. 'I will not leave you comfortless, I will come unto you,' and the return of every loving spirit is a fulfilment of the promise of the Lord of Galilee. Spiritualism supports and substantiates a great deal that the Bible asserts. The mistake is that people go to the Bible to support their dogmas instead of seeing in the Bible parallel happenings to present day phenomena.

"Modern Spiritualism assures us when we are in trouble or perplexity, and feel that the fight is going against us, that they that are for us are more than those that are against us, and to this fact every open-eyed seer can bear testimony. Our pioneers are here to-day, though unseen by most of us. Let us take up the work they so bravely carried on whilst here, and be faithful unto death, winning for ourselves a life of immortal bloom in the world beyond. Life is more than 'breath, or the quick round of blood.' We want to live after bodily death not because it is pleasant to continue, but because it is a life of labour for the victory of truth, beauty and goodness."

After the singing of another hymn Mr. Rex Sowden of Newcastle, gave a series of clairvoyant descriptions, many cases accompanied by the full Christian and surname, and in nearly every case the recipients recognised the description as that of a deceased friend. The delineations were well detailed, and we think Mr. Sowden has improved in his presentation since we first heard him. His demonstration of clairvoyance gave great satisfaction, and created a big impression.

Miss Doris Harker very sweetly rendered a solo, which showed admirable control of an excellent voice. She was heartily cheered.

Mr. W. G. Hibbins, B.Sc. (Sheffield) was next called upon. The speaker brought the mind of a trained scientist to bear upon the theological and psychological side of the problem. Possessed of a quick mentality and a voice which appeals rather by its cadence than its strength, Mr. Hibbins was listened to with close attention, and at the close the blunt Lancashire expression, "He'll do!" from many parts of the hall was evidence that the vast assembly had taken him to their hearts. In cultured and incisive tones Mr. Hibbins said:—

"The atmosphere which surrounded the coming of the Messiah in ancient times was an atmosphere of joy. To-day we, too, are celebrating the coming of the religion of joy. That is what Spiritualism is. Many of the most potent forces in our civilisation to-day came from trivial beginnings. The bobbing of the kettle lid suggested the steam engine; the fall of an apple, the law of gravitation; the twitching of a frog's leg, galvanic electricity; and the raps at Hydesville ushered in a new revelation. We must never despise the humblest facts in nature if they convey a meaning.

"Spiritualism committed an unpardonable sin when it came, because it did the same as Christianity had done. It had the impertinence to come forward without consulting orthodoxy. Instead of consulting Archbishops and Bishops it made its presence known through the instrumentality of little children. The whole artillery of orthodoxy was brought against Spiritualism, but to-day it is stronger than ever; its entrenchments were impregnable, and the artillery fire died away, although it is true we still hear now and then a report from an orthodox pop-gun. In spite of criticism and investigation it has added to the world's knowledge, it has established continuity of life, we did not know before, we only believed it.

"Spiritualism has shown the scientist there are very many forms of matter which he knew nothing about. It taught doctors that instead of having merely an outward

physiology, man also possessed an interior organism which stands between the ego and the outer organism.

Spiritualism taught psychologists that human mind and human intelligence can exist apart from and independent of human brains. This discovery destroyed the foundations of materialism. The physical body perishes, but the mind still exists. It has established the continuity of human consciousness, and shows that the law of evolution is not confined to the material plane, that it continues on the spirit side of life, that there is progression to higher planes and spheres, and those who return tell us that there are still higher spheres than any they have yet attained. We cannot, perhaps, prove that man shall live for ever, but as far as man's knowledge goes, life appears to be unending. Those who postulate the end must prove their postulate."

After the announcements and closing Benediction by Mr. Sowden, the company adjourned to the tea table, where an excellent provision had been made for our material wants. Despite some congestion by the crowded state of the building some 800 people assisted in removing a goodly supply of comestibles, whilst the tinkle of the tea-cups was drowned in a babble of happy conversations. The staff of volunteers worked well, and very few complaints were heard. The bookstall in the corridor claimed attention, whilst the neighbouring park at Ardwick Green grew fragrant with a scent of the noxious weed.

[TO BE CONTINUED.]

NORTHERN DISTRICT COUNCIL.

