



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. 1746—VOL. XXXIV.

FRIDAY, APRIL 29, 1921.

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

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1745—Vol. XXXIV.

FRIDAY, APRIL 29, 1921

PRICE TWOPENCE.

Original Poetry.

The Cry of One Bereaved.

"O, give me faith that I may see!"

O, Guardian Angel, that I feel
Is ever watching over me,
Ah, wilt thou not thyself reveal?
Speak of the life to be.

Must I forever wander through
The dreary round of many days,
Feeling thy signs and portents new,
Thyself unseen within my gaze?

O, Spirit that I never see,
To whom I long to do oblation,
Is there no power to set you free,
Or wind up my probation?

Ah, can I never hear your voice,
Or glimpse thy shape that hovers near,
Which, silent, bids me still rejoice,
A stranger still to fear?

Oh, Guardian Spirit, cleave for me
A path through the Unseen,
Where I can learn with ecstasy
My loved ones they have been.

Unlock for me the portals dim,
That veil them from my sight,
I seek no Saint nor Cherubim,
But those who gained the Light.

—W. H. HORNIBLOW.

Soul Science.

A. L. Wareham.

XI.—MOVEMENT, DESIRE AND CONTROL.

MOVEMENT is universal in the animal, vegetable and mineral kingdoms. The movement of animals are most apparent, and depend obviously to a great extent on the will of the animal. There are, however, internal movements, such as those of the heart and blood, which are carried on involuntarily; some also that are usually involuntary, but that can be brought under the direction of the will, such as the action of the lungs in breathing.

A few plants have the power of seizing and swallowing such food as flies and other insects. All vegetables have internal movements of juices, cells, etc., connected with their growth and vital functions. Inorganic matter also, like rock, is known now to be full of movement.

All three kingdoms of nature are sensitive to external influences such as wind, water, heat, light and electricity. The smallest particles of matter, electrons, are sensitive to electrical and etheric conditions, and respond instantly and unerringly to them. Sensitiveness is apparently the basis of consciousness, and together with desire, of mentality. Reflex movements, though not always so named, are common to all nature. Thus we have the iris of the human eye adjusting itself at once to the stimulus of light, without our being conscious of its action. The eyes of a snail at the ends of its long projections are instantly with-

drawn if touched. The petals of some flowers open and close with changes of light. The vital chemical reactions in plants are responsive to external influences, such as light and heat.

In all chemical reactions the atoms respond to external influences and move to fresh positions. Although we are more or less unconscious of the reflex actions that take place in our bodies, originally they may have been performed consciously. The repetition of a movement tends to make it habitual and automatic; the attention is no longer needed, and with its diversion to other matters, the consciousness of the movement fades away into our sub-consciousness. Some movements of the body are known as spontaneous movements. They may be internal or external, or both; they seem to occur without any reason, but there is little doubt that they are originated by some stimulus, either internal or external. This class of movement is considered by some to be of great importance to the infant in gaining knowledge of the external world. Every movement brings an experience; the same movement repeated and renewing the experience leads to an acquisition of knowledge.

Some reflex actions are associated with a degree of perception, as when a person starts at hearing a gun fired. If you place a finger in a baby's hand the hand will close on it by reflex action, and the baby will have some perception of the fact. Reflex movements seem to merge into instinctive movements, which are dependent upon characteristics acquired by ancestors. There is a larger degree of consciousness connected with them, including sensations and feelings of pleasure and pain. Many instinctive actions are done under impulse. One of the most important instinctive actions of a baby is the sucking of the breast. Newly-born quadrupeds quickly try to get on to their feet. The movements expressing our emotion are, many of them, instinctive; we smile when pleased, frown when displeased, spring into an attitude of defence when we fear attack, etc.

With voluntary movements a higher degree of attention and consciousness are associated. In addition to the sensation of perception of the movement, memories of past occurrences arise, and the whole present themselves to be dealt with. Titchener says, "Suppose I am hungry and see a supply of food, the idea of food possesses me, and holds my attention. At the same time that I have this idea I have the farther idea of a movement towards the food, and of its seizure. That is to say, the sight of the food brings up in my mind memories of all the organic and other sensations which would be aroused by a real movement towards the food. The attention is now directed, not upon the idea of the food only, but upon the idea of the food plus the idea of my own movement to get it. Attention to this pleasant compound idea is the psychological condition of actual movement; my hand goes out towards the plate, and the sensations which I had imagined are realised."

In most of our voluntary actions we have an element of choice, and have to decide out of two or more ways which we will take. The simpler cases, however, are more like impulsive movements, and the element of choice is not so evident.

The constant repetition of an act tends to make it automatic; and it is highly probable that all reflex acts were originally voluntary, and became reflex by constant repetition without need of attention. The performance of voluntary movements is not by any means a spontaneous matter with the young child, but has to be acquired through much experience. The law of association comes into play, and movements are associated with sensations.

Some psychologists think that most experience is gained through the involuntary, impulsive, apparently spontaneous movements of the child. Others think that unpleasant sensations, when stopped by certain movements called aversive movements, assist largely. A movement which carries a limb away from a painful stimulus is continued, and on recurrence of the pain, is repeated. In the same way movements that bring pleasure or satisfaction are repeated. The motor sensations involved in the movement are remembered in association with the pain and its relief, or with the pleasure the movement brings. The anticipation of similar experiences is likely to produce repetition of the movement; a mental image of the circumstances arouses memories of the movement, and it takes place accordingly.

Thinking of a movement tends to produce the movement itself, which will take place unless other thoughts conflict and forbid. All states of consciousness appear to have a motor side, and movement is a natural result of feeling. When we mentally dwell on a movement and wish it to take place the idea of the movement becomes so vivid that it takes place, unless we are physically incapable. Other ideas, however, may present themselves, which will make the movement appear to be undesirable, as likely to bring more pain than pleasure. In such cases there is a conflict, and we have to make a choice of action.

With weak control we are likely to decide for the act which brings immediate relief or pleasure, although future consequences would be disastrous. Or we might sacrifice the interests of others for what appears to be our own selfish interests. Some people inherit a higher sense of right and wrong than do others, and this has been acquired by the various experiences of innumerable ancestors. Those that are lower in the development of this sense are likely to require far more experience to bring it into a satisfactory state. We may all benefit by the experience of others if we choose. We all have the power of choice, though our strongest desires are likely to carry the day. Conduct actuated by the highest motives is likely to afford ourselves as well as others the greatest happiness in the long run; and those who disbelieve this and act accordingly will probably have hard experiences in the learning.

Acts that are performed regularly gain a tendency to be performed again without requiring so much attention. The performance of them becomes easier and quicker, and in this way we form habits. The formation of useful habits is most important for our general benefit and efficiency, and the saving of time and effort. Fresh acquirements would be impossible but for the formation of habits, as the doing of everything would occupy too much time and attention. Things that are no trouble to us now would require great thought and effort. It would take us a great part of the day to dress, and so on. By means of habit we are free to fix our attention and efforts on new tasks and difficulties. The forming of habits means that voluntary acts tend to become automatic, subconscious and fixed, and to resemble in a measure reflex acts. This is probably the way in which reflex action originated, and possibly they were once performed with full consciousness. The movements of the throat by which we swallow our food are, in the strict sense, automatic.

In like manner instinctive actions have been formed, and passed on to succeeding generations in the case both of man and the lower animals. In these instinctive acts there is no longer any deliberate adjustment of movement to an end, but in our remote ancestors there was both pleasure and adjustment. Our ancestors must have learnt gradually and with difficulty to walk upright, the powers they acquired have been passed on to us, so that a baby learns with much less effort and succeeds to a greater extent. The vital force of the parents, which, in combination build up the body of the offspring, are the principal element in its mind, character and ability. Although the lives of the lower animals are more instinctive than those of men, it is wrong to consider them as unconscious. There is plenty of evidence to show that they are able to deliberate and make their choice, while on the other hand there is evidence that some human beings are deficient in this power.

Many of the actions of insects, crustaceans and the lower vertebrates are performed more or less automatically,

although they are no doubt accompanied by a degree of consciousness. Instinct is untaught, inherited ability to perform movements without individual experience or instruction. It is highly complex reflex action, accompanied by consciousness.

Although man is not without instincts he is less dependent on them than are the lower animals, and they have, in his case, been displaced by new habits acquired by each individual. What instincts we have are probably inherited for the most part from our pre-human ancestors. The suckling of the baby, crawling on all fours and clinging with the hands are instances. But walking upright and talking come later. Grown persons have little need of instinct, as intelligence has taken its place. The inclination to bite and scratch and tear is still in evidence, but is becoming less so, as these acts are less necessary for our defence and present mode of living. The higher animals are also less dependent on instinct than are the lower, owing to their higher intelligence and powers of adaptation. The young of insects and reptiles often show their instinctive powers on their first appearance in the world. Little alligators, not completely hatched, will rush at anything which irritates them, and bite furiously.

Some actions which are in the main instinctive have to be perfected by experience and practice. Among these is the pecking of the young chick, who at first has to make several attempts before it succeeds, but learns very rapidly. Prof. Lloyd Morgan says, "I am inclined to regard imitation and tradition, especially in animals which live in flocks or herds, as of great importance."

[TO BE CONTINUED.]

