



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. 1744—VOL. XXXIV.

FRIDAY, APRIL 15, 1921.

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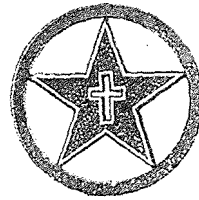
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An Exponent of the Spiritual Philosophy of the Present Century.

No. 1744—Vol. XXXIV.

FRIDAY, APRIL 15, 1921

PRICE TWOPENCE.

Original Poetry.

Trust Truth.

Trust Truth, and let her lead thee where she will,
For Truth and Love go ever hand in hand.
Fear nought but fear of unfamiliar truth;
Follow Truth, love her; where she bids thee, stand.

Be thyself judge; no man can make for thee
Decree or limit thou canst not approve;
Follow the light that shines in thine own soul,
There is thy law; interpret it by love.

This is God's plan for thee—to test thy strength
On Truth's broad highway, toiling to the stars.
Thy freedom ever let thy brother share;
Build round his soul no cramping walls and bars.

—W. BEVAN JAMES.

My Idea of a True Spiritualist.

EXTRACTS FROM A PAPER READ BEFORE THE LEICESTER
(SILVER STREET) MUTUAL IMPROVEMENT CLASS
BY MRS. TUCKWOOD.

WHAT is a Spiritualist? It is one who has proved, or has accepted as proven on sufficient evidence, the fact that death does not kill the spirit, that it still lives on in a world as real to the spirit as this planet is to us.

There are certain laws in existence which enable the spirit to return again to earth and commune with those still in the body, and so prove beyond the shadow of doubt the fallacy of so-called death. But this proof should have far-reaching results. For when a person becomes convinced that he will live on after his probation here on earth, he naturally seeks to know where and how, and equally naturally he seeks his information from those who, having passed to that state, are best qualified to give it, and he will eventually arrive at the conclusion from what the spirit people tell him, that belief is little but life and conduct much, and I firmly believe that one of the main objects of our friends returning to us is that they may tell us of the many mistakes they themselves made, and point out to us a brighter, clearer pathway in which to walk, and so help us to profit by their failures.

The true Spiritualist, then, is one who, being absolutely convinced of the continuity of life after death, strives to the uttermost to live up to the ideals as taught him by his spirit friends, and through the purity of his own life to proclaim that Spiritualism is indeed a religion. We often hear people say of someone, "What a noble fellow," or that they come from a noble family, but do we ever pause to think what is the real meaning of such expressions? I am afraid we do not, and I think the time has come in our lives when we might study the meaning of words a little more, and so gain a clearer understanding.

There are a great many people who think that to be noble simply means to inherit wealth, estate or high degree. But I want to show in my humble way how you can be most noble, and yet have none of these material possessions. A true Spiritualist should be a noble-minded person, excellent in character, and of sterling worth, pure in thought, word and deed, and one who by the power of his spiritual life is able to draw all men unto him. To become true Spiritualists we must let the finer portion of ourselves become so

linked up with the divine power of goodness known as God, that through the same we may daily gain fresh inspiration and we may be the means to uplift our fellow-man. We cannot all be heroes, but we can be truly noble if we so desire. Who can hinder us? It is no easy task. It takes doing, but we can each be master of the situation if we so determine. We have our whole lifetime in which to perform kindly acts and true, and any Spiritualist worthy of the name will let no opportunity pass him by; he will realise the full significance of the words of the Nazarene: "Not every one that sayeth Lord, Lord, shall inherit the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

A true Spiritualist knows that Spiritualism is not only a religion but also a science. If you ask him how he knows it to be a religion he will tell you that it has given him a clearer and more natural conception of God and His creation and is ever prompting him to act up to his highest sense of duty, and increases his spiritual growth and purity of life, thus preparing him for the immortality which it proves.

A true Spiritualist realises the necessity of phenomena in the first place to convince enquiring minds and prove the truth of spirit return, but he also knows that the real motive behind the spirit's mission is that man shall be progressive, mentally, morally and spiritually. Phenomena was necessary in the early days of Christianity, for by it numbers were drawn into the fold. You will remember how when the feast of Pentecost was fully come, and they were all of one accord in one place, there came a rushing wind, and they were filled with the Holy Spirit, and began to speak with other tongues. This wonderful seance became public news, and people began to make fun of it, saying that those present must be full of wine; but through this phenomenon people's curiosity was roused, and they came and listened to the speakers' inspired addresses. Then again, think of what Christ told the woman of Samaria, and she in turn told others, thereby arousing their curiosity and interesting them in spiritual truths. Phenomena is all a means to an end, the bottom rung of the ladder, whose top reaches up to heaven. We may not all be preachers, but we can all become teachers to those within our reach if we let love be our gospel truth. Even though it should hurt oneself, if it be for the good of the greater number, let us live it.

We should not mind what people say about us so long as we have a clear conscience. We should comfort the sorrowing, succour the needy, nurse the sick, and uplift the fallen. We must give of our best, even as God has given us. We should think less of caste and wealth and more of equality and brotherhood, as God wishes us to do. We should try to see the good in all as if it was the only thing to be seen. This is true Spiritualism. We can never pay with money the millions who toil for us day by day, not only to provide us with the necessary things of this world or our spiritual well being, but we can help them by our mode of living if we listen to the voices from the spirit world.

THE tomb is but the gateway to an eternity of opportunity.

WHAT are the messages that reach us? They are messages of beauty, of exaltation, and of stimulation to holy life. They lift us above the world and its squalor and sordidness. They tell us to live well, to cultivate our best qualities, to train for higher duties, to prepare for nobler service. They reveal to us what life is, with all its capacity and value in the next stage, and how we may reach a very "heaven," earned by worthy conduct. — J. CUMING WALTERS, M.A.

An Easter Reflection.

Thomas Mark May.

ALL Nature at this season speaks of resurrection and new life, of regeneration and the opening glories of a new year, the new and acceptable year of the Lord, Easter or *Ēastre*. Spirit and goddess of Spring comes especially to the Spiritualist with new and original thought.

"The Lord God is a Sun and Shield" (Psalms cxxxiv. 11) and of all the countless symbols in Universal Nature the sun best expresses the presence, power and Spirit of the great Creator. Nothing is comparable to the sun; the source of life, motion, light, and of fire, water and air, immortal and eternal, and, as Plato says, unbegotten in time, the source of day, night, the seasons, of energy, and its nature identical with the idea of God. How transcendental in its harmony and omnipotence and omnipresence, inhabited, as Milton declares, by the spirits of the blessed. How blind and deaf are those who see in Nature and sun only dead matter, when now all around is pregnant and alive with the joy of being.

The Spiritualist basks and revels in the joy of life, in the new sparkling wine of the spirit of Spring. The transcendent beauty and miracle of flower and leaf and the song of birds awakens the soul to the underlying truth of things. How love is conceived and born and created anew is supreme, enchanting and magical. O, wondrous essence of the spheres, light and love, let us enjoy thee now and for ever, thou adorable gift of life and knowledge and beauty. Awake, O north wind, and come thou south and blow upon my garden, that the sweets and spices may flow out.

As mysterious and wonderful as the building of Solomon's temple—without the sound of hammer or anvil—the ever-new vernal tabernacle and temple of Nature now erects anew its wondrous form of inconceivable vastness and silent, profound immensity. With all its attendant myriads of spirits now quivering as the spheres move around the lordly sun.

Man now rises from the tomb of transgression to shine as the stars, for ever and ever; he is immortal, the veritable son of God, of which the Gospel story gives many pleasing pictures in allegory and parables. Jesus, the immortal Jew, the joyous Comrade of all loving souls, becomes the new type of resurrected man, who now has passed out of his wintry crucified state and emerges as from a tomb in the month sacred to the starry Aries, as the lamb of God, the new and oft-born sun of righteousness.

Jesus is a type of the sun whose rising brings peace and salvation to the faithful of the human race. He is "the light of the world" (John viii. 12), "He that followeth him shall not walk in darkness, but shall have the light of life. I and my Father are One. God is light, and in Him is no darkness at all" (I John i. 5). Ye are children of light, sons and children of God. All are one Divine Heavenly family. God is One, all men are one man, and light is one. "All are parts of one stupendous whole, whose body Nature is, and God the soul."