THE 5th annual demonstration under the auspices of the above Council to celebrate the advent of Modern Spiritualism was held on Good Friday in the Miners' Hall, Imeary-street, South Shields. Two services were held in the afternoon and evening. The President of the Council, Mr. T. Bogue, occupied the chair. In spite of the inclement weather it was the largest and most enthusiastic ever held. The principal item at the afternoon meeting was the presentation to Mr. J. G. Grey, of South Shields, by the Spiritualists of the Northern District, of an illuminated address and a purse of money, to show their appreciation for upholding the Cause of Spiritualism as a speaker and worker for 50 years.

At the evening meeting, after the introductory remarks of the President, he called upon Mr. T. Galley, of South Shields, who gave an eloquent address on "Death and Resurrection." This was followed by a further exposition given by the Rev. George Cole, of Felling, entitled "Reconstruction in the light of Spiritualism." The service was brought to a close by a trance address through Mr. T. Bogue. During the evening anthems were rendered by the choir from Fowler-street Society. Altogether a most enjoyable day was spent.

HALIFAX & DISTRICT COMMITTEE.

WE held our third annual Easter celebration in the church of the Martin-st. Spiritualists, Brighouse, on Monday, March 28th. The morning was taken up by the united Lyceums of the district, conducted by Mr. T. Ellis, President of the Lyceum District Council, and the scene was one we would like to see every Sunday, the Lyceum being filled by the children and friends, making a most enjoyable and instructive session. We also had with us on our platform such dignitaries of the Movement as Mr. T. H. Wright and Mr. W. G. Gush, along with our esteemed friend, Mrs. Gladys Davies, of South Africa. Letters expressing their regret at being unable to be with us were received from Mr. A. Kitson, Miss A. Hesp and Mr. G. F. Knott, secretary of the B.S.L.U.

The chains and readings were gone through in a bright and masterly manner, the questions and answers showing close acquaintance with the "Manual." Close on 80 went through the marching and calisthenics. A goodly number of the Lyceumists were wearing their Guild badges, testifying to the interest taken in the intellectual side of our Movement.

The fraternal greetings of the Huddersfield and Halifax L.D.C. were extended to South Africa through Mrs. Gladys Davies by Mr. B. Taylor (past President) and accepted by Mrs. Davies in a most touching manner. Being herself a Lyceumist, she fully appreciated the honour of forwarding the greetings, which she knew would be most heartily received and returned.

Mr. T. H. Wright and Mr. Gush spoke of the great benefits to be obtained from the "Lyceum Manual" and training, emphasising the desirability of every Lyceum forming Liberty Groups and Guilds.

The afternoon and evening was taken up by the parent body, Mr. Stabler, our vice-president, occupying the chair. The interest and popularity of this innovation was proved by the attendance of friends from Cleckheaton, Normanton, Yeadon, Keighley, etc. We commenced our afternoon meeting with the singing of "Praise Ye the Lord." Mrs. Jessie Greenwood, Hebden Bridge, offering up the invocation. Mr. Waddington (Cleckheaton) said it did his heart good to come and see, and be able to join in such a gathering reminding him of old times when he first learnt anything of Spiritualism in the Martin-st. Church. Mr. T. H. Wright (Sowerby Bridge) also testified his pleasure at once again being amongst us, hoping we should be able to carry the flag along. Mrs. France (Brighouse), an old pioneer, told us some of her early experiences, encouraging us to keep on to make the best of our opportunities with the facilities we had at the present time, and the need there was for true Spiritualism. Mr. Maidly (Cleckheaton) also gave some experiences.

In the evening Mr. E. Quarmby (Slaithwaite) offered up the invocation, the platform being again full. The chairman had to limit the speeches so that we might hear more of them. Mrs. Crossley (Halifax), one of the oldest workers in the Movement, expressed the pleasure it gave her to be able to come to a meeting like this, and to really enjoy herself, as she had known the time when it would have been impossible. Mr. Halstead (Elland) gave an interesting account of his early days in Spiritualism. Mrs. Jessie Greenwood (Hebden Bridge) gave an interesting account of the work being done. Mrs. Gladys Davies (South Africa) gave an interesting short report of her work in South Africa, saying that she had left her native home and come amongst us for the further development of the gifts bestowed upon her. Mr. W. G. Gush (Huddersfield) wished he had more time at his disposal, as he wanted to say a great deal. He laid great stress on the educational side of our Movement, urging upon all the necessity of the proper training of the children. Mr. S. Ackroyd (Huddersfield) gave a rousing finish to the meeting.