A Bit of History.

THE other day, in looking through old Spiritualist records, I came across the following:—

"On the 23rd day of August, 1869, I landed in Liverpool, England. And through a friendly note received from James Burns I was met at Liverpool by Mr. James Wason, an eminent city barrister. The courtesy and personal kindnesses received I can never forget. He was an English gentleman, and that revealed his character in a single word. All real Spiritualists are gentlemen."

Among these old records I also came across the following: "Returning to England by the way of Italy, from his Consular appointment by General Grant to Asiatic Turkey, Dr. J. M. Peebles stopped a while in London, and in company with a friend, he found the Cavendish Rooms, Mortimer Street, a suitable place for Sunday evening services. Very little publicity filled the hall comfortably on the second evening. These services have been going on steadily for three months now, and seem to have attained a steadfast footing. This is the first effort that has been undertaken in London to hold a similar series of religious meetings, and the result has in every way been most profitable to Spiritualism."—"Medium and Daybreak," April 22nd, 1870.

How vividly I remember the brave and royal souled heroes of fifty and more years ago, who in London dared say publicly, "I am a Spiritualist. I know the truth and I will defend it."

Recollections of those times not only make radiant my intellect, but they fill my eyes with something more than moisture. Never do I forget friends.

On the 24th of March I dropped the 99th numbered shell, and started off, hale and joyous, on the 100th (the century) post-mark.—J. M. PEEBLES.

HATE, malice, and revenge are occult poisons that destroy the one in whom they are given birth. The healer must possess divine love.

I HAVE no use for the "secret doctrine," or any other doctrine that robs man of his individuality. If we are given the true light we must not hide it under a "bushel."

THERE is good in all things, even the church does a good work in handling superstitious people. The bunco steerer and faro bank are more rapidly working missionaries.

What the Newspapers Are Saying.

A Glance Through the Press.

James Lawrence.

ONE most noticeable feature in press reports, criticisms, experiences, etc., of late months has been a growing differential tone. As conversion is encouraging I mention no journal specifically, simply state that certain erstwhile uncompromising representatives have "come round" wonderfully. The return of Sir Arthur Conan Doyle has been intimated from every organ sympathetically and with but few of the one time would-be printed jests. His great lecture at Queen's Hall on April 11th received ample notice. Many cuttings reached one, but that of the "Evening Standard" seems most interesting and lucidly "boiled down." Such an address would do much good could it be delivered in every district in the land, for those who will not read will go to hear the words of one of international repute. Besides, hundreds of thousands of really active Spiritualists have never even heard of, far less understand the nature of the main factors dealt with by the lecturer, and ignorance, in the presence of intelligent inquiry, is a deplorable condition.

Perhaps next in newspaper favour has been the Nottingham Castle "Hauntings." Every journal took up the tale, but "locals," like the "Nottingham Guardian" and the "Nottingham Journal and Express," went fuller into details. Added to these reports I have had first-hand descriptions from a couple of Lyceumists who recently attended the U.D.C. Conference in the city. Altogether, these and kindred contemporary phenomena press for closer attention by us. One lady expressed herself as a believer in immortality, but sceptical as to 200 years "deads" masquerading about to-day. Strange ideas she must have.

Having finished the Vale Owen Messages, the "Weekly Dispatch" has turned its attention to communications from W. T. Stead. These were received by Madam J. Hyver, of Paris, during the period May 5th, 1914, to February 1st, 1915, and, so far as instalments have taken us, are as instructive as they are interesting. On being submitted to Miss Estelle Stead, that lady pointed out that occasional thoughts and expressions did not appear like her father's, but this was explained by the quite conceivable explanation that at times he was close to the medium, and at others formed one in a background of many attendant spirits. The opinions upon mediumship should alone go far to settle authenticity, and I hope they will be largely and studiously read.

My namesake, Edward Lawrence, F.R.A.S., is contributing a series of absorbing, although opposing, articles to the "Pall Mall Gazette and Globe." Unfortunately for the success of his case he, too, obviously betrays his bias. Nevertheless, the care and patience exhibited by him, and the analytical acumen brought to bear upon his arguments, make them deserving of the closest attention by Spiritualists. I wish I could quote from them.

The "Manchester City News" of April 2nd gave a lengthy report of the Good Friday gathering at Downing Street, dealing more fully with the remarks of the chairman, Mr. J. Cuming Walters, already familiar to THE TWO WORLDS readers. One quotation I will make, viz., "The proceedings were of a reverential character, and partook largely of the nature of a religious service." It is well that so important a journal speaks so respectfully and truthfully of us. Reports have reached me of the meetings in a few other centres, but so far nothing from the South Shields area. It would be well if the organisers of all these special functions invited press representatives to attend.

The Hornsey poltergeist still arouses a flutter of excitement and gives excuse for an extra paragraph, but little that is definite seems forthcoming. Among others the "Daily Express" records the death of a niece of the tenant of the house who, despite the doctor's certificate of meningitis, declares that the manifestations were the cause of his loss. According to the "Daily News and Leader" the family are now seeking a new abode, and the vicar of Wood Green is appealing on their behalf for accommodation.

Such occurrences demonstrate how much there is yet to learn regarding elementary phenomena.

There is an outbreak of hauntings at present, fairly circumstantial narratives coming from Hurley (Berks.) and St. Bartholomew's, the Great West Smithfield. Regarding the former, the "Daily Sketch" of April 13th, tells of a "vanishing man" gliding down the stairway of the Olde Bell Inn, and of yet another disturbing the evening meanders of worthy residents in the village lane. A local taxi-driver and an ex-sergeant of the Grenadier Guards give evidence of what they saw, and there the matter rests.

The "Evening News" deals gently with the Church happenings. The rector, his wife and a curate testify to their experiences, the latter recognising a "voice" heard as that of a one-time verger. With the invasion of the sacred precincts, clerical developments may be looked for. I may state here that one of my delights is to spend a half hour in St. John's Church, Newcastle, in the dark, and frequently have I met, walking with head bent and hands behind his back, one garbed as a monk of other days. On another visit I saw a lady standing in one of the pews, and heard her voice clearly singing "Rock of Ages." All was so real-like that no suspicion of spirit presence entered my mind until the singer vanished on the completion of her beautiful solo. Thus I am quite ready to read sympathetically accounts of similar experiences.

Here and there a benighted preacher takes up the clubs of criticism; one, the vicar of Corbridge, in Tyneside, holding forth in his Parish Magazine, but remaining mute when I raised the question in the "Hexham Courant."

The "Bath Herald" (April 12th) reports another outburst by Father Rowse, the irrepressible. Once more has he been lading out the tosh the credulous swallow, and bandying great names as if their owners were of the scantiest account. The psychology of these folk baffles description. If they genuinely believe what they state, then truly is Christianity in a parlous condition. Bolstered up by imbeciles and opportunists, thrive it cannot, but I am of the opinion that more knavery than foolery enters into their denunciations.

The "Western Morning News and Mercury" of April 4th glaringly advertises either its ignorance or prejudice. Replying to a correspondent it suggests as helps to the understanding of Spiritualism such authors as Dr. Schofield and Coulson Kernham, while the production of the Rev. R. B. Jones and W. T. Rice is stated to contain the "very facts you want." In presence of such counsel can we ever hope for the reign of fair play and commonsense.

A glimpse of the dawn comes through recent statements by the Bishops of Lincoln and Southwark. The former, quoting from the "Nottingham Journal and Express," said, "The spirit world is very near, and the departed have services in relation to those on earth, and are the spiritual helpers of the people here." The latter, as reported by the "Morning Post," declared that "when all that could be said against Spiritualism had been said, there remained a residue which could only be accounted for at the present time by the hypothesis that there was some communication with those who were not of this world."

What is being described as the new Spiritualistic film will soon be on public exhibition, and the private views have already caused much discussion, betraying wide divergence of opinion. One notable statement is contained in the "Morning Post" of April 14th, and, I hope, will be carefully remembered. It says, "If the film does nothing else it clearly points out the danger arising from the abuse of Spiritualistic practices, but the presentation is hardly suitable for children or young people, or any highly strung person." Which means simply that the dangers lurking inside Spiritualism are less to be feared than this commercial rendering of them. I would think that Spiritualists have here a sound peg on which to hang the warp of a strong campaign.

The "Liverpool Echo" briefly notices the "show" and mentions the presence of such persons as the Rev. Vale Owen and Lady Troubridge. The former pointed out that hypnotism was not in accord with Spiritualistic research, nor was such "control" as was introduced possible. I am still of the opinion that many of those who

Materialisations.

A LARGE and representative audience attended Mr. Horace Leaf's lantern lecture on "Materialisations" in Mortimer Halls, London, on Thursday, April 21st. The hall was filled to its utmost capacity, many failing to obtain admission.

The chair was taken by Sir A. Conan Doyle, who, on rising to open the meeting, received a hearty ovation. He said he would reserve the greater part of his remarks until after the lecture. He considered the subject of "Materialisations" to be one of the most important and interesting forms of psychic phenomena, especially in its bearing upon the question of the survival of death.