The Spiritualist is pre-eminently at one with God, he walks in and is girt and panoplied in light. The soul of the Spiritualist reflects the true light. All things are now one, all men are brethren. The Bible has more light upon its sacred pages; words have a newer meaning, a wider and more comprehensive application. The very idea of death has vanished as the writer of the Epistle to the Hebrews; the great Christ-idea in the soul dominates all our vision and faith; the idea of a devil is gone, vanished and dead. Wonderful vision of Divine truth is the following words, true for all time, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil" (Hebrews ii. 14).

Yes! mighty and wonderful truth that the spirit of those words "Jesus" and "resurrection" acted-out in life by supreme faith in man and love to God, regenerates the soul, and gives new life to the body; means health, wealth and prosperity on organised lines to the community of believers, destroys at one fell swoop all creeds, churches, popes, bishops and clericals, gives the coup de grace to the

whole mad phantasmagoria of priestly superstition, of the devil, hell, purgatory, limbo, eternal torment, masses for the dead, etc.

"Jesus" and the "Resurrection" inspires a holy confidence that the Lord of life and glory will enable us to trample the king of terrors beneath us and lift our eyes to that bright and morning star (Rev. xxii. 16) whose rising brings peace and salvation to the faithful of the human race. So mote it be.

Rev. Chas. L. Tweedale Replies to a Critic

THE Rev. Charles Tweedale has a busy pen, and does not hesitate to use it to the discomfort of his opponents. He thus replies to a critic in the "Wharfedale and Airedale Observer":—

"SIR,—I welcome any opportunity of letting daylight into the minds of those who are ignorant of the real facts of spiritual existence and manifestation. I am distinctly on the side of God and the angels, which is more than would be supposed of many present-day representatives of the churches, who practically deny the reality and immanence of the spirit world, and quote the utterances of materialist and agnostic in their anti-spiritual campaigns.

"The reason that I fearlessly write and teach these things is that I have facts and irresistible logic behind me, a knowledge founded on careful, definite scientific investigation, which has now arrived at such a stage that it is impossible for any man who is abreast of the times successfully to oppose or deny it.

"The published details of the investigation of materialisations by Schrenck-Notzing, Geley, Crookes and others, illustrated in the case of Schrenck-Notzing by hundreds of large photographs, and conducted under painfully strict scientific supervision by trained scientists and medical men, have scientifically established the results as facts—facts which I and others have testified for many years—and put them forth in a form now accessible to the public; while the result of many years of writing and teaching on the part of myself and others has been to disseminate a knowledge of these things so widely that at last religious authorities, teachers and ministers are awakening to the fact that these spiritual manifestations are real and true, and are the fundamentals underlying all revealed religion and all spirit manifestation.

"What an ironical and astounding situation is revealed in the slow, timid, grudging acknowledgment of the present-day immanence and reality of the spirit world and its inhabitants by the modern Church! Truly it would form a fitting subject for the keenest satire if it were not so full of deepest pathos. The Church of the 20th Century begins to realise the reality of the spirit world!! The reason that I am not 'seriously opposed' is because I deal in facts, and am invincible in the truth, even as Galileo was when the Church opposed the truth 300 years ago.

"I am glad to find Mr. Smith testifying to the reality of modern spirit manifestation. As he says, and as I have repeatedly said in my book, 'Man's Survival After Death,' no one can intelligently and honestly investigate without being convinced of their reality.

"As Mr. Smith truly says, 'It is because Spiritualism can show results that it is claiming so many votaries, and this is the reason Mr. Tweedale is not opposed, for those teachers and ministers who have investigated know that there are results.' Just so! I have been the means of convincing many clergy and ministers of the facts in the past, and several during the last three months, in some cases to their unspeakable personal joy and consolation. One who has recently received the most dramatic and pathetic evidence of the survival of his young wife, who died under circumstances of the deepest pathos, cannot find words in which to express his joy and thankfulness. Only a few days ago he writes me that he is addressing a meeting of his fellow-clergy on the subject, and concludes: 'We really must wake the Church up.'

"Mr. Smith makes the common fanatical mistake of attributing modern spirit manifestation all to devils. Now neither Christ nor the apostles attributed their phenomena to devils, and I have always believed, and will continue to

believe, that goodness is stronger than evil, that the angels are stronger than devils (bad or unadvanced spirits), and that God is over all and above all, and is able to keep those who commit themselves into His care. I have only once or twice come across an ill-disposed manifesting spirit, but I have had evidences of very many good ones, filled with solicitude and helpful counsel. This 'devil bogey,' raised by fanatics to frighten people, will, like the turnip lantern and sheet manipulated by naughty village boys, only alarm the ignorant. There is no greater proportion of 'devils' now than there was 2,000 years ago in Christ's time, and just as Christ and the apostles and the early Church suffered no harm at their hands, so people to-day will likewise suffer no harm. Shall we be less courageous than the members of the early Church?

"Materialisations in daylight are not a recent development, due to increased 'devil power,' as Mr. Smith says, but have been seen all down the ages, the classic instance being the materialisation of the Christ to St. Paul in bright sunlight on the way to Damascus.

"I see Mr. Smith still trots out the old insanity lie. I regret that he is not alone in this, for a very notable Church dignitary does the same every time he dedicates a war memorial, although he has had the facts and statistics laid before him. A douche of cold truth will do both good.

"A recent inquiry directed to the Board of Lunacy Control as to whether there was any truth in the report that Spiritualism was an especial or frequent cause of lunacy brought the following answer from the secretary: 'I am directed by the Board of Control to say that they are unable to refer you to any statistics which would be applicable to the allegation that Spiritualism is a frequent cause of lunacy.'

"Spiritualism has spread enormously these last five years, yet cases of lunacy have decreased by 3,278 in 1916, by 3,159 in 1917, by 8,188 in 1918, and 9,138 in 1919. More Spiritualists, fewer lunatics. From the lunacy returns of this country for 1907-1911, it is shown that cases of lunacy among the English clergy and Nonconformist ministers averaged 10.3 per 1,000, more than double the average of all other occupations (clergy and ministers 10.3, other occupations 4.96). For the four years 1907-1911 an average of 26 clergy and 26 Nonconformist ministers were certified as insane in this country every year, an average of one a week! It will thus be seen how absolutely wicked and dishonest, not to say silly, it is to single out an occasional case of lunacy among Spiritualists while ignoring the vastly greater prevalence among the orthodox. The same applies to the singling out of a case of a Spiritualist's suicide as Mr. Smith does. Has Mr. Smith never seen the scores of cases of suicide among the orthodox reported in the papers? Only this very week one clergymen drowned himself, and another cut his throat! What a hullabaloo we could raise if we took a leaf out of Mr. Smith's book, and carried the attack into the other camp. Mr. Smith is right when he says that 'the opponents of Spiritualism are helpless.' They are, because they cut the very ground from under their own religious belief, and blindly ignore the facts of the universe.

Weston Vicarage, March 11th, 1921."

DURING the war, as I can personally testify, an enormous amount of consolatory, healing, and useful work was done by Spiritualism. But all this is incidental. The main fact is the transcendent truth that is revealed—"There is no death." There is nothing to fear, nothing to lament. The broken arcs of this life are to be rounded and made complete.

J. CLIMING WALTERS, M.A.

We regret to record the passing of Miss Elizabeth Hollins, of Accrington, who was called to higher service on April 2nd. Miss Hollins for many years had done excellent service for Spiritualism, and her life conformed to its high principles. Possessing no educational qualifications, her work lay in ministering to the sick, and by massage and the laying on of hands she for many years laboured as a healer. Her home, too, was always a place of entertainment for the various speakers visiting the town, and her presence will be sadly missed locally. The interment took place on April 6th, Mrs. Barker Holden conducting the ceremony in a pleasing way. Her work has not ceased, it has simply been transferred to another plane.

The Controversy at Stourbridge.

IN further reply to Rev. S. Thomas, previously reported in THE TWO WORLDS, Mr. Walter Jones issues the following interesting comparison and challenge, but we imagine Mr. Thomas has too weak a case to accept the same:—

"It is not my province to espouse the cause of Spiritualism or any other 'ism'; while many clerics look with prejudice and suspicion upon Spiritualism, I speak only for myself. After 15 years of research and investigation, I am personally convinced that no words in the English language can adequately express the immense importance of the re-discovery of truths older than Christianity, that Spirit is Life, that we are spirits now, and Spiritualism, as I understand it, has so powerfully confirmed the life, the teachings, transition and spiritual resurrection of Christ, that it can no longer be ignored by anyone who claims to be a Christian.