Mr. Kershaw, on behalf of the Halifax and District Committee, thanked the speakers for coming to give their testimony, and to the congregation for coming to listen to them, to the Martin-st. friends for the use of their church and providing meals, and to all who had helped to make our Easter celebration once more a huge success.

WHAT SPIRITUALISM DOES.—So-called "orthodox" religions (all different) affirm the immortality of man in words. It is, with them, a matter of blind faith. Spiritualists seek proof of the survival of personality and the continuity of existence. "Orthodox" religions declare this search to be evil and forbidden. On what authority? Who has said so? How can a thing be evil which endeavours to demonstrate as true the chief article in the religious code, which has the purely beneficent aim of bringing consolation and assurance to the world; which casts out the fear of "death," and which stimulates the sublimest hope of progress? The attitude of the Churches towards Spiritualism is simply inexplicable. They oppose and reject their most powerful ally who could ensure their victory. Spiritualism does not supersede pure religion or offer a substitute for it; it fortifies it by offering proofs of "eternal life," and on the ethical side, by teaching men that they should live justly and act virtuously in order to fit themselves for new conditions when "death" opens the portals to a vaster sphere beyond. This is the justification for Spiritualistic research.—J. CUMING-WATKINS.

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.

LONDON DISTRICT COUNCIL.

THE annual general meeting of the London District Council took place on March 23rd, there being present 24 delegates and 13 associates. The minutes of the A. G. M. held in Oct., 1920, were read and confirmed. The treasurer, Mr. C. J. Williams, presented a cash statement of the three months ending 31st Dec., 1920. Mr. Gillespie, on behalf of the auditors, said that both he and Mr. Brooks were entirely satisfied with the way in which the accounts had been kept. They were clear and concise and in every way showed credit to Mr. Williams' care and attention. A vote of thanks to Mr. Williams was carried.

The President, Mr. R. Boddington, rising to address the meeting, said that in the time which had elapsed since their October meeting, there could not, in the nature of things, be very much to report. We had been so occupied in framing the new rules and bringing the Union of London Spiritualists into line with the London District Council that little "outside" work had been done. They had inherited the worthy traditions of the U.L.S. and their aim now must be to carry on in a fitting manner. Now that their opportunities were likely to be increased they must see that every effort was put into it. They had a scheme of propaganda on hand which would include, it was hoped, all the churches in their area. He looked forward to a useful future in which we should all do our share towards a more united Movement. In conclusion, he wished to thank all the members of the executive committee who had loyally aided him during the past year and assured them that his whole-hearted services would always be at the command of the Movement.

Mr. Boddington then retired, asking Mrs. Jamrach to take the chair. Messrs. Smith, Gillespie and Ella were appointed as scrutineers and the election then took place with the following results: President, Mr. R. Boddington; vice-presidents, Mrs. Jamrach and Mr. Chandler; treasurer, Mr. H. Nuttall; secretary, Mrs. E. M. Ensor; National councillors, Mr. R. Boddington and Mrs. Jamrach; councillors, Mr. H. Boddington, Mrs. Namoff, Mrs. Clompson, Mr. C. J. Williams, Mr. Piddler, Mrs. Maunder, Mr. A. T. Connor, Mr. Wright, Mrs. Beechman, Mr. McLellan and Mr. Humphries; auditors, Mr. J. Brooks and Mr. H. Gillespie, unanimously

re-elected. A hearty vote of thanks was passed to all the retiring officers and councillors.

MIDLANDS DISTRICT UNION

THE above Council was ushered into being at an inaugural meeting which took place at Leicester on Saturday, March 19th, when a good representation of the churches in the area attended. Time was all too brief to allow for a full consideration of all business on the agenda, but the elected council was given a basis on which to frame the future activity of the newly formed body. Mr. G. F. Berry was unanimously elected chairman of the meeting. Letters of apology for non-attendance were read from Coun. J. Venables and Mr. J. Venables, jun. of Walsall, and Mr. J. Barratt, of Nottingham. Ald. J. Chaplin, of Leicester, welcomed the conference to Leicester, and in a racy speech wished the new council a life of active usefulness. A vote of thanks was accorded to the pro. tem. secretary, Mr. Cowell, for the arrangements made for that meeting.

Election of officers: President, Mr. B. P. Mentry; vice-president, Mr. A. Cook; treasurer, Mr. J. Maybury; secretary, Mr. E. Cowell; council, Mrs. F. Brooks and Mrs. E. Clarke; associates' representative on the council, Mr. W. A. Chambers and Mr. J. G. Wood; area representatives, Mr. G. F. Berry and Mr. B. P. Mentry or Mr. G. Greenwood.