Mr. Horace Leaf, in his opening remarks, drew attention to the fact that all forms of psychic phenomena fall into two well-defined classes. What are known as physical phenomena always occur outside of, and even beyond, the medium's body; while what are called mental phenomena occur directly through the medium's organism, and appear to involve, in varying degrees, the use of the medium's consciousness. Materialisations were usually regarded as the most remarkable form of physical phenomena, and they principally consisted of the temporary manifestation of organs or organisms corresponding with those of the human body. Under favourable conditions it was difficult to distinguish the one from the other.

The series of photographs thrown on the screen were arranged so as to conduct the listeners carefully through the various aspects of materialisations, from the simplest to the most complex stage, commencing with a photograph showing "ectoplasm," the substance of which these forms are composed, exuding from the chest of the medium, to splendid examples of fully developed humanlike forms. The lecturer's comments made quite clear the significance of the various points raised by the different photographs.

The last of the series of slides were of famous photographs taken by the late Sir William Crookes, O.M., F.R.S. Sir Arthur Conan Doyle has referred to them as the "most remarkable photographs in the world." Mr. Leaf said that Spiritualists had come to regard the labours of Sir William Crookes in connection with Spiritualism as marking an important epoch in the development of scientific, philosophic and religious thought.

The audience evinced great interest in this wonderful series of photographs, especially those showing the eminent scientist standing arm-in-arm with the materialised "Katie King." Additional emphasis was given to this part of the lecture by photographs of statements made by Sir William Crookes about these photographs in his printed report on his enquiries into Spiritualism.

The last slide showed the last public utterance of the great scientist on Spiritualism, published in the "International Psychic Gazette" during 1917, namely:—

"I have never had occasion to change my mind on the subject. I am perfectly satisfied with what I have said in earlier days. It is quite true that a connection has been set up between this world and the next."

The loud and continuous applause which followed Mr. Leaf's concluding remarks showed how much the audience had appreciated his lecture.

Sir Arthur Conan Doyle pointed out that a great deal was being said at the present time about book tests. The desire appeared to be to obtain from a medium information of what would appear in the next day's issue of the "Times." It could be safely predicted that nothing would appear in it about the truly remarkable lecture they had listened to that evening. Essential things did seem to count much in the press to-day. Much would be said about golf, but little or nothing about such investigations as these.

He then referred at length to the various valuable features connected with materialisations, especially the great evidential value they sometimes afforded of survival. He had recently had the opportunity of sitting with the wonderful materialising medium, Mdle. Eva C., and had seen and felt the ectoplasm produced in her presence.

Sir Arthur quoted examples of convincing proofs that he had obtained of spirit communion during his recent visit to Australia. Some of these instances were so con-

clusive as to leave no room for doubt or scepticism. His remarks were punctuated by frequent applause from the audience. After Sir Arthur had moved a vote of thanks to the lecturer the meeting concluded. Among the many well-known personalities present was the Rev. G. Vale Owen.

Rev. J. E. Rattenbury and Spiritualism.

A FEW evenings ago the above well-known preacher from the Kingsway Hall, London, delivered a lecture in Hastings in one of the principal churches. In the course of his address the reverend gentleman made a somewhat remarkable statement. He said that in these days a great deal of attention was being given to psychical research. He then further remarked that if people who were interested in Spiritualism and ghost stories would read a little concerning the lives of the early Methodist preachers, they would find plenty of extraordinary evidence and investigation.

Mr. Rattenbury then gave a few details concerning the strange case of a young Irish preacher who lived in the early part of last century. This man was described as a very wonderful and talented scholar, but who unfortunately died at the early age of 29. During the whole of his short earthly life he fought bravely against an incurable disease, and yet at the same time was able to become one of the most learned men of his time. Mr. Rattenbury said that this young Irishman attributed his eloquence as a preacher, and his great learning, to the strange manifestation of spirit power, which came to him in the form of transfigurations, and voices which spoke to him at night.

Sir Henry Lunn was in the chair, and, knowing how strongly opposed he is to Spiritualism, one naturally wondered what he would think of Mr. Rattenbury's various and very unusual statements. However, at the close of the lecture he wisely refrained from any comment.—H. E. CURTIS.

The Ordering of all Things.

THE greatest and most glorious truth that is or ever has been given to the world is the truth of the ordering of all things. Man may lay down laws and plans, but a Master hand takes the pencil and fills in the outlines with delicate shading, with unerring precision, and man calls this beautiful touch "chance." No, it is not chance. This form of chance is but another name for the ordering of the Divine Power.

When the drawing seems to grow indistinct and misty, and you can scarcely see what the figure is intended for, and in despair you are almost inclined to throw it aside, gradually but visibly the Finger of God traces for you the figure you despaired of, and in a moment all misty indistinctness becomes a firm and clear designation of a form or figure, opening out for you new works and new thoughts. And so it is ever in life.

When you seem to be at a standstill, to have borne as much as you can bear, then gradually and gently the heavy burden is removed, and the aching shoulders are relieved of the weight, and you are fain to acknowledge that "He doeth all things well."—G. KANE.

A KNOWLEDGE of the law of God is given to but few, perhaps not one in one million of the male population.

If we could see our own faults we would cease to have faults; we think our faults are virtues, hence we do not reform them.

PROGRESS AT NORTHAMPTON.—We are pleased to hear that the Northampton Society have engaged to purchase their meeting place at a cost of some £800. A substantial sum has been paid, the rest of the money being raised on mortgage. Mr. G. Roche, Stanley House, Northampton, will gladly acknowledge any assistance which friends of the Movement may be able to offer to enable the Society to quickly clear its liabilities. We offer our congratulations to the Northampton Church, and commend their case to the well-disposed.

Founded November 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

Price Twopence.

Postage One Penny.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY LIMITED

AT ITS REGISTERED OFFICE,

18, CORPORATION STREET, MANCHESTER,

WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.

One Year, 13s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post free.

Editor and Secretary - ERNEST W. OATEN.

To whom all communications should be addressed.

Cheques and Drafts should be crossed "____ & Co.," and made payable to THE TWO WORLDS Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

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FRIDAY, APRIL 29th, 1921.

Whither Wending?

A RECENT article in the columns of our contemporary, "Light," by Rev. Walter Wynn has brought us a large amount of correspondence in the nature of protest. It is, of course, the duty of a journal to give expression to all honestly held opinions in order that the many facets of truth may be exposed to the light of public scrutiny. It is Mr. Wynn's opinions that are in question. Mr. Walter Wynn declares:—

"It becomes increasingly clear to my mind that the Spiritualist Movement is doomed to failure unless its leaders see clearly that Christ and Christ only has enshrined, manifested, and proved the full-orbed revelation of truth needed by the mind of man, especially that which pertains to his vicarious sacrifice for the sins of the world."

And again:—

"The greatest truth ever revealed to man is the doctrine of vicarious atonement as made manifest by the death of Christ on the Cross. To accept Christ as a personal Saviour—the only Saviour of the sinful soul—in contradistinction to every other founder of any known religion, is not an act that imprisons, but sets free. There is salvation by no other name, and in no other way; and if a man is not saved by Christ, either in this world or the next, he is eternally a lost soul. Without faith in what is achieved by the sacrifice of Christ, every soul in the Universe will pass into outer darkness."

Many correspondents have requested our opinion upon the views stated above, but it is very difficult for us to express in words what we think and feel. The statement is undoubtedly one which would be refuted and spurned by the majority of the members of both the Established and Free Churches of this country.

We are told that Spiritualism is doomed to failure unless this miserable sample of Calvinism is adopted, but the facts are patent to all who will see them. Without this relic of medieval theology for seventy odd years Spiritualism has gone from strength to strength, whilst the Churches which have preached it have steadily emptied. Our first reason for rejecting Mr. Wynn's statements should be sufficient. They are absolutely false and untrue to facts. They are degrading to an all-loving God, and demeaning to man as God's creature. Let who will talk of failure—it does not lie in the mouths of Christian apologists to point at Spiritualism. Failure, indeed! For nearly one thousand years these doctrines were foisted upon the ignorant masses of Britain and tacked on to the life of a brilliant soul to give them weight, but to-day not one-tenth of its population are within the pale of ANY church, and not one-half of the remainder would accept Mr. Wynn's rendering

of their Christian faith. Spiritualism, surely, could not attain greater failure than this, since it must mean that God called into being the masses of this country in order that over 90 per cent. of them should be relegated to outer darkness.

The whole doctrine of vicarious atonement is to our mind an utterly immoral and pernicious one. That an individual should be able to sin through many years, to commit offences against the moral law and his fellow-man, and then, by an act of faith or mental assent to dogmatic assertions, escape the natural consequences of his acts, is not only a deliberate untruth, but, in our opinion, a distinct incitement to wickedness. Mr. Wynn talks about an "eternally lost soul," but we fear that he under-rates the value of language, and certainly lacks faith in Eternal Wisdom and Eternal Love.

The salvation of the soul by vicarious atonement is the sequential outcome of a belief in the fabled "fall of man." Amongst primitive men the desire for a rational interpretation of life naturally produced a primitive explanation, but with the scrapping of this childish idea its corollary necessarily follows it.