"If we compare the philosophy of Spiritualism with the tenets of the Roman Catholic, Protestant and other churches, which for convenience we will refer to as 'orthodoxy,' Spiritualism will not suffer by the comparison.

"Orthodoxy says: Have faith, accept our dogmas on trust, believe or perish.

"Spiritualism says: Investigate in your own homes, get personal experience, and rest your belief on the solid foundation of fact.

"One is founded on tradition; the other on clearly demonstrated scientific fact.

"One depends solely upon unknown witnesses during thousands of years in the past; the other is confirmed by the cumulative evidence of well-known witnesses still in the flesh.

"One appeals to sentiment; the other to reason and logic.

"One appears incredulous; the other rational and reasonable.

"One is assertive and dogmatic; the other invites personal investigation.

"One appeals to fear; the other teaches the gospel of love.

"One condemns the still-born or unbaptised child; the other embraces all.

"One takes many things for granted; the other says, prove all things.

"One says, the blood of Christ cleanses from all sin; the other inculcates personal responsibility for good or for evil. 'As a man sows, so shall he also reap.'

"One appeals to imagination; the other to reason and science.

"One says communication is evil; the other proves it to be good.

"One relies upon authority, the other upon the evidence of each individual.

"One says revelation and inspiration ceased 1,900 years ago; the other says they are continuous and abundantly in evidence to-day.

"One declares that mediumship is diabolic; the other that it is a divine gift that should be cultivated.

"The readers must decide which appeals to them as being reasonable; with conflicting opinions such as these they cannot all be correct.

"I claim that the Brotherhood have a perfect right to invite any gentleman with clean credentials, whatever his label, to address them; if they disagree with his views, they need not invite him again, and when Mr. Thomas dictates to them and casts aspersions on all and sundry, he is guilty of a piece of impertinence that no self-respecting body would tolerate.

"If Mr. Thomas is a gentleman, he will substantiate his charges or withdraw them. Will he accept the challenge in my letter of March 19th? Or, better still, will he engage in public debate with a professed Spiritualist in the Town Hall on 'What Is Spiritualism?' The charge for seats, say 1s. and 2s. If any loss, I will bear it. If any profits they may go to Earl Haig's Fund or St. Dunstan's, or some other deserving institution.—Yours respectfully,

WALTER JONES

Uplands, Stourbridge, March 29th, 1921.

Be sure they sleep not whom God needs.

Manchester Celebrations.

[CONTINUED FROM LAST WEEK.]

The Evening Meeting.

At 6.30 p.m. prompt the Celebration Festivities were continued, and after so excellent a tea the huge company were on good terms with themselves. The rousing strains of "Ho! Ye Exemplars Bold" were followed by a powerful invocation by Mr. Walter Howell. The chairman briefly addressed the meeting as follows:—

I accepted the invitation to preside over this meeting with some diffidence, and yet I welcome the opportunity it has given me of making an open declaration on what I believe to be the most important subject of our times. I have been deeply impressed of late years, as my experience has extended and as my convictions have strengthened, with the sense of duty to speak out, and to fear neither the cheap ridicule of the ignorant many nor the misunderstanding of the superior few. Those who dare to come forward and speak the truth as they know it, will encourage others who know the truth to come forward also; while all who feel that they have learnt a great truth owe it to their fellow-men to reveal it for their happiness and advancement. That is the position I take up to-day.

To me it is one of the great proofs of the reality of Spiritualism that it persists and increases in spite of the fierce campaign urged against it, that it draws to its side more and more adherents, and adherents of more and more importance, and that after many years of contempt and condemnation, it comes nearer and nearer to its triumph. It is the inevitable prevalence of truth over every form of prejudice and error. It is the demonstration that a mighty fact has been discovered—a fact which will revolutionise the world and the thoughts of mankind—a fact which gives us the key to life because it is itself the key to death. Spiritualism comes with great and good tidings for humanity; and the time is, I believe, not far distant when every race, every creed, will hail the revelation with joy. It is not a new thing, but it is a revival at an opportune stage in the civilisation of the intellectual advance of the world.

It is part of the law of evolution that men should advance from the physical to the psychical stage, and that is why in the twentieth century Spiritualism fits in perfectly with the conditions we have attained. Ripeness is all, and we are ripe for this uplift on to the higher plane. It is only physical grossness that weighs us down, but a new age is dawning in which our finer parts can have freer scope and play. Great leaders have appeared, men whose sublime faith has given others courage and inspiration; and the whole world is being permeated with the knowledge that "there is no death," that personality survives, that there is continuity of existence although there is a change of state, and that this phase which we call "life" is only one short stage in an endless journey of progress and development.

Spiritualism accords both with religion and science, and brings them the proofs they need and seek. What the one teaches blindly, and the other theorises vaguely, Spiritualism reveals and expounds. It confutes materialism. It supplies the reason for right conduct, which is another name for religion, and it enlightens and encourages us with that "vaster hope" without which our short earth existence seems so poor, empty and futile. For these reasons do I proclaim the greatest, the most important, and I may add, the most beneficent discovery which ever-seeking, ever-questioning man has yet made.

Tennyson, in one of the most moving stanzas of "In Memoriam," put the series of questions which every thinking man in awe and bewilderment asks himself. "Does Nature care for nothing, and allow everything to be destroyed after giving it birth and life?" Is man "her last work," with "such splendid purpose in his eyes"—man who prayed and trusted, man who loved and struggled, man who hoped and advanced and achieved, man who "battled for the true, the just"—is his final fate only to

Be blown about the desert dust,
Or sealed within the iron hills.

The poet rightly believed such a view to be monstrous—"O life as futile, then, as frail." But what assurance had he that life was not futile and frail? Evidently the words of religion did not satisfy or convince him. And he cried out in the very agony of despair:—

"O for thy voice to soothe and bless!
What hope of answer, or redress?
Behind the veil, behind the veil!"

It is this deep yearning for the voice to soothe and bless that Spiritualism satisfies. It is this hope of answer and redress that Spiritualism brings and fortifies. It is this lifting of the veil which Spiritualism, and Spiritualism alone, can accomplish. Is not this a stupendous blessing for mankind? It is the blessing which Spiritualism is ready to shower upon the craving human race.

To myself it works out as an essential part of the only comprehensible scheme—the scheme of life with a purpose. If this existence of from forty to seventy years were our sum total, I say without reserve that it is scarcely worth having. Half our so-called life is lost in sleep; for nearly twenty years we are maturing; to most men and women the struggle is continuous, and pain and joy are about equally intermingled. If this is all we come into the world for, it is so poor that we could dismiss this precious thing called "life" with the disdainful words of Omar Khayyam, "I came like water, and like wind I go."

What is it that makes all the difference, that makes the struggle worth while, that makes the pain worth enduring, that makes injustice tolerable, and that brings us the promise that all is not unavailing, that lessons are of profit, that all experience has its value, that there is ever the hope of compensation, rectification, and then—progress towards happiness and perfection? It is the assurance of an afterwards. It is the knowledge of continuous existence. This brings the large and blessed hope. Without it, we have blank negation and despair.

There are myriads of links between those who live and those who have passed on—the links of sympathy, of friendship and love. Surely not all of them are severed, or, at all events, not severed immediately. It would be a poor heaven for most of us, when on reaching the new state, we forgot all that had been dear to us in our earth-life, if we had no concern for those who mourned us, and, what is more, if we entirely failed to carry with us the knowledge we had gained during this sojourn. What a waste it would all become; what awful futility; what purposelessness!

There is a very beautiful and illuminating passage in the drama of Michael Angelo which, as you know, was Longfellow's last work, and was found in his desk after he had passed on. Towards the end of his life the glorious old poet seems to have had keen intuitions of the truth, and the thought that was deep in his mind found expression in these words:—

"Parting with friends is temporary death,
As all death is. We see no more their faces,
Nor hear their voices; save in memory,
But messages of love give us the assurance
That we are not forgotten. Who shall say
That from the world of spirits comes no greeting,
No message of remembrance? It may be
The thoughts that visit us, we know not whence,
Sudden as inspiration, are the whispers
Of disembodied spirits, speaking to us,
As friends, who wait outside a prison wall,
Through the barred windows speak to those within."