It was agreed to adopt the M.D.U. and the N.M.D.U. as subsidiary committees to the council. It was also decided that the associate members should remain in direct membership with their respective subsidiary committees.

The executive council was instructed to draft out a scheme for the financial arrangements with the subsidiary committees and to report at the next meeting.

The constitution and rules were referred to the E.C. to draft out, and to submit to the next meeting, which was arranged for six months hence.

Votes of thanks were accorded to the Leicester friends for the welcome extended to and arrangements made for the reception of the delegates, with which Mr. Mentry and Mr. Cook associated themselves.

Mr. G. F. Berry was cordially thanked for officiating in the chair, which was voiced by Mr. E. Jones and Mr. J. Walker.

HALIFAX & DISTRICT COMMITTEE.

THE monthly conference was held on Sunday, March 27th in the Spiritualist church, West Vale, there being a good attendance of delegates and associates. Our President being away recuperating after a breakdown, the vice-president presided. The business meeting was opened by Mr. B. Taylor, who offered up a beautiful invocation. The fifteen minutes spirit communion has become such a help to our meetings that it would seem a very poor meeting indeed without it. Helpful words were given by Mr. Wright, Mr. Gledhill, Mr. Ackroyd and Mr. A. A. Bramall. Mr. Stabler asked that our thoughts should go out to our President. He also gave the spirit message in the form of a motto, "The pure in heart shall see God." A most cordial welcome was extended to the D. C. by the local President, Mrs. Iredale. The business in hand was got through, and our good friends provided us with a real good dinner and tea at most reasonable charges.

We had real good meetings in the afternoon and evening. Mr. Stabler presiding, being supported by Mrs. Crossley, Mrs. Wright and Mr. B.

Taylor in the afternoon, and in the evening by Mr. Bramall and Mr. Quarumby, which speaks well for the Study Groups. Mrs. Royals gave spirit delineations. A vote of thanks was passed to the West Vale friends, and thus brought another real good day to a close.

A SPIRITUALIST WEDDING.

A VERY pretty wedding was solemnised on Saturday morning, March 26th, at the Spiritualist Church, Martin-street, Brighouse, the contracting parties being Mr. Frank Oade and Miss Clarice Sykes. The bridegroom is the organist at the Alliance Spiritualist Church, Commercial-street, and the bride is a member of the choir. The bride, who was given away by her father, Mr. Albert Sykes, was attired in white crepe-de-chine, and was attended by Miss Florence Oade and Miss Annie Sykes as bridesmaids, the former being attired in pink silk crepe-de-chine, and the latter in grey silk crepe-de-chine, and all carried shower bouquets presented by the bridegroom. Mr. Herbert Wood acted as best man. Mr. R. H. Davis, of Manchester, conducted the ceremony. The choir of the Alliance Church were in attendance and rendered suitable hymns. Mr. Wilfred Gledhill, cousin of the bridegroom, officiated at the organ, and at the conclusion rendered Mendelssohn's "Wedding March." The party afterwards adjourned to the Alliance Church, where lunch was provided. Later in the day the happy pair left for Cleethorpes where the honeymoon is being spent.

PRESENTATION TO MR. J. G. GREY, SOUTH SHIELDS.

THIS is not a report of a convivial function, but the setting down of a few personal impressions sensed on the proudest day of one's life. It was honouring the living while he yet heard physically, not the sending of thanks and greetings through the obscuring veil of death.

The Marsden Miners' Hall, South Shields, was the Mecca to Tyne and Wear Spiritualists on Good Friday, for "John George," as he is familiarly called, was to be given tangible tokens of the hold he has on the esteem and love of his comrades. For half a century he has "gone about his Master's business," and not a Society in his rugged Durham homeland, nor the adjacent Northumberland and Yorkshire haunts of Progress but has again and again listened to his resounding voice thundering confusion to the critic, or his mellowed tones bringing dawn to the darkened seeker and solace to the troubled doubting tossed mourner. The beautiful framed address and the roll of "Realm currency" handed to him in the name of North of England Spiritualism, by Mr. Bogue and Mr. Hall respectively in 1921 were more valuable far than a marble tomb-stone set up in 1951.