We do not hesitate to express the opinion that the propagation of the brutal doctrines of human depravity, vicarious atonement for sin and eternal punishment are directly responsible for half the sin in the world. In the early days of a child's life, when the mind is plastic and amenable to suggestion, you first assure him of his utter incompetence to do any good—"all his righteousness is as filthy rags." You then expect him to live well after you have polluted or sapped his self-confidence. Since, however, he can have no merit of his own, you suggest that he may crawl into bliss by cringing solicitation at the feet of an innocent soul—scrapping his God-given gift of reason in order to conform to the letter of a creed, and as a reward for his cowardice and humiliation you offer to wipe clean the slate disfigured by his past offences. This is the dirty doctrine of sack-cloth and ashes. We prefer the cleaner method of soap and water and human dignity.

You do not add to God's greatness by depreciating the wonder of His creation, though this was a favoured method of Isaac Watts and his generation. Nor can a man cleanse his life by pleading the cleanliness of another. The fact is that all these doctrines existed and were largely believed in centuries before Jesus was born, and were tacked on to his life and teachings by priests and politicians for their own purposes during the first five centuries A.D. Nor did they sometimes scruple to alter or add to the text of Scripture—then uncanonical—to bolster their case. Such doctrines have no more to do with the life of Jesus than the habits of the South Sea Islanders have with the Government of this country. We can be thankful that truth is greater than creeds, and Eternal Love wider than denominationalism.

Such doctrines as these have split Christendom into innumerable sects in a state of perpetual contention and disputation, whilst the love of God is large enough and broad enough to cover all. Jas. Russell Lowell had this in mind when he penned the lines:—

"As if the Shepherd who, from outer cold
Leads all his shivering lambs to one sure fold,
Were careful for the fashion of His crook."

And to those who raise such issues, he says:—

"Nor shall thy lips be touched with living fire,
Who blow'st old altar coals with sole desire
To weld anew the spirits' broken chains."

If these hoary doctrines of pagan origin help Mr. Wynn we would not deprive him of their solace. We are on no heresy hunt. But when he insists that others must adopt them because he holds them dear, we must offer our vigorous protest. We have not gained our freedom only to be lured back into the old chains and stocks. Mr. Wynn may know what his particular brand of Christianity stands for—that's his business. He has undoubtedly had some evidence of spirit action, but he obviously knows nothing of spirit teaching, and if he imagines that he is going to bring the whole of his obsolete creeds and tack them on to Spiritualism, then he under-rates both the power and purpose of the spirit world. Spiritualism is too large for these narrow

limits. We hold that Spiritualism has much in common with the life and true teaching of the Nazarene, though we attach more importance to the LIFE than the teachings, the latter being ascribable far more to Paul than Jesus; but Spiritualism has nothing in common with pagan myths which have been by legend and tradition tacked on to the life of the great Master.

Nine-tenths of the people of this country do not darken the door of a church once a year, they have been repulsed by the narrowness of creed. If the churches can cater for those within the fold they can leave the others to us. It is far more important to get at the non-Christian public than the Christian; the latter may have ideals, the former need them, and we can supply the need. Our reply to such statements as are under review is, "HANDS OFF." Let us keep a pure Spiritualism. Not an admixture of pagan myths and medieval creeds, but the Spiritualism which is so much needed, which seventy years ago the spirit people re-opened the doors of communion to give to a creed-bound world.

CURRENT TOPICS.

Fortune Telling and Spiritualism.

ANOTHER appeal case arising out of a Vagrancy Act prosecution has been through the Court of Appeal—five judges sitting in judgment. Mrs. J. Stonehouse and Miss K. Smythe appealed against a decision of a magistrates' court which found them guilty of fortune-telling. The facts appeared to be admitted. The offence centred round the fact that money was accepted for forecasting the future of clients. As is usually the case, an attempt was made to shelter under the name of Spiritualism, but no evidence was called to show that the individuals were in any sense Spiritualists or connected with Spiritualism, or had any contact with the spirit world. Psychometry was mentioned, but mediumship does not appear to have been claimed. The appeal was dismissed—rightly, we think. If an individual accepts payment on the promise of accurately forecasting the future, he is capable of doing an infinite amount of mischief.

A Straight Issue.

MR. JUSTICE SHEARMAN put it, "If people are found getting money out of SHAM Spiritualism, surely they would be practising a subtle craft." This Judge was, at any rate, sufficiently clear in his thinking to discriminate between the things which matter. Between fortune-telling and Spiritualism there is a wide difference, and Spiritualism cannot afford to have such elements clinging to its skirts or sheltering under its banner, and no one who knew Spiritualism would attempt to take so mean an advantage. In this case "fortune-telling" was distinctly claimed by the appellants, and they had no moral right, whatever their rights in law, to endeavour to include this within the term Spiritualism. To us, psychic powers may be the means employed in spiritual communion, but Spiritualism is based on inter-communion between man incarnate and man discarnate. One has no right to call a poker a hammer because he uses it to drive a nail.

The Crux of the Question.

LET us recognise that Spiritualism was called into being to establish the fact of a spirit world, in which our loved ones dwell. To establish lines of communication therewith along lines of natural law. Concomitantly implies the spiritual nature of man himself as the reason for his continued existence in the beyond. Other implications may necessarily arise, but the focus point of Spiritualism is ever and always the spirit people, their existence and activity.

Is it a Haunted Place?

HAUNTINGS are attracting a great deal of attention in the public press of late. In fact, they have been more apparent, perhaps, in the press than in the localities. Lengthy reports of a so-called "ghost" which was seen at Withnell, near Chorley, Lancashire, have been published. The solitary basis was that three people claim

to have seen a spirit form. Since no tragedy clings round the house to give a spice of sensationalism to the case—a murder in an adjacent field over twenty years ago has been raked up, but there appears to be no grounds whatever for connecting one with the other. It appears to be a case of a couple of people—probably possessing latent clairvoyant powers—who have recently seen a spirit form and frightened themselves into a state of vivid imagination. Several Spiritualists have held circles in the house, which circles have been characterised by nothing abnormal, and no trace whatever has been found of anything beyond what is common to any house. A sudden burst of clairvoyance on the part of a couple of potential psychics seems to sum up the story, for spirit forms can be seen in any and every house, if the psychic gift is opened.

"All houses wherein men have lived and died
Are haunted houses."—LONGFELLOW.

Sir Arthur Conan Doyle.

"OUR KNIGHT'S" three meetings in the Queen's Hall, London, were well attended and huge audiences listened with rapt attention to his elucidation of many of the problems with which Spiritualists have to grapple. Sir Arthur is always a clear thinker, and has the happy knack of putting his ideas into language easily understood by the masses. The exposition of the Christ problem was the broad one acceptable to so many Spiritualists. "There is no reason to say that Christ only came once" is a cryptic sentence. It clearly distinguishes between the man Jesus and the mystic Spiritual Christ. The trouble with the creedalist arises out of his inability to discriminate between the two. The lantern slides with which the lectures were illustrated were widely commented upon in the general press, especially those which were taken of Sir William Crookes and "Katie King."

A Divided Church.

SIR ARTHUR was very emphatic concerning the attitude of the Churches. He showed that the more enlightened and broad-minded followers are coming our way, whilst the conservative type are anathematising us and hurling obsolete tests at us. The wisest are finding in our Gospel a fire which shall re-kindle the old flame of spiritual life. We can afford to be kindly to those who are still fettered, and we can offer them our assistance in proving their main thesis, which will remain when all trifling details are lost in the greater issues.

The National Fund of Benevolence.

THIS fund has been established for many years for the assistance of old workers who have fallen on evil days. The sole qualification is that the individuals shall have genuinely worked for Spiritualism, whether on the platform or off, and that they are in need. The Movement has been built by the efforts of the pioneers. The fund has a number of old workers to whom small pensions are being paid. Most of the Societies in the kingdom take an annual collection for the fund, though some neglect this important duty. Mrs. M. A. Stair, the hon. secretary, has secured a large quantity of postcard photographs of Mr. Hanson G. Hey, which she is asking Societies to sell on behalf of the fund. Society secretaries may send for supplies to Mrs. M. A. Stair, 14a, North-street, Keighley.

A LITTLE ILFORD CHRISTIAN SPIRITUALIST CHURCH DISTRESS FUND.—Mrs. Alice Jamrach, of 11, Sheringham Avenue, London, E.12., writes as follows: "I shall esteem it a favour if you will allow me through THE TWO WORLDS to acknowledge with deep gratitude receipt of the following gifts: From Mrs. M. Wise, 3 boxes of clothing; Mrs. Calvert, parcel; Miss Jackson, parcel."

WE regret to record the passing to spirit life of Mr. Watson (Openshaw) on April 15th, at his residence, Bank-st., Openshaw, and we extend to his widow and family our condolences. The service which was held outside his home was conducted by Mrs. Baxtram, who spoke in a very pleasing way. Beautiful floral tributes were sent from the church and friends for which our bereaved sister sends her best thanks.

CORRESPONDENCE.

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

INFORMATION WANTED.

SIR,—Will you give me a little space in your valuable paper. I should like to ask the readers of THE TWO WORLDS if any of them saw on Friday evening, April 13th, between 11 p.m. and 11-30 p.m. any abnormal sign in the heavens. I saw something, and I should like to find out if others had noticed it.

SYDNEY FOSTER.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting income for March, which is as follows:—

Mr. J. Oates, 5s.; Manchester Central Association, £2 2s.; South West Lancashire and Cheshire Good Friday Collection, £1 4s. 3d.; Manchester Good Friday Collection, £10 10s. Total, £14 1s. 3d.