Let us remember always that it is we who are the prisoners, waiting to be free, and it is Death who brings the key for our liberation. Shall we not want to tell the good news to those left behind, if only the means of communication can be found? It will be the irresistible impulse.

Then comes the next question: "Why are not messages universally received, and why are they not always explicit, emphatic, and wonderfully illuminating?" The answer is simple—the defect is on our side. We are pupils, just mastering the elements. We begin with the A B C—a few sentences, as a rule, conveying merely the simplest of facts. Thousands have come—that they come at all is sufficiently wonderful—but at first the statements are in themselves of slight importance to the general community. Yet

for one, would not belittle a message which simply said "Remember," or "Mother loves." But they are for individuals, not for the world.

Think, however, of the rapid development that has taken place even during the past twenty years. The vast unknown Country is now in course of exploration and of description. We know at last what the next world is like. We are told how the disembodied spirits feel, what they do, how they are met, their mission, their hopes, their influences, all their means of travelling on, ever higher, as they are urged and as they aspire. And if we have now learnt many things, we have also unlearned many ridiculous fictions. From the spirit messages and the spirit guidance already received we know better how to act because we now clearly perceive why we have our being and what is our destiny. By means of this opening of communication with "the immortal dead who live again," mankind has achieved the greatest of his triumphs. We might almost call it a miracle. And yet it is only a beginning—the infinite potentiality which lies beyond, and we are thrilled with the hope and the stimulation of what is yet to come.

This should not oppress but exhilarate us. We are invited to aspire. What should really oppress us is the religious idea of "heaven"—doing nothing for ever and ever, reaching the highest in a moment, and spending the rest of eternity in wearing a crown and singing a hymn. That would be no heaven for me. I wish to speak reverently, but the idea conveys nothing to me but boredom. I want to work; to move, to have an aim, to acquire new powers—and our spirit friends tell us that this is the mission of the soul. It is the only future worth having.

We here see a noble result of the Spiritualist belief—the impetus to better things, to a more elevated degree of thought. We can only respond to the great when we have put ourselves in harmony with the great. We must not wait for angels to descend; it is we who must rise. What an incentive! What an inspiration! There is nothing to be compared to it. It transcends all else that philosophy, science and religion can offer, yet it is itself philosophy, science and religion in one. A triple strength; that is the secret. And what revelation has been more momentous than this: "The world invisible is merely that part of the universe that is beyond the reach of our present faculties, as the realm of microscopy once was. It is what lies beyond the vanishing point of the senses—beyond the grasp of the best methods of consciousness that evolution has thus far developed. It is but the continuation of the seen, governed immutably by law as this, and as much a part of nature and the natural as the hills, the valleys and the sea." It is the recognition of the truth that led Sir Oliver Lodge to say that through Spiritualism we were able to grasp the hem of the robe of divinity.

I want not minutes but hours to elaborate my theme, but I must cease. I only wish to say that I see in Spiritualism the great and full revelation of the truth of life, because it makes clear the truth of death. And that being so, I believe it will come to the rescue of religion, and help to restore faith. The old-day dogmas, words without proofs, have been discarded; creeds, once accepted blindly, if at all, have been forsaken. Now comes the opportunity for restoring belief and reviving faith in things essential, and, above all, in the immortality of the soul. When men are convinced of that, they shape their conduct accordingly, and conduct is itself religion. Spiritualism brings the conviction, and hence it is the greatest auxiliary that religion can have. I rejoice that the creed has grown, despite all opposition. I rejoice that a meeting like this can be held after 73 years of labour and investigation. And I utter the fervent hope that this mighty work will continue and will advance for the benefit of the whole human race which brings to the sustaining hope that it was not born to die.

Miss Doris Harker was heard to perfection in the song, "Peace," and so great was the applause that she obligingly rendered "Time Will Bring Thee Roses."

Mr. W. G. Hibbins, responding to the chairman's call, told of the comfort which Spiritualism had conveyed to wounded hearts, of the joy it had brought to the downcast and disconsolate. It opened to the scientific mind fresh fields for exploration, and gave purpose and meaning to life by its assurance that all the unfinished labours of this world

would be completed in the beyond. It assured us of sympathetic assistance in all our efforts to overcome present difficulties, and encouraged us with the pleasing vision of fairer times ahead. It helped us in the unfolding of all our powers—physical, psychical and spiritual—and bridged the gulf which materialism had cut between our loved ones and ourselves. (Applause.)

Mr. Rex Sowden again demonstrated his power to see discarnate spirits. His descriptions of these were closely and critically followed, and the clarity with which the various details were given evoked general approval. Practically everything was recognised, and though some of those present had a difficulty in understanding the unfamiliar accent of his Scotch control, the evidence offered was convincing, and met with hearty appreciation.

Mr. Herbert Cottrell delighted those present with a stirring rendering of the baritone song, "The Watchman" (W. H. Squire), and Mr. C. G. Rickards then appealed for a collection on behalf of the National Fund of Benevolence, which evoked a response of £10 10s.

Mr. Walter Howell was the last speaker, and on rising was greeted with cheers. He said the facts of Modern Spiritualism tend to prove not that man has a soul, but that man essentially is soul, is spirit, is mind. The facts of psychic perception and functioning are the promise of man's survival of bodily death. The egg in the process of incubation is very much like a man in his physical envelope—the body. If the little creature inside the shell could be told that its shell breaking would make it a bird it would probably say that was not possible, that when the shell broke it would fall to pieces. This bodily prison-house of clay will be broken by the process of physical death. Some of us are nearing this time. We have gone 60 years or more in the process of incubation, and soon our shell will be broken, the veil will be rent, the spiritual eye will see, the spiritual ears hear, and things that have been unintelligible and unreal will become real, because man is real spirit.

Spiritual phenomena do not prove the soul's immortality, they simply prove continuity; but if men die to-day and prove they are living to-morrow, it is a very tangible instalment towards proving that man can survive all other changes which he will have to pass in his future. "Whatever a man soweth that shall he also reap. If we sow to the flesh we shall of the flesh reap corruption. If we sow to the spirit we shall reap immortality. Thought leads to action. Action leads to habit. Habit begets character, and that character is either good, bad, or mixed, according to the nature of the thoughts, actions and habits of the soul. Habits make our destiny, our hell or heaven, and we have heaven here, hell here, with us now, or a mixture of both. In keeping God's command there is (not shall be) great reward, in violating them there is (not shall be) awful consequences. We do not need the "lollipops" of heaven for keeping our pinafores clean. The fact that they are clean should be the reward for any honest man; and the fact that they are dirty should be a disgrace to an aspiring soul. Everyone shall wink out, for even to die is gain. (Applause.)

Votes of thanks to the chairman, speakers, vocalists and accompanists, catering staff, the secretary and organising committee having been passed with acclamation, the company joined in the closing hymn, "O, Father, Great Eternal One," followed by the benediction pronounced by Mr. W. G. Hibbins. Mr. F. Meadowcroft proved an able accompanist throughout the day. So passed into the chambers of memory another happy anniversary, leaving thanks for past mercies and imparting stimulus for future effort.

A CORRECTION.—By a typographical error a recent letter in our correspondence columns on "The Existence of God" was signed Albert J. Rigger. This should read A. J. RIPPER. We regret the error, as Mr. Ripper is an old correspondent.

We regret to hear that Mrs. M. A. Starr, of Keighley, has been in bed for a fortnight with heart trouble, and unable to attend to her manifold duties. We trust that some weeks' rest and recuperation will be able to fulfil her engagements. Walk Societies please note. The thoughts of her many friends will, we hope, help her to speedy recovery.

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FRIDAY, APRIL 15th, 1921.

Are We Thorough?

If there is one fact beyond all others that Spiritualism has brought home to the present generation it is that revelation is progressive. It is, of course, a shock to the old-fashioned theologian to find that the will of God concerning man has by no means been completely revealed. Men may prate as they will concerning the "faith once delivered to the saints," but the fact is clearly emerging that the sum total of our knowledge is a mere fragment of the knowable, and that "he who seeks shall find." The theological—equally with the philosophical—concepts of life held by men to-day are the results of human mentality, bent upon the facts brought within the range of man's cognisance, and as the mass of facts grows with the attainment of knowledge, so man's philosophy of life must broaden and enlarge to embrace the increased bulk of fact revealed by larger enquiry and observation. The philosophical system of any particular age is limited by the measure of knowledge contained in that age, since no system of philosophy or theology can be permanently based upon the details of the unknown.