Broken in body and feeble in strength of limb, but Herculean of soul, dauntless of will, and amenable to Divine usage as ever, it made tears dim the eyes and knotty thongs strain at the hearts of all who looked on the hero of 5,000 conflicts. But as is their wont, his inspirers took charge, and in impassioned phrases poured through his lips the words he himself failed to frame. The picture was thrilling. As I drank in details I wondered how many noticed an aged, wistful face, with eyes sparkling partly with tears and partly through the pleasure of reflected glory, rivetted on the platform. It was the face of another warrior of the days when the fight was rough, bitter and seemingly hopeless and endless.

Approaching her 83rd year, Mrs. Young can tell the heavenly story as convincingly as when I first felt the spell of her mediumship fully a quarter of a century ago. Long may she be spared to minister to the heart-torn and the soul hungry. Yet she was but one, for I saw a full score others with years of service in some capacity ranging from twenty to forty. Mr. Joseph Stevenson was there, that little nimble Scotsman, with the lucid brain and the lancet tongue, who defied the phalanxes of hostility side by side with James Burns, Mrs. Britten, E. W. Wallis, J. J. Morse, Bryan Harris, W. H. Robinson and others, when many present wore baby dresses, or were unborn.

Bart Westgarth was there and George Cole, and representatives of pioneers like Moore, Hall and Pinkney were there, while the seats bristled with speakers and mediums known from the Cheviots to the Pennines.

I counted 22 with snow white or silver grey hair, and a couple leaning heavily on walking-sticks. In a word, there were few present who had not given of the thews of war and the sunshine of revelation in the past, or held some office, or fill some niche of importance to-day, and all had come to participate in the 73rd Anniversary of that day when the agitated maiden called to her mother, "It can see as well as hear," and to see honour done to a colleague who had so often, for so long, and so successfully raised that same age-echoing cry.

I have done, but wished to perpetuate, in my simple way, so epoch-making a ceremony, yet feel my efforts have not kept step with my desires. I had difficulty in attending, but it was good to be there, and any sacrifice, any upset, or any disappointment was repaid with interest when I clasped the hand of that aged servant of God and herald of the angels' slogan, and heard his pathetic but earnest "God bless you all."—JAS. LAWRENCE.

EAST ANGLIA.

MRS. ALICE JAMRACH, of London, paid us a visit towards the end of February, and held two meetings at Great Yarmouth and one in Norwich, at both of which places she was greatly appreciated, both for her address and her convincing clairvoyance. So pleased were they in Norwich that, hearing from Mrs. Jamrach that she had a vacant date in May, they invited her to visit them on that date, and intend taking one of the large Picture Halls for a Sunday evening meeting.

During the last week Mrs. Edith Marriott, of London, has visited us, and held two successful meetings in Yarmouth, and again one in Norwich, from which we hope a healthy stimulus will be given to those in the two places who are interested in pushing forward our Movement.

MR. H. J. OSBORNE IN AMERICA.

MR. H. J. OSBORNE, President of the London Central Spiritualist Society, is finding gratifying acceptance for his lectures on "The philosophy and practice of Spiritualism," several of them lantern illustrated, in parts of the United States. Successful meetings have been held in Jamestown (New York), Buffalo (N. Y.), Detroit (Mich.), and Flint (Mich.). In two of these places a series of three lectures was given, and in one eight lectures in seven days, two on Sunday. The Detroit meetings were held in the largest auditorium, Orchestra Hall, attended by great audiences, and followed, on each night, by direct spirit writing manifestation by an American lady medium.

Following these Battle Creek is to be twice visited, and also South Bend (Indiana), Cleveland (Ohio) with an eight-days course of lectures at Elmira (New York).

Mr. Osborn's lantern lectures on "Spiritualism and lunacy" and on "Spirit photography" are particularly in demand. These subjects have been re-christened (to suit the American psychology) respectively, "Medico-Clerical Slanders Exposed" and "Picture marvels from the spirit world."

BRISTOL : UNIVERSAL.

THE social committee of the above Society purposed holding a ramble to Frenchay on Easter Monday, but owing to the inclement weather the members and friends adjourned to the church, where a good number were entertained to tea. After this a jolly time was spent together as a social evening. We hope during the summer months to hold a series of rambles, and offer a hearty invitation to all friends who would care to join us.

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.

DUNDEE.

PUBLIC interest is being well maintained in the work of the above Society. On Sunday, March 27th, the morning service consisted of a well attended public circle. Interesting trance addresses and remarkable clairvoyant descriptions were given by members.