Your secretary is having a quantity of postcards of Mr. Hanson G. Hey printed for the fund, and as it may be some time before I can get amongst Societies with them, will those willing to sell them for the fund please apply to 14, North-street, Keighley? With sincere thanks to all,

MARY A. STAIR.

A STRANGE PHENOMENON.

SIR,—I read with interest "A Strange Phenomenon" in THE TWO WORLDS dated April 8th, and would like to send you an experience of my own. On Sunday evening, September 8th, 1918, I was softly playing some hymns on the organ for our after-circle (Little Ilford Church), when I felt a cold, damp sensation on my chin, and on concluding the hymn I touched the place with my handkerchief, and looking at it, saw a spot of blood. I had not touched my face, so knew I could not have scratched it, and on returning home I and my husband thoroughly examined my chin, but there was absolutely nothing to account for it. The following Sunday morning's post brought us the sad news that our boy (my nephew whom we had brought up) was killed in action on September 8th, the same day as the spot of blood appeared on my chin. I always feel this was associated in some way with his passing.

LOUISA WATSON.

JOHN G. WOOD REPLIES TO MR. E. LAST.

SIR,—In the issue of "Our Paper" for April 15th, there are two references to myself. On page 117 my article on "What We Want and Why We Want It" is praised by a correspondent, "N.D.E." On page 178 Mr. Ebenezer Last takes me to task for what he is pleased to regard as my "unfair attack upon Mr. T. M. May" in my article, "By Way of Contrast." This also, I presume, is "by way of contrast," for in the same issue is praise and blame.

To my unknown friend, "N.D.E." I tender my grateful thanks that a few words written by myself should have evoked his generous appreciation. Mr. E. Last charges me with "effrontery." As to that, I bow to the judgment of my critic, as it is conceded the artist must have some knowledge of the particular art in which he himself excels.

From what I know of Mr. May, I am quite sure that he is capable of taking his own part and defending himself if he felt at all inclined to do so, and does not in any respect need the championship of Mr. Last. I have not one word to withdraw of that which I said, and it would be as well if Mr. Last remembered that one useful quality in Spiritualism, as elsewhere, is consistency. Some time ago Mr. Ebenezer Last wrote to THE TWO WORLDS a letter in which he praised and commended me for doing precisely the same thing that to-day he has taken up the cudgels against me for. Personally, I like the people who are either hot or cold.

Practically the same words occurred in both my articles, the one written some years ago, the other a few weeks ago.

In both I urged the need for depth and soundness as regards our own convictions, with a broad-minded attitude towards those outside our ranks. Referring to the first article Mr. Last wrote to THE TWO WORLDS, "I should like to shake you by the hand, brother"!! Now, if he had his way he would apparently banish me into outer darkness for using the self-same words as before. Consistency, what a jewel art thou!!

I did NOT say that Mr. May used those words as I said "if" he did so, etc. I did not charge him with doing so. The question cannot be clouded over by saying that such and such people used to do so and so—that is not the point at all. The fact is, those words were used of our fellow brothers and sisters of to-day, who ARE our brothers and sisters, although outside our Movement.

The words were used as, apparently, intended to ridicule the chief service of the Christian religion—the most sacred and solemn moment of any of their services was held up to derision and contempt. I say, deliberately, no man has any right to do it. If you want your own religion respected, learn to respect the religious views held by others. Mr. Ebenezer Last advises me to read certain books. I may have done so before he knew of their existence. Certainly, having seen his bookshelf, I can say that as regards works on our own subject I have a better list for attack or defence.

I still ask, why attack when we are not being attacked at that particular moment? Very possibly I took my own part at the time of the original attack. Having done so, we are quits until and unless he attacks me again as regards defending Spiritualism. The Spiritualist has no earthly reason to be always challenging outsiders to step on the tail of his coat—like the Irishman at a fair—and when he is attacked, if he is well up in his facts he can readily defend himself. Be logical, be consistent, be reasonable. The whole of orthodox religion, with all its wealth and all its influence, has nothing to offer us comparable to the joy of one hour's communion with our dear ones within the sanctity of our own homestead. So "under all circumstances keep an even mind," as A. J. Davis said.

49, Gerrard-st., Birmingham.

JOHN G. WOOD.

AN OPEN LETTER OF APPRECIATION.

SIR,—After a most successful series of meetings at Ilkeston, Rotherham, Attercliffe, Sheffield and Bangor, I feel it to be my duty to express through "Our Paper" my most sincere and hearty thanks to everyone for their great kindness and cordial co-operation extended to me during my visit. Rather a change to what we had when first I started public work for the Cause in Manchester 41 years ago. Most of the "old Brigade" have gone higher, but their presence is felt.

The above Societies are in fine working order. Flourishing Lyceums, fine singing and real spiritual conditions. No "narmby pamby" "wishy washy" piffle about them. May the seeds sown in weakness grow into a bountiful harvest. May we all be more determined than ever to uphold the flag on which is written in blazing letters of gold our motto, "There is no death." Again expressing my thanks to all kind friends.

Pontypridd.

MORLEY WRIGHT.

CHRISTIAN CHARITY IN PRACTICE.

SIR,—Under the above heading in THE TWO WORLDS you published a letter from the Rev. S. Thomas. I would like to make a statement in the earnest hope that it may come under his notice.

For over forty years I have attended many places of worship, including the Church of England, and until quite recently I have asked myself "Is there really a God?" An unconvincing had I found all I had heard. One Sunday evening, urged by some force I did not at the time understand; I visited the Spiritualists' Mission in Portsmouth. In one short hour I was able to say from the bottom of my heart, "I know that my Redeemer liveth," and my life has been happier and brighter since I learned the truth.

I sincerely trust the Rev. S. Thomas may get some of the glorious light that has come to me.

5, Queen's-road, Portsmouth.

S. FAIRBANKS.

THE CHURCH'S ATTITUDE TO WOMEN EXPONENTS

SIR.—Mr. Grindley makes a big mistake in thinking that no purpose is served in showing up the Church's past attitude towards women, for women are only too conscious of its present effects. There are few forms of suffering that have not had the antidote found for them, and I claim that if it had not been for the teaching of the Church on this subject, that the special suffering of women would have been met and conquered many years ago. Not the Church, but science, has been woman's saviour; the national Church should have used all her influence to demand that the latest researches of science for combating this suffering should be for universal acceptance, instead of allowing it to be a luxury for the rich. Had this suffering affected men instead of women it would have been done. Orthodox religion, especially of the Churchy type, has never raised a finger to help women, only to condemn whenever possible. Why is it, I wonder, that women are not all agnostics.

I live in hope that some Spiritualist women will have the means and ability to take up work along these lines, for they will start without the religious bias of the orthodox. This is only one of the many things women have up against the Church. I could keep on for a week, but space forbids.

(Mrs.) EDITH BOLTON.

THE GOTT SENTENCE.

SIR.—If the man, J. W. Gott, sentenced to six months imprisonment at Birmingham, is the same creature that lived some years ago at Bradford, from whence he poured forth a stream of vile pamphlets, all right-thinking men will rejoice at his sentence. Some time ago he sent me a pamphlet of a peculiarly disgusting and contemptible nature. On the cover was the representation of a minister of religion lying on a couch with a hideous leer on his face, beckoning to ladies of the town, and they beckoning back; while Scripture texts issued from their lips, perverted to hideous suggestion. Tombstones were also represented with skull and cross-bones, and mocking gibes and references to the resurrection as an impossibility and the future life as utter nonsense.

The contents of this precious publication revealed a peculiarly coarse nature, one to the last degree reprehensible and worthy of the severest condemnation.

On this deadly enemy of all religion and all spiritual ideas, and particularly of Spiritualism, let no Spiritualist waste any sympathy or make the mistake of indulging in any false sentiment. The best interests of the community demand that offenders of this stamp should be forcibly restrained from their endeavour to pervert the community.

VIATOR.

DREAMS.

SIR.—In relation to dreams, my view is that they comprise an important field of knowledge inadequately recognised. I suggest that all dreams, except possibly some hazy visualising of the nature of ordinary visualisation, have an origin extraneous to the individual, and may be divided into two classes: (1) Visions; (2) Actual objective scenes, etc., in other states of life. This view is based on the dreams themselves. Virtually, the impossibility of reasonably imagining that that of which one has been conscious could have its rise in the mind or brain of the individual, the phenomena themselves demonstrating the absurdity of such a view. Here is a striking "dream" that I had this morning, probably, I would suggest, belonging to class 2.

I appeared to be in a room. Seated at a table was a young woman of possibly some 22 years of age. To me she appeared to be at her toilet. Immediately in front of her was the drawer of the table partly open. I saw no mirror. The young woman apparently was not fully dressed. Hair black, done up in an extraordinarily high coiffure on the top of the head. Complexion rather dark, face and voice gentle, somewhat good-looking features, small. The following conversation took place:—

She: It is nice to believe.

Myself: What to believe?

She: Jesus's mercy.

Myself: Well, I suppose it is satisfactory to believe in a way.

W. GREGORY.

A PLEA FOR VOLUNTARY SERVICE.