In past ages, when psychic phenomena were presented to the observation of men who possessed no great realisation of the order of nature—men who had no hint of psychical science—the easiest explanation was that of attributing such happenings to the power of the supernatural, and therefore it became usual to attribute such happenings to an interference with the orderly course of nature. A "miracle-working God" was the natural outcome of the ignorance of such men, and even to-day we frequently witness the same puerile attempt to cover ignorance.

Granted an Almighty God, it is, of course, a simple matter to refer any strange or exceptional happening to such power, and by so doing to save ourselves the trouble of endeavouring to trace the relationship between cause and effect. We frequently hear the statement, "God could do this or could have done that." The argument that an Almighty God can and may do what seems pleasing to Him is, of course, a fascinating one, but we are face to face with the fact that it is the essence of laziness. It is easy—but truth and knowledge are never easy to come by; hence the very simplicity and indolence involved in the attitude thus adopted is in some measure an evidence of its falsity. The explanation of exceptional phenomena by reference to the Almightyness of Deity is a mere begging of the question, unless we have some evidence of such Deific interference.

In these days of psychic investigation we have evidence—volumes of it—of interference with the affairs of this world by entities of another plane, but there are certain preliminary conditions which must be established here

ere such interference becomes probable. The mere fact that ALL these conditions are not yet clearly defined should not be allowed to shroud such matters in mystery, but rather act as a stimulus to further enquiry. And all such interference when analysed bears upon its face the traces of imperfect humanity. Of course, to the ancient mind God was a gigantic man (anthropomorphic), with human virtues and vices. God is surely something more than that to us. He is at least a perfect ideal. The ancients were living in a world of miracle, whilst to-day man is living in a world of law; hence, we have no right to presume Divine interference for special purposes unless upon sufficient data.

If Spiritualism had done no more than bring about this change of view, stimulating man to fuller respect for teaching him the true humility which comes from the acknowledgment of his own ignorance, and in the accomplishment of such task adding dignity, constancy and stability to the Divine ideal, it would have been indeed a trumpeter of truth. Materialism could have destroyed superstition, but it could never have given a natural explanation to those facts upon which superstition was originally erected.

If these premises be granted, then the question arises as to how and why such a tremendous change has been brought about. The answer seems to us plain. It is due (1) to the observation, analysis and recording of the phenomenal happenings by which the dwellers in a supernatural world manifest their presence to us, and (2) to the information which they and we severally and jointly have obtained concerning the reactions between our respective planes of life. It is the nett result, not of believing what we are told, or even that which it is pleasant to believe, but rather of accepting only that which is directly deduced from closely observed facts.

There is a tendency to-day amongst new-comers to read a few books, hear, at second or third hand, certain experiences, listen to a few arguments, and then accept the Spiritualistic position. Experience goes to show that such Spiritualists (?) are at best weaklings in the cause of truth. **LET US BE THOROUGH.** Let us insist on first-hand experience. The true and firm conviction of Spiritualistic truth must be hammered out on the anvil of personal and first-hand investigation. We have little patience with the man who never gets beyond the mere playing with phenomena—there are "psychic dram drinkers" we know—but a solid grinding in the seance room is a good foundation for a thorough Spiritualist. It should be part of the duty of the officers of Societies and especially of the leaders of Lyceums to see that all the members under their care are afforded the best of opportunities for the observation of good phenomena under rigid conditions, such rigidity to apply with equal force to sitters as well as mediums, in order that we may build up a body of Spiritualists who can breast the waves of criticism and justify by reference to facts the faith that is in them. Others may talk if they will about leaving it to the experts, but those who have passed through the mill of personal experience are those across whose brows will be found written in clear bold lettering the word **THOROUGH!**

WE have to record the passing to spirit life of Mr. Walter Jeune (Cardiff) at the age of 48, which occurred suddenly at Swedruce, British Gold Coast, West Africa, on March 30th last, and we extend to his widow and family our condolences. Mr. Jeune was almost unknown to the present generation of Spiritualists, but some 25 years ago was one of the most powerful physical mediums we have ever known. We have seen in full light the materialisations of 16 pairs of hands simultaneously, whilst independent slate writing and apports were not infrequent. Mr. Jeune steadfastly refused to sit in darkness, and most of his phenomena were produced at circles to which the general public were freely admitted, and he never took payment in any form. For many years he had ceased his connection with the Movement, but many a soul has had reason to be thankful for the evidences once obtained through his wonderful mediumship.

CURRENT TOPICS.

Our Difficulties.

AGAIN we are faced with labour difficulties, which threaten to prevent the distribution of THE TWO WORLDS. Our readers may rest assured that we shall do our very best to see that our parcels are despatched in good time, so that they may be kept in touch with the activities of the day.

Sir A. Conan Doyle.

SIR ARTHUR CONAN DOYLE is back from his Australian tour looking bronzed and well, and on Monday, Tuesday and Friday next will lecture at the Queen's Hall, London, where he is sure of a good reception. He has just completed a new book, the "Wanderings of a Spiritualist," giving a birds-eye view of his tour and his impressions of the Movement overseas. This will shortly be published, and will certainly obtain a wide circulation. The accumulation of large arrears of work will occupy his close attention for many months.

See Yourself Think!

DR. AUGUSTUS P. WALLER claims to have shown us how to sit in an armchair and see ourselves think. This is a further application of his alleged "thought-reading machine," by which the emotions of his patients are registered upon a screen. The method is explained in a recent copy of "Nature." It is only necessary that a person gaze at a moving point of light and its fluctuations are claimed to accord with the varying thoughts running through the consciousness. Any exciting train of thought—whether pleasurable or the reverse—is at once measured in its intensity, all "brain waves" being directly pictured as such. It has been found, by the way, that ordinary everyday thoughts, however exciting as to subject, only result in a 10 per cent. "brain wave." During an air raid, however, Dr. Waller obtained a 200 per cent. "jump."

The Fear of Reincarnation.

BUT it is rather startling and perhaps a little humbling when a famous Oriental admits that his greatest fear is lest he should be reborn in Europe. In a newly published volume of his "Letters from Bengal," Rabindranath Tagore, the famous poet, speculating when and where he will have his next existence, remarks fervently "My greatest fear is lest I should be reborn in Europe. For there one cannot recline like this with one's whole being laid open to the Infinite above—one is liable, I am afraid, to be soundly rated for lying down at all. I should probably have been hustling strenuously in some factory or bank, or Parliament. Like the roads there, one's mind has to be stone-metalled for heavy traffic—geometrically laid out and kept clear and regulated." Here is heresy for the apostles of hustle.

Spiritualism in Scandinavia.

MR. A. V. PETERS, writing us from Christiania, Norway, tells us of a successful meeting at Esjberg, the first public demonstration of clairvoyance in that city. Fine meetings were held, too, in Copenhagen. At Christiania an audience of some 900 listened with rapt attention to Mr. Peters' clairvoyant descriptions, which were highly successful. The writer says, "Our friends are working very hard to satisfy the interest in Spiritualism, and are meeting with excellent results." From Christiania Mr. Peters will visit a number of smaller towns, and conclude his tour at Bergen. Our readers will congratulate him on his successful labours.

"Letters from Julia."

THE famous work published under this title by the late W. T. Stead ran into many editions, and attracted general attention. Subsequently republished under the title of "After Death," it has done excellent work. The book has now been re-issued under the editorship of Mrs. Estelle Stead, who has added thereto a number of letters and a preface, written by W. T. Stead, and hitherto unpublished. The information is welcome as throwing

further light on Mr. Stead's first introduction to Spiritualism. It is issued by the Stead Publishing House at 5s. post free 5/9.

Thy Son Liveth."