In the evening Mr. H. V. Smart, a local speaker, gave a splendid address on "The everlasting quest," a poem by a local author, Mr. J. Roebuck. Mr. Jas. Murray, the President, was chairman, and during the evening Mr. H. Hambling (vice-president) sang with much impression "The Village Blacksmith," which was listened to by a very appreciative audience.

CAERPHILLY.

ON Sunday, March 13th, very successful services were held. Our hall was far too small, and was crowded, when Mrs. Trueman, of Plymouth, paid us a visit, and gave us a most instructive address, which was well received by a sympathetic congregation. She also gave remarkable clairvoyance. On the previous Saturday, also the following Monday and Tuesday evenings, wonderful physical seances were held at the home of Mr. and Mrs. Withers. Articles were brought from an upstairs room; flowers from the parlour, which were placed on some of the sitters' hair; bells ringing, harp and tambourine played, direct voice through trumpet. On the Tuesday evening "Abide With Me" was sung through the trumpet, and messages written on a slate, which were very convincing. We are looking forward to a return visit of this wonderful medium. We hope she will have health and strength given to her to spread the truth for many years.

HEMSWORTH.

ON Easter Sunday we had Miss E. Bolton, of Bradford, with us, our planned speaker not being able to attend. She gave an excellent address on "Behold, I show you a mystery" in excellent manner, followed by good clairvoyance. On Easter Monday we had a public tea in aid of our building fund, followed by a public meeting. The speakers were Mrs. E. Bolton and Mrs. Allerton. The tea and meeting proved a great success.

HALIFAX (RAVEN STREET).

VISITORS to the above church on Sunday and Monday, March 27th and 28th, had the pleasure of hearing three splendid services conducted by Miss Fitzpatrick, of Hemsworth, near Wakefield, a fluent and capable delivery of her subjects being a revelation to all present, as was also her clairvoyance, giving sound proof of the continuity of life beyond the tomb. Due credit must be given to so young a worker in the cause, and we can only hope that all who heard her will have received the incentive to fathom the truths and philosophy of Modern Spiritualism.

HUDDERSFIELD : STUDY GROUP.

A special open meeting was held at Ramsden-street on Wednesday, Mar. 23rd, Mr. Seth Ackroyd in the chair, when Mr. W. G. Gush, D.N.U., introduced a discussion on "Should the ego be named soul or spirit?" Delegates from four Lyceums were present and joined in the discussion. After a good number of questions had been asked and answered, the following resolution was unanimously adopted: "That the ego should be named spirit." A most interesting and instructive meeting.

LONDON (CLAPHAM).

ON Good Friday a large gathering of members and friends spent a happy time in an open circle. Good spiritual conditions prevailed, which allowed the many mediums present to do their best. On Easter Monday a very enjoyable social evening was spent. Thanks and appreciation are due to all those who helped to make the evening a success. Miss Olive Gagg, age 19 years, delighted all with her singing. Thanks are also due to the lady members and Mr. Clempson for their efforts in supervising the refreshments, which had been given. Mrs. Stevens and her son (of Putney) gave psychic readings, which greatly added to the income. The dancing went well, with Mr. Harry Boddington as M.C., and the singing of Auld Lang Syne brought a happy evening to a close, leaving the Church Building Fund considerably over £5 better off.

LONDON (MANOR PARK).

THE annual happy evening on March 25th was a huge success. A large number sat down to tea. Afterwards the Lyceumists gave marching and recitations. Solos by Miss Stanborough, Mr. Wood, Mr. Brooks. Short addresses by Mrs. Podmore, Messrs. Walker, M. Clegg, and psychometry by Mr. Willis. Recitals by Messrs. Grossett, Thinder, and Fuller. During the evening the presentation of a jade rose bowl to our earnest worker, Mrs. E. Coater, gave pleasure to all. Mr. Mead presented to "Our dear President" Mr. J. Brooks (1905-1921), an album containing 75 signatures, and a note case containing 240 10s. 6d. as a memento of appreciation from the members. Mr.

Brooks was deeply affected at this unlooked-for manifestation of the love of his people, and expressed thanks, assuring us all that his efforts were, and will be, a labour of love for the church and for Spiritualism.

SOUTH-WEST LANCASHIRE AND CHESHIRE DISTRICT UNION.