SIR.—The fields are white already to harvest. This is true as to the hungering of men and women to-day, but there is a reluctance of those who know and possess that knowledge which the minds of the people hunger for, and they withhold that element of speculation, effort and service on the grounds of legitimate profit (fee remuneration)—not treasure in Heaven but here. We hear of so many towns and cities that need opening out with the truths of the continuity of the human personality after death. There are not a few who are living at ease, having "made their bit," or find that their needs of life are secured, and having the priceless jewel of knowledge hide their gifts or ability for propaganda and love service under the bushel of unconcern. We know everyone has a right to his opinions, and to the labour of mind and body, regardless of the hunger of their fellows to participate in that comfort and consolation which they possess. O, that they would invest in the war-saving of truth.

S. BARTLETT.

The "Wireless" of Prayer.

STRETCHED out across the whole world's girth

There is a wire invisible, uniting

As by a bridge the heavens and earth,

And bringing messages in God's own writing.

Swifter than those from voice to voice

Flashed on live wires, these find their farthest goal.

The message is of Heaven's own choice;

The installation office is the soul.

No need of far-drawn cable-line

Electric, to receive it or transmit;

The word speeds straight as light, in fine,

And enters where the heart has need of it.

Through street and mart, and fireside nook

Its course is, and its goal; a silent word,

A sigh, a thought, a suppliant look,

An answer brings, sure as a homing bird.

This is the cord that links the weak

To Power Omnipotent; that is an arm—

The arm, the shield, the strength we seek—

To guard, by love, the loved from every harm.

This is betwixt our treasured things

And what we dread for them, a fence, a screen;

Love's Mizpah, where a wall of wings

Keeps her and hers, One watching still between.

Invisible, immortal wire!

Instal thyself in every earth-bound heart;

Till each with heaven's electric fire

Thrill, and thy mystic messages impart.

Keep, Lord, this living link intact,

That we may talk with Thee along the line,

Till, the last message having tracked

Its living goal, earth's wires are fused with Thine.

Harrogate.

(Mrs.) R. J. WALSHAW.

A "MIRACLE" is often a lie that ignorance accepts and that wisdom does not need to disprove; it knows what is possible in nature.

God made man upright, to look upwards and not to bend the knee to anything mortal or immortal. Theological prayer is a farce.

We should be thankful for all, for man cannot tell an evil from a blessing. What appears to be an evil is often a blessing in disguise.

A MAN cannot be a proper teacher of "The Word" that does not earn his living by the sweat of his brow. A lazy man cannot enter heaven. There are no dead heads there.

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.

LANCASHIRE DISTRICT COUNCIL.

THE inaugural meeting of the above Council was held at the Central Spiritualist Church, Clarke's Yard, Preston, on Saturday, April 2nd, 1921.

Mr. R. A. Owen opened with an invocation. The following pro. tem. appointments were made: President, Mr. R. Wolstenholme (Blackburn); secretary, Mr. J. Dunn (Manchester); tellers, Mr. J. Sellers (Brierfield) and Mr. Hamer (South Manchester); scrutineers for associate ballot papers, Mr. Mack (Runcorn) and Mr. Jones (Lancaster).

Mr. Owen gave the report of the Provisional Committee held at Ardwick on Feb. 26th, and it was agreed that the proposed rules be taken seriatim. The rules were then gone through and the following resolution was moved by Mr. E. O. Mason and seconded by Mr. Hopper (Blackburn), and was carried by 54 for and 1 against: "That two members from each of the four groups be nominated and such nominations be forwarded to the annual meeting of the area. From the eight nominees for the offices on the E.C., four members shall be elected. Nominations for the offices to be made from the floor of the house." After other alterations had been agreed to the area rules were then adopted. The delegates then adjourned for tea, reassembling for business at 6-30.

In the evening it was agreed that for this meeting the nominations for offices for the coming twelve months be taken at the meeting, and it was agreed that in the event of associates being nominated for office that they be eligible for election. To allow all delegates to take part, the election of officers was proceeded with, with the following results: President, Mr. M. B. Pickles (Blackpool); vice-president, Mr. Jackson (Manchester); secretary, Mr. E. O. Mason (Preston); treasurer, Mr. Wagner (Burnley); S.N.U. executive officers, Mr. R. Wolstenholme and Mr. R. A. Owen; auditors, Mr. J. Shuttleworth (Darwen) and Mr. Mack (Runcorn); associate members' representatives, Mr. E. W. Oaten, Mrs. P. Holden (Accrington) and Mr. W. Mason. Mrs. Holden signified her desire to withdraw, and Messrs. Oaten (Manchester) and Mr. W. Mason (Preston) were declared elected.

The delegates then considered the rules in relation to the Groups, and after some alterations the group rules were finally adopted.

Votes of thanks were accorded to the Preston friends for the splendid

manner in which the delegates had been entertained, and also to Mr. Wolstenholme for the able manner in which he had presided over the meeting, and to Mr. Dunn (Manchester) for taking over the duties of minute secretary for the meeting; also to Mr. Owen for services rendered in calling the meeting.

The number of delegates present was 55; provincial E.C., 8; S.N.U. representatives, 1; associates, 22; There were also numerous visitors. The meeting terminated at 9 o'clock.

Will churches please note that copies of rules finally adopted will be forwarded to them in due course.—E. O. MASON, Hon. Sec.

NORTHERN THERAPEUTIC SOCIETY.

THE annual meeting of the above Society was held in the Shields' Cafe, Biggmarket, on Wednesday, April 6th, when Mr. W. H. Robinson, the founder and President, tendered his resignation. Owing to advancing years and deafness he felt that the position was more than he could manage. He wished the Society every success and felt that he could safely leave its future in the care of those now in office. He thanked the noble band of healers who had given so much of their time and labour to this Cause.

The members expressed the regret at having to lose Mr. Robinson's services as leader, and wished him many years of life on this plane before having to join the great band of workers in the spirit land.

Since the Society was formed many marvellous cures have been effected, and it is a pity that more of those suffering do not take advantage of the classes which are held every Wednesday night.

The election of officers resulted as follows: President, Mr. Turnhill (Benwell); vice-presidents, Mr. Leighton (Scotswood) and Miss Earl (Newcastle); treasurer, Mr. Faddy (Bensham); secretary, Mr. Martin Dodds, 21, Beacon-st., Low Fell, Gateshead-on-Tyne, who would be pleased to answer any inquiries.

SCOTTISH DISTRICT COUNCIL.

THE above Council held its first annual conference in the rooms of the Glasgow Association on Saturday, March 26th. All affiliated churches sent delegates, the result being a conference of 20 delegates, etc., and a number of friends. Mr. H. Robinson presided.

The secretary's report showed that the formation of the Council had been agreed to last June, and the work carried on since then by a provincial executive. A constitution had been drafted, and after approval by the N.E.C., adopted. A touring scheme for speakers was drawn up and working economically, and draft rules for the use of all churches prepared. These rules were finally approved of by the conference, and they will shortly be available to churches at 3s. per dozen. Thirteen churches have applied for affiliation, 12 being accepted from December 31st, with a total membership of 1,080. There were 4 associate members on 31st December, and 6 have since been accepted.

The treasurer's statement showed an income to December 31st of £1 8s. 6d.; with a balance at debit of £12 3s. 6d. The interim report, however, showed a surplus in hand amounting to £6 15s. (as at March 26th, 1921).

The election of officers resulted as follows: President, Mr. H. Robinson, Edinburgh; vice-president, Mr. J. Stoddart, Falkirk; treasurer, Miss

J. W. Reid, Edinburgh; secretary, Mr. J. B. McIndoe, Glasgow; representatives on the National E.C., Mr. J. B. McIndoe and Mr. J. B. Skelton, Belfast; committee, A. Duncan (Aberdeen), J. Stewart (Glasgow), J. Duncan (Edinburgh), D. Urquhart (Dundee), C. Burgoyne (Dunfermline).

Considerable discussion took place over a resolution by the Edinburgh Association, to the effect that mediums engaged by churches should not do private work except by special arrangement, and finally an amendment by Belfast was adopted, which stipulated that mediums should work only under the auspices of the Society engaging them. The executive was instructed to compile a list of local workers. The next annual conference was fixed for Easter, 1922, at Edinburgh.

After tea a circle was held at which Mr. A. Punter, of Luton, gave an address and clairvoyance. This is a distinct innovation for such gatherings in Scotland, but appeared to be much appreciated. The harmony and good feeling which prevailed throughout the proceedings augurs well for the success of future conferences.

SOUTH MIDLANDS & DISTRICT COMMITTEE.

ON Saturday, April 2nd, the Midlands District Union (Birmingham Section) ceased to be, and in accordance with resolution of the newly constituted Midlands District Area Council, the above-named District Committee came into existence. The election of officers resulted as follows: President, Mr. J. Cooper (Darlaston); vice-president, Mr. Membury (Birmingham); secretary, Mr. Atkinson (Birmingham); treasurer, Mr. Maybury (Birmingham); executive council, Mr. Berry (Worcester), Mrs. Brown (Walsall), and Mrs. Brooks (Birmingham).

The formation of three sub-committees for purely local affairs for Birmingham, Walsall and Wolverhampton—Coventry, was ratified, and each group is to have a member on the E.C.