Is the title of a new work issued from the press of Little, Brown & Co., Boston, purporting to be communications received by his mother from a soldier killed in Flanders. It is a sensible presentment of the subject. Whilst containing many "Americanisms," it reads in perfectly natural form without strain or undue credulity. It is a useful book to place in the hands of a mourner, since it gives just the type of experience behind the veil, which would be expected from one recently arisen. The burden of the messages is summed up in the words, "There is no death. Life goes on without hindrance or handicap. The one thing that troubles men here is the fact that the ones who love them are in agony. They believe in the immortality of the soul, but the proof of their belief scares them." We can supply copies at 5s. post free.

Mountebank Mediums—and Others.

THE Editor of "Light," in a telling article in his last issue, alludes to the newspaper gossip concerning certain alleged "circles" at Nottingham, where Charles I. and other celebrities are reported to have controlled a medium, and to certain newspaper accounts of "a gentleman who claims to get 'thought vibrations' not only from this world but from Mars. These he receives and 'translates' in a public hall, and gives out to the audience. And precious nonsense some of them are, too." He adds, "These represent the two latest examples of a perfect torrent of cases in which certain persons claiming to be mediums or Spiritualists have given public exhibitions of a foolish character in which they claim the possession of wonderful powers, or to be speaking under the control of some great personages of the past whose communications take the form of rigmorale and balderdash." We are pleased to see such a statement, for the claims of these people often disgust us.

The Responsibility of Societies.

THE Editor further says, "If Spiritualistic Societies wish to keep these things down they can refuse their platforms to persons of the mountebank order, and sternly discourage all exhibitions of tomfoolery, whether in private or public circles." "We place it amongst the unrecorded 'evidences of the Truths of Spiritualism,' that it has survived not only the persecutions of its enemies, but such imbecilities at the hands of some of its followers." That is well said! Spiritualism is a serious subject, but we have heard of cases where one would have thought he was attending a circus. We know that such occurrences are rare, but they ought not to occur at all, and would not do if Societies would insist on some reference as to ability before they enter into engagements. Whilst we know that such people are in no way connected with the Movement, they should not be allowed to exploit our Societies for their own gratification.

THE seeking of patience is more profitable than striving for great riches.

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, Warton-street, Lytham?

WE must congratulate our London contemporary, "Light," on its new overcoat. The cover design is bold, artistic and suggestive, and reflects credit as well upon the designers as the judges, and should help its circulation.

SPIRITUALISM is a joyous creed, and that is why those who have tested it and know accept it gladly. But I would beg those who intend to study it not to trouble about fragmentary episodes, oddments of fact, casual messages, and spasmodic phenomena, but to get to the vital significance of the psychic movement, and master its meaning and principles.—J. CUMING WATERS, M.A.

Canon Peter Green's Lecture at Mold.

EDITORIAL NOTE.—The "Liverpool Courier" published a report of a lecture by Rev. Canon Green, delivered at Mold, but refused the letter sent them by Rev. Chas. Tweedale, which we publish below. It is strange to note how some journals shelter some men. Canon Green seems to be a vacillating kind of man, whose attitude to Spiritualism may depend upon the state of his liver. We have heard him speak rather favourably on another occasion.]

TO THE EDITOR OF THE "LIVERPOOL COURIER."

SIR,—I see that it is reported in your columns that Canon Peter Green, lecturing on "Christianity and Modern Problems" last week at Mold, and speaking of modern psychic phenomena, said that "no case of spirit photography had yet been able to stand enquiry," and that "all instances of materialisation had so far proved fraudulent." These statements are false, and show either gross ignorance of modern psychic investigation and phenomena, or deliberate misrepresentation and perversion of the facts, and prove to the hilt that Canon Peter Green is totally unfitted in the present state of his bias, or knowledge, to guide or instruct any person on this important subject. If Canon Green's statement that "intercourse with those who have died has not been established" (to quote another of his remarks) were true, then the Bible accounts of the communication of the Apostles with Christ after his crucifixion would be false, and if "all instances of materialisation have so far proved to be fraudulent," as the Canon says, then the accounts of the materialisation of the angel who wrestled with Jacob (Gen. xxxii.), of the materialisation of Gabriel to Daniel (Dan. x. 10), of the materialisation of Christ in the upper room, the doors being shut (John xx. 19), and in the inn at Emmaus (Luke xxiv.), are fraudulent likewise. It is very evident that the Canon needs to take Paul's advice and "add to his faith knowledge."

CHARLES L. TWEEDALE.

Weston Vicarage, March 4th, 1921.

Count Miyatovitch at Birmingham.

BIRMINGHAM Spiritualists enjoyed recently an excursion into the realms of half-forgotten Near-East politics, romance and tragedy, under the ciceronage of his Excellency Count Cheddo Miyatovitch, formerly Serbian Minister at the Court of St. James. The Count has apparently renounced Diplomacy in favour of Spiritualism, and his visit to the Temperance Hall was for the purpose of delivering a lecture on his own psychic experiences. The large audience derived abundant interest and entertainment from the striking personality of the lecturer himself and his frank comments on the highly-placed personages with whom he mingled in his political days.

His Excellency, a venerable gentleman with a magnificent head, clad in evening dress with a pale blue sash and glittering insignia of many orders, takes his Spiritualism quite lightly. The keynote of his address was the real comfort and joy afforded by communication with the shadowy sphere, with a hint here and there of the more practical benefits which may be derived. His researches have led him into the highest circles of astral society, notably in the instance of his connection with the terrible assassination of King Alexander and his Consort Draga. The vision of Count Miyatovitch rebuking Alexander for his ill-treatment of his mother, Queen Natalie, will linger long in the memory of the listener, together with its companion picture of the wraith of the murdered king appearing to the Ambassador, and begging him to intercede with Natalie on her repentant son's behalf.

Thus and thus were the inner details of several exciting chapters revealed, probably for the first time to the majority of the audience.—"BIRMINGHAM MAIL."

Theology is a politico-social organisation. Its object is ostensibly good, but it is the servant of cliques; hence the result is, by my words ye shall know me and not by my works.

Mrs. Trueman's Mediumship.

Fine Physical Phenomena.

TWO very successful seances were held on Good Friday and Easter Monday at Mrs. Trueman's home at Plymouth. The object was to receive physical manifestations to strengthen the faith especially of the younger members of the Society.

Mrs. Trueman (the medium) was in trance for about one and a quarter hours. All the necessary precautions were taken, door locked and the key in the youngest member's pocket. We started with two hymns and prayer, and during the singing of these hymns a small harp which had been placed under the table was played by unseen hands, trying to keep time to the singing (the light was full on). After the second hymn had been sung the control asked for the light to be put out. Then occurred the following remarkable manifestations.

The harp, still playing, was lifted from under the table to the top of the table. A number of cut flowers were brought from another room and scattered on the table, some being placed in the hands of the sitters. Several photographs were brought from the mantel-shelf of another room and placed on the table. A clean slate, placed under the table with pencil, was placed on the table and contained a direct message to a gentleman present, from his son. A sitter's cap was brought from the hall-stand into the room, and after being placed on another sitter's head, was placed on the table. But the most remarkable of all was the direct voice through a trumpet (about 20 inches long and weighing nearly a pound). This trumpet was lifted from the floor and carried around the room over our heads, touching some of the pictures on the wall and also touching each sitter's hand lightly. Then it accompanied the sitters in singing three hymns in a loud and distinct voice, louder than our own singing, and keeping fairly good tone and time. Then three messages were delivered by three spirit friends, one from Walter Jones to his father (a sitter), another from McPhillips to his wife (a sitter), and the third to myself to deliver to a Mr. James, a friend of mine in this town—was from his wife. All the messages were clear, loud and distinct. This concluded the seance on Easter Monday. I was not present on Good Friday, but have been informed all these manifestations occurred, except, of course, that the trumpet messages were different.

I should like to add Mrs. Trueman is a splendid medium, a working-class woman living with her husband. She has been a medium for 40 years, and is now nearly 70 years of age. She has never taken any money for all her services during this time. She makes a good President at Morley-st. Church, Plymouth, and is loved by all. She has learned the lesson of humility. The Spiritualists' Cause in the West owes a great deal to this splendid woman. There were present on Friday twelve sitters and on Monday fifteen sitters (including the medium). We all sat round a large heavy table, the sitters each side of the medium holding her hands.

DAVID HAWKINS.

12, Edgcombe-street, Stonehouse, Plymouth.

HE who perpetually exercises charity and does not feel that he is charitable is greater than a king.