The usual Good Friday meetings were held at the Assembly Rooms, Corporation-street, St. Helens, under the auspices of the above Union, and in spite of the unpleasant climatic conditions, there were large audiences, the building at the evening meeting being filled to its utmost, the majority of Societies being represented. Mr. Hugh Davies, of Earlestown, the President of the Union, presided over both meetings, the speakers being Mr. Alfred Kitson (Batley), representing the British Spiritualists' Lyceum Union, and Mr. R. Wolstenholme (Blackburn), representing the S.N.U., Mr. Joe Dickenson (Halifax) being the clairvoyant. Mr. Kitson referred to the Fatherhood and Motherhood of God, and the brotherhood and sisterhood of mankind, and the situation of the orthodox heaven as the earth moved round the sun. He also referred to the introduction of the Lyceum methods of training into the schools, under a new name, without giving credit to the real source. Mr. Wolstenholme gave some very interesting experiences, and had the audience in tears of laughter at times. His exhibition of direct writing and spirit photographs was examined by a large number of interested persons. Mr. Dickenson's clairvoyance was well recognised, names, addresses, occupation, illness, and other recognisable features being given very clearly. Mr. Hugh Davies referred to the anniversary of Modern Spiritualism in a very pleasing manner. A retiring collection was made on behalf of the Fund of Benevolence. A good tea was supplied in the Hardshaw-street Spiritualist Church, which was well patronised by the visitors. The meetings were highly successful in every way, and show great credit on those who assisted. The Union officials extend thanks to all who took part. — MRS. SMYTH.

MACCLESFIELD.

MR. W. REX SOWDEN conducted special services at Cumberland-street Spiritualist Church from March 19th to 21st. The addresses delivered through "Teresa del Garda, the Lady of the Veil," were full of inspiration and power, and were appreciated by large and attentive audiences. He also gave very convincing clairvoyance, many full names being given, which were recognised. On Sunday about 30 friends came from Congleton to hear him, and they were so convinced that they returned determined to form a church, so that our cause would be able to make progress in that town. We have decided to give every possible assistance to them, and we trust that all friends interested in the Spiritualist movement residing in the district will rally round them and help in their efforts. We are all looking forward to the return visit of Mr. Sowden.

MEETINGS HELD ON SUNDAY, APRIL 3rd, 1921.

BARROW-IN-FURNESS, Dalkeith-st. — Meetings conducted by Mrs. Wilkinson, of Millom. Mr. Fowler presided.
BARRY, Atlantic Hall. — Mr. R. Speed, of Cardiff, gave an address on "Spiritualism and the Bible." Mr. Copeland presided.
BEDFORTH. — Mr. Hutton gave two addresses. Evening subject, "The

evolution of man's mind." He also gave clairvoyance. Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Meetings conducted by Mrs. Mossop. Evening address, "Living for eternity."

BRIGHTON, Athenaeum Hall. — Morning and evening, addresses by Mr. Walter Howell.

BRISTOL, United. — Mr. Jones, of Cardiff, conducted both services. Mr. Taylor presided.

Dighton Hall: Morning and evening services conducted by Mrs. Ruth Darby.

Clifton: Mr. Pritchard gave an address, followed by clairvoyance.

CARDIFF, Central. — Mrs. Thomas gave an address and clairvoyance to a large audience, and the President, Mrs. Marshall named a baby.

CONGLETON. — Mr. and Mrs. A. Whyman, of Hanley, addressed a large audience, and also gave clairvoyance.

EASINGTON LANE. — Addresses by Messrs. Wright and Chilly, who also gave clairvoyance. Mr. Kerridge also gave clairvoyance. Mrs. Wright and Mr. Andrews sang a duet. Mr. Jones presided.

LIVERPOOL, Daulby Hall. — Mr. Membrey, of Birmingham, gave addresses on "Human aura and its interpretation" and "Why I am a Spiritualist." He also gave clairvoyance. Mr. E. A. Keeling presided.

LONDON. — Brixton: Mr. H. Boddington gave an address on "A scientific religion."

Fulham: Morning, circle. Evening, Mrs. Podmore gave an address and clairvoyance. — PROS.: Sunday next, at 7, Mr. A. LAWRENCE. Thursday, April 14th, Miss THOMAS, at 8.

Hounslow: Mr. Bolton gave an address on "The uses and abuses of Spiritualism," followed by clairvoyance.

Little Ilford: Mrs. Mary Gordon discoursed on "The science of life" to a large congregation, and also gave clairvoyance.