Constitution rules were deferred to E.C., as were other questions. The next meeting will be held in Coventry in July.

A very hopeful spirit pervaded the gathering, and we look forward to a time of ever-increasing usefulness which with goodwill and close co-operation of all churches, we are sure of success crowning our efforts.

LEEDS DISTRICT COMMITTEE.

THE monthly conference at York was very poorly attended, and it was felt that the uncertainty prevailing re travelling facilities had an adverse affect upon the attendance. Mr. Apedaile cordially welcomed the few who had ventured. The purely routine business, minutes, correspondence, financial statement, etc., were read and duly accepted. Church reports were all of a progressive character. Mrs. Watkinson (York) was nominated for associate membership.

In open council the question of the need for closer unity between churches and Lyceums was again discussed, and hopes expressed for its consummation. Mrs. Calvert (President) occupied the chair throughout the day, afternoon and evening services. Messrs. Vernon, Chattell, Smith and Beety each took some part, and at the close it was realised that though we had not been many in numbers our gathering was of a profitable nature to all concerned, and cordial thanks were extended to the York friends for their usual generous entertainment.

ALLOA.

SPECIAL propaganda meetings were held in Alva and Alloa on April 14th and 15th, conducted by Master A. Clayton, the blind medium. The meetings were well attended and the lectures were listened to by a very appreciative audience. Master Clayton gave some very successful clairvoyance. The visit was a very pleasing and successful one.

DUNDEE.

A VERY successful series of whist drives were held under the auspices of the above Society, as the result of which Mrs. Saunders, the promoter, at whose residence they were held, was enabled to hand over to the treasurer the sum of £7 odd. Thanks are due to Mrs. Saunders for her splendid effort to help them financially. Also to Mrs. J. Henderson and to Mr. H. Hambling, who acted as M.C.

KIRKCALDY.

On Sunday and Monday, April 17th and 18th, special services were conducted by Master Arthur Clayton, the blind boy medium, of Nottingham. All the meetings were well attended. Sunday night's meeting was a memorial one. The efforts of this young medium was much appreciated. Inspiring addresses and remarkable clairvoyance was given. Special interest was also taken on Sunday night in the rendering on the organ of "The Glory March." Master Clayton's own composition, his playing being appreciated. Miss Brown also assisted with solos. Mrs. Taylor officiated at the organ, and Mr. Feath occupied the chair.

BURNLEY: HAMMERTON ST.

Mr. ROBERT DAVIES, of Manchester, conducted successful week-end services for the above Society on April 9th, 10th and 11th. Five services were held, each one prefaced by a short address, having distinct and pointed reference to some special aspect of Spiritualism or mediumship. At each meeting clairvoyance from photos, or psychometry from articles was given and proved wonderfully accurate and pleasing to the audiences. On Monday evening we could only find room for half of the number of people desirous of joining in our service. Mr. Davies' efforts on our behalf brought in the sum of £16. Our advice to other churches is, obtain the services of this good medium, organise a mission, and advertise.

BRIGHOUSE.

On Saturday, Sunday and Monday, April 16th, 17th and 18th, the Spiritual Alliance was favoured with a return visit from Mr. W. Rex Sowden, of Newcastle, the renowned speaker and clairvoyant. The seating accommodation of the church was taxed to its uttermost, on the Sunday and Monday considerable numbers failing to gain admission. The addresses at each service were of a very lofty, spiritual and intellectual nature, and the clairvoyant delineations were of a most convincing character, proving life's continuity. One case I may mention, where two delineations were given with full names, the recipient forwarding a letter of sincere thanks and gratitude to Mr. Sowden for the convincing character of the test received, as there was not a person in Yorkshire only herself knew that these two persons had ever lived. Public interest has been stimulated, and great good will result from his visit.

BURTON-ON-TRENT.

In connection with the Spiritual Evidence Society, on Sunday, April 12th, we opened a Lyceum, to which a goodly number of children came. Many members and friends took part in this first session, which we feel is the fore-runner of good times in the future. Good audiences were in attendance. Mr. C. Glover Botham conducted the services, he being a life-long Lyceumist and worker in our Cause. His lecture was of an inspirational character and one felt it was indeed good to have been able to listen to the same. His clairvoyance was most striking, many full names and other details bringing full recognition. Our prayers are for his future welfare.

NOTTINGHAM.

MEMBERS and friends of the Beaconsfield St. Mission met on April 9th at tea in the hall, the object of the gathering being to present to Mr. Harrison, assistant conductor of the Lyceum, and Mrs. Lovegrove, secretary of the Society, a token of regard on the occasion of their marriage. After tea Mr. Ferrill called on Mrs. Blacknell, the oldest member of the Society, to present to the happy pair a tea service and cake dish as a token of the esteem and regard that the friends had towards them. A large number of friends were present, and they set themselves out to make the evening one of the most enjoyable possible. They were eminently successful.

LONDON: LITTLE ILFORD.

A MOST successful and enjoyable social and dance in aid of the New Church Fund, was held on Saturday, April 9th, at the Manor Park Library. Miss Edith Bolton again favoured us. Her singing called forth such tremendous applause that she kindly contributed five solos. Miss Dorothy Phillips and Mr. Leslie Barton also rendered solos, which were greatly appreciated. All the new and favourite dances were heartily enjoyed. Mr. Watson moved a vote of thanks to the pianist, Mr. H. R. Hayden, the artistes, and all helpers, and to Mrs. Jamrach, the organiser. At midnight we all joined in singing "Auld Lang Syne."

MORECAMBE.

SPIRITUALISM in Morecambe is making very rapid strides. The services are filled with appreciative audiences. We are making many new members, and our meetings are characterised by harmony and devotion.

On Saturday, April 9th, the Men's Effort was a great success. It consisted of a tea and social in aid of the church funds. A large gathering of members and their friends assembled, and thoroughly enjoyed and appreciated the beautifully decorated and well-spread tables. The refreshments were ample, and of the very best. The remains were sold by auction by Mr. Raynor and realised over £2.

Mr. C. J. Gorton, our President, presided over the evenings' proceedings and an admirable entertainment was given, consisting of songs, recitations, solos and gramophone selections. Miss Mary Pyrah was accompanist. The heartiest thanks of the church are conveyed to all the gentlemen who made the event such a great success.

The speaker on Sunday, April 10th, was our old friend, Mr. Tom Tyrrell, who gave two lectures in the afternoon and evening on 39 years' experience as a medium. There were crowded congregations, who listened with pleasure to Mr. Tyrrell's elevating discourse.

BIRMINGHAM.

THE Birmingham Spiritualist Church were favoured in one week by the visits of two prominent workers in the Movement, Mr. A. Wilkinson and Mr. Rex Sowden. It was also the first visit in each case. Large and appreciative audiences gathered to hear them. Mr. Wilkinson was with us for the week-end and Mr. Sowden on the Wednesday, he being engaged in the district at Walsall, Darlaston and Northfield during the week. Mr. Sowden's clairvoyance was of a striking character, his return visit will be awaited with eagerness.

HAMILTON, CANADA.

WE have just finished a series of meetings here with the celebrated Swiss medium, Otto von Bouny, of International fame. He was sixteen years in London and four years with a British Archaeological Society in Palestine. It is his first visit to Eastern Canada, and he was well received, and at once won the hearts of the Hamilton people. He is a fine medium and a perfect gentleman. He has been a great help to our Cause here.

Dr. H. L. WHITNEY, Sec.
1st. Spiritualist Society.

HASTINGS.

On Saturday, Sunday and Monday, April 16th, 17th and 18th, the Hastings and St. Leonards Christian Spiritualist Society had the privilege of a visit from Mrs. Edith Marriott, of London, and a great step forward in the Cause in Hastings was made by her splendid psychometry and clairvoyance and educational addresses.

On Sunday morning her subject was "Living pictures," the allegorical meaning of which was very beautiful. In the evening Mrs. Marriott spoke on "True self" before a highly interested audience—one of the largest we have had.

Mrs. Marriott's remarks on the "Evolution of psychical sight and hearing," and the possibilities of the further development of these senses, were very interesting. She followed her addresses with some wonderful clairvoyant delineations, all of which were fully recognised. She also read us some very beautiful poems. Many strangers left with the promise of further investigation. *The Two Worlds* was sold out.

SUTTON-IN-ASHFIELD.

THE visit of Mr. R. Sutton, the noted clairaudient and clairvoyant medium of Sheffield, attracted congregations which packed the church at each opening. The meetings were held on April 6th and 7th, in the afternoon and evening of each day.

Very fine trance addresses were given by Mr. Sutton on each occasion, and that describing spiritual ideas and work was specially noteworthy.

On Thursday evening readings from photographs were given, and time after time the owner admitted fully the truth of the psychometrisation the medium gave. The audience showed they fully appreciated the extraordinary nature of Mr. Sutton's gifts in the naturally restrained manner, however, suited to the congregation of a church.

Mrs. Carr, President of the Society, presided at the afternoon meetings, while in the evenings Mr. T. V. Staton occupied the chair. Mr. Bradford and Mrs. Staton alternately accompanied the services on the organ. Many people went away with the intention of investigating further.

MEETINGS HELD ON SUNDAY, APRIL 24th, 1921.