PROPAGANDA.—We are always prepared to send parcels of back numbers of THE TWO WORLDS of no particular date to Societies for free distribution at propaganda meetings or other events, if Societies will pay carriage. Societies can stamp them with a rubber stamp, giving the address of the Society and its meetings, and thus help themselves and us.

WE are in receipt of the 1920 report and balance sheet of the Brighton Spiritualist Brotherhood, which shows the organisation to be in a flourishing condition. The income shows receipts of nearly £900, and leaves a balance on the right side of some £90 odd. Profits on bookstall show £11 17s., and some £32 17s. has been expended for benevolent purposes. The year has evidently been one of great activity, and reflects credit on Mr. J. J. Goodwin and his band of helpers.

CORRESPONDENCE.

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

A SUGGESTION.

SIR,—Being ordered on missionary work to a "case" in Boston, I attended in the evening the Sunday service at the local Spiritual Brotherhood Church. They have a "ten minutes' silence" for the arisen of the battlefield and elsewhere, and find that it is doing good. And I was just wondering if our readers were to know of it they may propose to their Societies to do likewise. How beautifully the control of the speaker, Mrs. Harvey, referred to those silent workers who remain unknown and seek no recognition for what they are permitted to do for our other "selves."

C. L.

THE BRITTEN MEMORIAL.

SIR,—I beg permission on behalf of the trustees to acknowledge with many thanks the sum of 4s. from "The Tingley," near Wakefield, also 10s. from Mrs. Kate Taylor Robinson for the Memorial Fund. This lady was a friend and warm admirer of Mrs. Britten, and has devoted much time and energy, in addition to monetary gifts, to the furtherance of the undertaking; and now that Mr. Hervey Carter's generous promise of £1,000 if the sum of £2,000 be raised by the whole Spiritualist body has brought success within our grasp, I appeal earnestly to every individual Spiritualist to kindly send me such amount as can be spared, in order to make up the stipulated £2,000. A small sum from each person is all that is needed, and all will be gratefully acknowledged by

A. W. ORR, Hon. Sec.

4, Wilmington Gardens, Eastbourne.

LYCEUM TRAINING FOR CHILDREN.

SIR,—Your Cheetham Hill correspondent has drawn attention to not ONE of the many pressing problems and difficulties confronting us, but, in my opinion—and I know that of many—the most vital of all, but to state why the bulk of our people, old and young, alike ignore so valuable an arm of progress would tax most of us.

I really think that the principal factor is sheer want of thought, a not troubling to think as to the future, and the logical, representative, dependable future at that. Isolated instances of settled antipathy exist; inability to attend or incapacity to assist influence a few; but in the minds of the great majority rests a knowledge and an admission that such institution is required, but the work is left to someone else.

In many churches quite half the members have never seen a Lyceum session, while practically all who attend are as to what a Lyceum is. Personally I had been several years investigating before making one attendance, and had written about three more at platform work before it dawned upon me that I had begun the wrong way. I endeavoured to make up for lost time, and rarely missed a Sunday without throwing in my lot with the little ones, and I am heartily thankful thereat. Then when the Tyneside Council was formed some eleven years ago, I was placed in office, and have been there ever since. This little bit of autobiography I give simply to encourage those still holding along and wondering as to what they should do. Mr. Editor, cannot you tell them? You are a Lyceum product, and a specimen to be proud of, surely. I wish my lot had been similarly cast.

What a contrast to the Presbyterian Sunday school to me, unpleasant memories. The issue has been raised, and I trust will be fully ventilated. "Independence" and "Progress" are a couple of our vaunted mottoes; but both are insulted when church members, and in many cases church officials, send their offsprings to Christian Sunday schools. Spiritualism is turned 73, and yet, at that age, it depends in large part upon ex-Christians to propagate its tenets. The commonest of gardeners know that home

cultivated plants are the most reliable. The wisdom of a Spiritualist should touch that level, if no other ideal adds stimulus and energy.

A twin difficulty is the retention of children who have been properly trained after, say, the age of fifteen has been reached. Here and there one sees youths and maidens present, but ages range on the whole from anything up to fourteen. This is the very time when interest should be at its fullest, when Liberty Groups should have a firm grip upon all possible of reaching. Every Spiritualist worthy the name should possess a "Manual" and a copy of "Spiritualism for the Young," and, if musically inclined, a copy of the "Songster."

JAMES LAWRENCE.

A WORD FOR BRITISH SPIRITUALISM.

ESTEEMED BROTHER AND CO-WORKER,

It is rather painful to me to compare the Spiritualism of Britain with that of the States. On Sunday nights most of your Societies do not allow materialistic messages to be given from your platforms. You confine yourselves to spirit descriptions, and you are wise. But then, you folk have such wonderful speakers. You do not allow your mediums to distribute their business cards at your meetings. Here in the Western States, I am sorry to say, you will generally find the medium standing at the doors shaking hands with the people as they disperse, and handing out business cards. This appears to me to be a means of commercialising the Cause, and I am in hopes of being able to raise my voice in protest. I do not know whether the custom prevails in the Eastern States, but here in California it is a usual thing. I have protested from the platform, and been called over the coals for my criticisms, but in my opinion Spiritualism is too sacred for this huckstering. We must CLIMB the ladder, rather than pander to the sensationalist. My acquaintance with British Spiritualism is helping me to press for a more spiritual standard.

Greetings to all my British friends,

CLAUDE PIERS.

"WHAT WE WANT AND WHY WE WANT IT"

SIR,—The writer was glad to see the article by Mr. John G. Wood in your recent issue, and endorses what he says. There is, naturally, the greater interest for the many in phenomena, and which is right when kept to its proper proportions at both Sunday and week-day services. Many committees are too loth to meet the excessive public demand, but the question of finance claims consideration, especially in new centres.

As a comparatively recent convert to this Cause, and ardently desiring that the higher ideals shall be made more prominent in our aims, I venture to suggest that a meeting should be held at least monthly, if not weekly, where those seeking to ennoble their thoughts and lives may assemble for such purpose. To one who for many years was a member of a successful large Nonconformist church, there is one feature seemingly frequently lacking in many Spiritualist communities, and that is the regular opportunity for voluntary offering of brief prayers.

But, now, let these prayers then be subsequently followed by the retiring collectively into the silence. This silence would then become the chief feature of such sacramental service, but, of course, without the actual use of the bread and wine. If we are to do His work well, we should follow the example of the Master by more frequently assembling for the celebration of the blessed Sacrament of prayer, and thus unitedly partaking of the spiritual "daily bread." Would not such meetings add enormously to the power and success of any Spiritualist church, especially if held immediately preceding one of the regular services?

It is not intended to imply that our churches are without this desire for the higher spiritual unfoldment, but if we would give His Holy ministering angels, in whom we believe, better opportunities, they would bang into our midst His power, might, love, wisdom and healing; and from their greater experience and outlook untold blessings would fall upon our churches. Let us do our allotted work honestly and well, leaving to Him the glory and honour.

N. D. E.

present treasurer; and Miss May George, a life-long Lyceumist, now treasurer of the Lyceum. Mr. E. J. Pulham (President) officiated, the bride being supported by her brother, Mr. Robert George, and the bridegroom by Mr. Claude Losack (financial sec.). Mr. W. W. Drinkwater (Lyceum Pres.) directed the musical items.

The hall was well filled, many members of the Society and Lyceum being present. After the ceremony the happy couple motored to Brighton, where the honeymoon was spent.

On Saturday, April 9th, a reception was held, many members, Lyceumists and friends responding to the invitation. A most excellent musical programme was contributed to by Misses Stephenson, Northcote, Bigg, MacGillivray, Mrs. Young, Mr. Alfred George and Mr. and Mrs. Pryor. Recitations by Messrs. Steele and Pulham. Banjo selections by Mr. Clarence Hall. Fancy dancing by Ida and Winnie Smith, and mystifying conjuring by Mr. Jack Tourell. Mr. Cecil Drinkwater presided at the piano. Almost without exception all the artistes are members of the church or Lyceum. During the evening Mr. Pulham presented the happy couple with a solid silver epergne with vases on behalf of the church, and Mr. W. W. Drinkwater asked them to accept a silver-plated biscuit bowl and case of silver from the Lyceum.

LONDON: MANOR PARK.