London Spiritualist Mission: Morning, Dr. W. J. Vanstone gave an address on "The mystical temple within Spiritualism." Evening, Mr. G. Prior spoke on "What is revelation?"

Manor Park: Mr. Mead conducted the healing service. Afternoon, Lyceum held open session. Evening, Ald. D. J. Davis gave an address and answered questions.

South London: Morning, circle conducted by Mrs. Still. Evening, Mrs. E. Marriott gave an address followed by clairvoyance.

LOUGHBOROUGH. — Mrs. Titmas, of Leicester, conducted the services.

NORTHAMPTON. — Services conducted by Miss Coddington, of Leicester, who gave addresses and clairvoyance.

PAIGTON. — Afternoon, members' circle. Evening, address and clairvoyance by Mrs. Trueman, of Plymouth Chairman, Mr. H. P. Rabbich.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Alton, of Derby. PLYMOUTH, Morley-st. — Address by Mr. Boone on "Where are our dead?" Solo by Mrs. Phillips and clairvoyance by Mrs. Cook.

Stonehouse: Meeting conducted by Mr. Arnold. Soloist, Mrs. Sampson. Trance address by Mr. P. Webb, on "God's truth to man." Clairvoyance by Mrs. Pollard. The sympathy of all the congregation was given to Mr. Webb, whose mother has just passed over, aged 80.

PONTYPRIDD, River-st. — Mrs. T. Timms, of Cardiff, gave an address on "The open road." She also gave clairvoyance.

PORTSMOUTH, Temple. — Mr. E. Spencer, of Glasgow, started a week's mission under the auspices of the Southern District Council, giving vigorous addresses and clairvoyance.

SHEFFIELD, Centre. — Address on "God," by Mrs. Furniss, of Sheffield.

Also clairvoyance. Mr. Tozer presided. TREDEGAR. — Morning, Mr. B. Jones gave an address on "Clouds of witnesses," which was followed by a good discussion. In the evening Mr. A. Brown gave an address. Mrs. Halestrap gave clairvoyance.

WEST MELTON. — Mr. Belk, of Wombwell, took for his subject, "They know not where they have laid him." Mrs. Belk gave clairvoyance. Mr. Bullock presided.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

April 10.—Circle for Members Only.

„ 17.—Mr. E. W. OATEN.

„ 24.—Circle for Members Only.

MAY 1.—Mr. A. ROBINSON.

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

SUNDAY, APR. 10TH, at 10-30, LYCEUM.
At 3, PUBLIC CIRCLE.

At 6-30, Mr. ROOKE.

MONDAY, at 8, Mrs. RICHARDS.

WEDNESDAY, at 3, LADIES' MEETING.
At 8, Miss WAILWORK.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, APR. 10TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30 and 8, Mrs. GRIMES.

MONDAY, at 3 and 8, Mrs. E. HOLDEN.

WEDNESDAY, at 8, LOCALS.

SUNDAY, APRIL 17TH, Mrs. K. FURNISS.

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

SUNDAY, APRIL 10TH, at 6-45 and 8-15.
Mrs. REESE.

TUESDAY, at 8-15, Mrs. SPENCER.

THURSDAY, at 8-15, Mrs. FORREST.
Open Circle on Saturdays at 7-30.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, APRIL 9TH, at 7,
THE MAGNETIC HEALERS.

SUNDAY, APR. 10TH, at 3, 6-30 and 7-45.
Mrs. CHARNLEY.

MONDAY, at 3 & 7-45, Mrs. GRADDOL.

WEDNESDAY, at 7-45, OPEN CIRCLE.

THURSDAY, at 8, DEVELOPING CLASS.

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

SUNDAY, APR. 10TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, Mrs. ELLIS.

SUNDAY, APRIL 17TH, Mrs. GIBSON.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, APRIL 10TH, at 2-30 and 6-30,
LYCEUM OPEN SESSION.

At 8, Mrs. LANE.

WEDNESDAY, at 3, Mrs. HOPK.

THURSDAY, at 8, Mrs. ANDERSON.

SUNDAY, APR. 17TH, at 6-30, Mr. R. A. OWEN. At 8, Mrs. VERITY.

Moss Side Progressive Lyceum Church,
66, BABY STREET.

Every Sunday at 2-30.

SUNDAY, APRIL 10TH, OPEN.
SUNDAY, APR. 17TH, Mrs. GIZINE.

(Theosophical Society).
All are welcome.

Palmistry Simply Explained With
numerous Diagrams. By James Ward.
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