BARNSELY. — Mrs. Thickett gave an address on "The reasonableness of the religion of Spiritualism." She also gave clairvoyance.

BARROW-IN-FURNESS, Dalkeith-st. — Mr. Dobson, of Barrow-in-Furness, spoke on "The need of the spirit," and also gave clairvoyance. Mr. Fowler presided.

BARRY, Atlantic Hall. — Mrs. J. W. Crago, of Cardiff, gave an address on "The brotherhood of man," followed by clairvoyant descriptions. The subject was chosen by the audience. Mrs. Rosser presided.

BEDWORTH. — Special Lyceum services in the Star Cinema. Speaker, Mrs. A. Pear, of Coventry, whose subject in the afternoon was "The Lyceum and its objects." Evening, the subject of the address was "From the highway of the temporal to the eternal." She also gave clairvoyance. The scholars sang special hymns. Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Meetings conducted by Mrs. Gaskell, who gave an address on "The world has much of beautiful, if man would only know."

BIRMINGHAM, Aston. — Mr. J. G. Wood gave an address in the morning, and Mr. Bailey gave clairvoyance. Evening, Mr. Wooten Harvey gave an address and clairvoyance.

Saltley: Address by Mr. J. G. Wood on "A message from the past with application to the present day orthodoxy," followed by clairvoyance.

Small Heath: Services taken by Mr. W. Sharpe, who was assisted by the boy medium, who gave floral clairvoyance.

BRIGHTON, Athenæum Hall. — In the morning and evening Miss V. Burton gave addresses, and Mrs. Ormerod gave clairvoyance.

Bristol, Universal. — Mrs. Brooks, of Birmingham, gave an address on "The misrepresentation of Spiritualism." Mr. Jenkins, the newly-elected President, very ably assisted, acting in the capacity of chairman.

Dighton Hall: Addresses and clairvoyance by Mrs. Trueman, of Plymouth. Mr. Smith presided.

United: Mrs. Ruth Darby was the speaker and demonstrator morning and evening. Mr. Pritchard presided.

CARDIFF, Central. — Our platform was occupied by Mr. Woodland, of the subject being "Spiritualism, and what it stands for." The president occupied the chair.

ELASINGTON LANE. — Our platform was occupied by Mr. Wardle, of Stanley, who gave an address on "Ring out the old, ring in the new." He also gave clairvoyance. Mr. Jones presided.

EXETER, Market Hall. — Mr. A. Punter, of Luton, discoursed to large audiences and gave clairvoyance.

HIRST. — Mr. S. Shears performed the ceremony of naming a child. Miss Secker gave an address, followed by clairvoyance.

LONDON. — Battersea: In the absence of Mr. Coley, Mrs. Bloodworth gave an address and clairvoyance.

Brixton: Mrs. Harvey, of Southampton, gave an address on "Faith," followed by clairvoyance.

Clapham: Mrs. Cannock gave an address on "The human mind," which was followed by clairvoyance.

E.L.S.A. — Mr. and Mrs. Muspratt took the services. Mr. Muspratt founded his discourse on a passage from the Song of Solomon. Mrs. Muspratt followed with clairvoyance. The solo was "God Shall Wipe Away All Tears."

Pulham: Morning, circle. Evening Mr. Flood gave an address. Pros. Sunday next, at 7. Mr. E. MEADS Thursday, May 5th, at 8. Mrs. CLEMPSON.

Hounslow: Address, followed by clairvoyance.

Lewisham: Morning, circle. Mr. Cowlam. Evening, Mrs. Checkett gave an address on "Revelation."

London Spiritual Mission: Morning, Mr. E. W. Beard gave a trance address. Evening, Mr. G. Prior spoke on "How to study the Bible."

South London: Morning, circle conducted by Mrs. Stell. Evening, Mrs. E. Neville gave an address on "Mediumship," followed by clairvoyance.

LOUGHBOROUGH. — Afternoon, service conducted by members. Evening, Mrs. Hall gave an address.

MEXBOROUGH. — Mrs. Furness, of Sheffield, conducted our services, her subject in the evening being "Spiritualism, the comforter to the bereaved."

NORTHAMPTON. — A return visit of Mrs. Johnson, of Kettering, who gave addresses and clairvoyance.

Progressive: Services conducted by Mrs. Bull, who gave an address on "Come, let us reason together," which was followed by clairvoyance.

PAIGNTON. — Mr. Howard, of Birmingham, gave addresses on "Creeds" and "The wages of sin."

PETERBOROUGH. — Two addresses and clairvoyance by Mr. H. Metcalfe, of Kettering. Mrs. Last rendered a solo. Mr. F. W. Rickett presided.

PLYMOUTH, Morley-st. — Mr. Newton Hearn gave an address on "Sowing and reaping." Mrs. H. Pearce rendered the solo, "Hark, Hark, My Soul." Clairvoyance by Mrs. Cook.

PORESMOUTH, Temple. — Mrs. E. Marriott conducted both services, giving addresses and clairvoyance. During the morning service she named an infant and dedicated it to the spirit world.

ROTHERHAM. — Miss Norwood, of Sheffield, gave an address on "In search of God" to a large audience. Clairvoyance followed, which was recognised.

SHEFFIELD, Centre. — Mrs. King gave an address on "Faith, hope and charity." Mr. and Mrs. King afterwards gave clairvoyance. Mr. Hopkins presided.

TREDEGAR, Queen's-st. — Morning, Mr. Brown spoke on "The Lyceum, and the want of support," which was followed by discussion. Evening, Mr. R. T. Puga spoke on "Consecration." Clairvoyance by Mr. S. Rawl. Mr. E. Jones presided.

WALLSEND. — Mrs. Boyne spoke on "Things that Spiritualism stands for."

WEST MELTON. — Mr. C. Batty, of Doncaster, spoke on "The realisation that God is within." Miss V. Batty followed with clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, MAY 1st, at 2-30, LYCEUM.
At 6-30 & 8-15, Mr. TONGE.
MONDAY, at 8-15, Members Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. HOPE.

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

SUNDAY, at 6-30.
MAY 1.—MR. A. ROBINSON.
„ 8.—Circle for Members Only.
„ 15.—Mrs. ADCOCK.
„ 22.—Circle for Members Only.

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

SUNDAY, MAY 1st, at 6-45.
MR. W. J. GRINDLEY.
At 8-15, Mrs. CHAPPEL, Subject, "The Angels of Mons." Silver Collection.
TUESDAY, at 8-15, Mrs. REESE.
THURSDAY, at 8-15, Mrs. HOLDEN.
SATURDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, MAY 1st, at 10-30, LYCEUM.
At 3 and 6-30, OPEN CIRCLE.
At 8, Miss SANDIFORD.
MONDAY, at 3 & 8, Mrs. WORTHINGTON.
WEDNESDAY, at 8, Mrs. FARRELL.
SUNDAY, MAY 8th, Mrs. SHARPE.

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

SUNDAY, MAY 1st, at 10-30, LYCEUM.
At 3, PUBLIC CIRCLE.
At 6-30, Mr. DALSART.
MONDAY, at 8, Mrs. WORTHINGTON.
WEDNESDAY, at 3, Ladies' Meeting.
At 8, Mrs. RICHARDS.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, APRIL 30th, at 7-30,
Mrs. HOLT.
SUNDAY, MAY 1st, at 3, 6-30 and 7-45,
Miss LARNEY.
MONDAY, at 3 & 7-45, Mrs. CASTLE.
WEDNESDAY, at 7-45, Mrs. NOBLE.
THURSDAY, Developing class for MEMBERS ONLY.

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

SUNDAY, MAY 1st, at 10-30,
LYCEUM OPEN SESSION.
At 3 & 6-30, MUSICAL SERVICE.
SUNDAY, MAY 8th, Mr. VICKERS.

Moss Side Progressive Lyceum Church,
66, RABY STREET.

SUNDAY, MAY 1st, at 2-30,
Mr. G. STEVENSON REID, on
"The Story of the Creation." Discussion.
MAY 8th, OPEN SESSION SERVICES.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, MAY 1st, at 2-30, LYCEUM.
At 6-30 and 8, Mr. HEPWORTH.
WEDNESDAY, at 3, Mrs. HOLDEN.
THURSDAY, at 8, Mrs. BROMLEY.
SUNDAY, MAY 8th, Mr. HALHAM.

Newton Heath Spiritual Church,
ALLEN ST., NEWTON HEATH, 2 min.
from Newton Heath Tram Terminus.

On WEDNESDAY EVENING, MAY 4th,
at 7-30 PROMPT,

we have specially engaged
Mr. WALTER HOWELL, of Birmingham, as our Speaker, and
Miss H. WATSON, Clairvoyant.
Silver Collection.

British Magnetic Healers' Association

The above Association will hold a
PROPAGANDA MEETING
on SATURDAY, APRIL 30th, at the
Crescent Rd. Spiritualist Church,
Cheetham Hill.

We invite you to come and test the value of the MAGNETIC FORCES at our command. Meeting at 7, Healing at 7-30. All funds raised by Propaganda Work goes directly towards the upkeep of our Institution, 21, Manor St. All work done by our Healers is given voluntarily.

Help the Cause that is helping you.
Come. Collection.
The usual meetings are held at 21, MANOR ST. every Saturday evening (See Advert.)