THE Little Ilford Society of Christian Spiritualists, Manor Park (Ladies) held a successful whist drive on Monday April 4th. The prizes, which numbered six useful articles: First, case of spoons and teapot; second, plated butter dish and plated egg-cup and spoon; third, fancy-work, were all given by Mrs. Darrington, who conducted the drive.

This not only passes a pleasant afternoon, but draws the ladies closer together. The proceeds go to the church fund. Our thanks are due to Mrs. Darrington for her kindness and help.

LONDON: LEWISHAM.

MR. JAMES COATES favoured the Lewisham Church with his well-known lecture on "Psychic photography" on Wednesday, March 30th. Those who saw the pictures and heard the lecture were deeply interested and well-rewarded for their attendance.

The pictures afforded ocular demonstration to all that our spirit friends are able in some way to impress the sensitive plate with images of themselves. Several remarkable pictures shown were those in which envelopes containing letters were photographed, and when the plates were developed, faces appeared of discarnate spirits in some way connected with the enclosed letters.

It is sincerely to be hoped that Mr. Coates may be able to continue these lectures, as they afford the most convincing evidences of the truths of Spiritualism.

LONDON: KINGSTON-ON-THAMES.

ON Wednesday, March 23rd, a very successful sale of work was held at Bishop's Hall, in aid of the Church Building Fund. Mrs. Jamrach, Vice-President of the L.D.C., in declaring the sale of work open, congratulated the members on the excellent display. The Spiritualists had justified themselves in the world of religion, and they needed a temple where they could preach the glorious truths revealed to them by the angels. During the afternoon and evening private readings

were given by Mrs. Jamrach, Mrs. L. Lewis, Mrs. G. Prior, Mrs. Mattson, and Mrs. Sharpe. A number of tastefully arranged stalls were superintended as follows: — Refreshment Stall: Mrs. Spruce, Mrs. Hedges, Mrs. Sedgwick and Miss Hardiman. Fancy Stall: Mrs. Barnes and Misses A. and J. Wellbelove. Oddment Stall: Mrs. Parlett and Miss M. Wellbelove. Books: Mr. A. Kirby. Fish Pond: Mrs. A. Kirby. Dip: Mr. J. Humphries. The proceeds amounted to £53.

JARROW.

ON Monday, March 28th, we held a tea and social. Mrs. Hudson (President) on behalf of the officers and members, presented to Mr. John Riches, our Hon. Treasurer for many years, a silver rose bowl, with his initials suitably engraved thereon. Mr. Riches is retiring to take up work elsewhere. A happy evening was brought to a close by the singing of Auld Lang Syne.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association held a propaganda meeting on Saturday, April 9th, at the Milton Spiritualist Church, Booth-st., Eccles. The President, Mr. Yarwood, introduced our workers and spoke at some length on the magnificent record of the remarkable work we were doing for and in the name of Spiritualism. We had a large audience, who showed a marked interest in the proceedings, it being quite evident our services were sincerely appreciated by all present. Mr. Irlam rendered good service as organist, the music and singing lending helpful harmony to the healers in their work. Fifteen patients were treated, and the healers were personally thanked by all. Mrs. Shakeshaft, our representative, moved a vote of thanks to the officers and members of the church for their help and support. "The workers win."

MEETINGS HELD ON SUNDAY, APRIL 10th, 1921.

BARNESLEY. — Mr. Rastall gave an address on "Spiritualism, the hope of the ages." Clairvoyance by Mr. Rastall and Mrs. Steele.

BARROW-IN-FURNES, Dalkeith-st. — Mrs. Amy Williams, of Liverpool, took the services and was much appreciated. Mrs. Fitzgerald presided.

BARRY, Atlantic Hall. — Mr. A. E. Taylor gave an address on "Spiritualism," followed by several clairvoyant delineations. [Please stamp postcards.—ED.]

BEDWORTH.—Mrs. Price, of Coventry, gave addresses and clairvoyance. Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Lyceum Sunday. Afternoon, open session. Evening, service of song, composed and arranged by a Lyceumist, Mr. J. Lane, and conducted by Mr. Thompson. Clairvoyance by Mrs. Forrest.

BIRMINGHAM, Aston. — Mrs. Pears, of Coventry, gave good addresses and clairvoyant descriptions. Mr. Tozer presided.

Small Heath: The boy medium, J. H. Sharpe, gave an address. His clairvoyance was also accurate and recognised. A duet was rendered.

BRIGHTON, Athenæum Hall. — Mr. Ronald Brailey gave addresses and clairvoyance morning and evening.

BRISTOL, Dighton Hall. — Morning, address by Mr. Powell. Evening, address by Mrs. Brake, followed by clairvoyance by Mr. Oaten.

Clifton: Miss Mary Mills gave an address and clairvoyance.

United: Morning, open circle. Evening, Mrs. Bewick, of Cardiff, was

the speaker and demonstrator. M. Pritchard presided.

CARDIFF, Central. — Platform occupied by Mr. and Mrs. Hayward, Penarth. Mr. Hayward gave an address on "Self-responsibility" and Mr. Hayward gave clairvoyance.

COVENTRY, Lockhurst Lane. — Mrs. Taylor Woodall, of Walsall, took the services.

HIRST, Spiritual Evidence Society. Mr. S. Shears performed the ceremony of naming a child, after which gave an address, followed by clairvoyance.

LONDON. — Battersea: Mrs. P. Smyth gave an address and Mrs. Holloway gave clairvoyance.

Brixton: Mr. Lund gave an address on "Spiritualism and the Bible," and Mrs. Lund followed with clairvoyant descriptions.

E.L.S.A., Forest Gate: Mr. Peter Scholey gave an address to good audience. The solo, "Three Fishers" was sung admirably.

Fulham: Morning, circle. Evening, Mr. A. Lawrence gave an address. Pros.: Sunday next, at 7, Mr. Price. Thursday, April 21st, at 8, Mrs. MARRIOTT.

Hounslow: Mr. Treadgold and Mr. Fruen gave addresses.

Little Ilford: Mrs. Jamrach gave an address on "What is man," followed by good clairvoyance.

London Spiritual Mission: Morning, Miss V. Burton gave an address on "Some mysteries of the Divine counsel." Evening, Rev. G. Wood spoke on "Prayer in all ages, the way to communion."

Manor Park: Morning, healing service, conducted by Mr. Mead. Afternoon, Lyceum. Evening, Mrs. Harvey gave an address on "What are Spiritualists doing?" and also gave clairvoyance.

South London: Morning, circle, conducted by Mrs. Still. Evening, Mr. G. Tayler Gwinn gave an address and afterwards answered questions.

LOUGHBOROUGH. — Mr. W. P. Moore gave addresses and clairvoyance.

MEXBOROUGH. — Mrs. Collins, of Sheffield, took for her subject in the evening, "Power."

NORTHAMPTON. — Mr. Welch, of Northampton, gave addresses, much appreciated. Good clairvoyance.

PAIGNTON. — Addresses and clairvoyance by Mrs. Ruth Darby. Chairman, Mr. H. P. Babbich.

PETERBOROUGH. — Addresses and clairvoyance by one of our members, Nurse Wollaston. Mr. F. W. Rickett presided.

PLYMOUTH, Morley-st. — Mrs. Truman gave an address, followed by clairvoyance by Mr. H. Pearce. Mr. C. Pearce rendered a solo, "Beyond the Dawn."

Stonehouse: Meetings conducted by Mr. Sleeman. Soloists, Mrs. Smith and Miss Harris. Address by Mr. Looome entitled "There is no death and continuous life." Clairvoyance by Mrs. Martin.

PORTSMOUTH, Temple. — Mr. W. Howell, on tour under the auspices of the Southern District Council, commenced a week's mission giving good addresses.

PORT TALBOT. — Mrs. T. Timms, of Cardiff, conducted three meetings.

SHEFFIELD, Centre. — Large audiences assembled to welcome Mr. W. R. Sutton, who, after an address on "The mystic hour which Spiritualism explained," gave clairvoyance. Many names in full were given and recognised. Mr. Tozer presided.

MEERSBROOK. — Mr. W. R. Sowden gave addresses on "The gift of silence" and "Answers to spirit messages" which were followed by clairvoyance. Good meetings.

TREDEGAR. — Mrs. Miles, of Bristol, gave addresses and clairvoyance.