



A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
RELIGION and **REFORM**.

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FRIDAY, APRIL 4, 1930.

PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION, LTD.,
ÆOLIAN HALL, New Bond Street, W.
PUBLIC WORSHIP: SUNDAYS AT 6-30.

SUNDAY, April 6th, at 6-30,
DR. DE GRAFF JOHNSON, ADDRESS.
Miss LILY THOMAS, CLAIRVOYANCE.
Silver Collection on entrance.

PLEASE NOTE CHANGE OF ADDRESS

At Headquarters:

MARYLEBONE HOUSE, 42, RUSSELL SQUARE, W.C.1.
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Participation in the following activities is confined to
Members and Associates.

MEETINGS for PSYCHOMETRY and CLAIRVOYANCE.

Monday, April 7th, at 3, Psychometry, Miss MANSFIELD
Tuesday, April 8th, at 7-30, Clairvoy'ce, Miss L. THOMAS
Thursday, April 10th, at 7-30, Clairvoy'ce, Mr. AUSTIN

TRANCE LECTURE.

Friday, April 11th, at 7-30, Mrs. MEURIG MORRIS.
"Power," the Control of Mrs. MEURIG MORRIS, will
give the address, followed by questions on subjects introduced

Group Seances for Trance and Normal Clairvoyance.

Tuesday, April 8th, at 7-30 .. MR. VOUT PETERS
Wednesday, April 9th, at 3 .. Mrs. KINGSTONE
Thursday, April 10th, at 7-30 .. Mrs. KINGSTONE

SEANCES for DIRECT VOICE.

Monday and Friday, at 8 .. Mrs. HENDERSON

SPECIAL MEETING for CLAIRVOYANCE.

Monday, April 7th, at 7-30, Mrs. ESTELLE ROBERTS
HEALING.

Every Wednesday, at 2-30 and 7, "MEDICINE MAN,"
the Control of Mr. JONES, will Diagnose and give Treatment.
No charge is made, but a Silver Collection will be taken to
defray expenses.

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Mr. VOUT PETERS.

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SUNDAY, APRIL 6TH, at 11, Holy Communion, Mr. R. A.
BUSH. An invitation is given to all who love the Lord Jesus.
At 6-30, Mr. RICHARD A. BUSH, "God—Who, What,
Where?"

WEDNESDAY, at 7-30, Mrs. T. BISHOP ANDERSON,
Address, Spirit Descriptions and Messages.
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10 to 8. Wednesdays, 3 to 5-30.

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SUNDAY, APRIL 6TH, at 11, Dr. W. J. VANSTONE.
At 6-30, Mr. GEORGE PRIOR.
WEDNESDAY, APRIL 9TH, at 7-30, Mrs. FILLMORE,
Clairvoyance.

Rochester Square Spiritualist Temple,

CAMDEN ROAD, CAMDEN TOWN, N.W.

SUNDAY, APRIL 6TH, at 11, Mrs. COX. At 3, LYCEUM.
At 3, HEALING. At 6-45, Mrs. FLORENCE KINGSTONE.

MONDAY, at 3, WOMEN'S GUILD. At 8, OPEN CIRCLE.
TUESDAY, at 7-15, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' WORKING PARTY.
At 8, MEMBERS' CIRCLE.
THURSDAY, at 8, Mrs. MEURIG MORRIS.
FRIDAY, at 8-15, Mrs. QUINEY'S CIRCLE.
SATURDAY, at 8, OPEN CIRCLE.

BIRTHDAY CELEBRATIONS.

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Watch Next Week's Advertisements.

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At 7, Mr. FREDERICK H. HAINES.
WEDNESDAY, APRIL 9TH, at 8, Mrs. A. E. ARNOLD.
SUNDAY, APRIL 13TH, at 11, Mr. WM. EDWARDS.
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REGULAR MEETINGS HELD EVERY SUNDAY.

All Alterations, Additions and Corrections for the Guide must be addressed to the Editor.

NATIONAL UNION SOCIETIES.

THE TWO WORLDS is sold at the Meeting Rooms of Societies marked (a). (RM) Regd. for Marriage.

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Hon. Sec.: W. E. BENTLEY, 37, Shakespeare Street, Ardwick, Manchester.

a Bolton—Bradford-st. (RM) Lyc. 10; 2-45, 6-30
 a DEANE RD.—Lyc. 10-15; 3, 6-30
 HENRY ST., MANCHESTER RD.—Lyc. 10-15; 3, 6-30

Bury—King-st. 3, 6
 Congleton—Park-rd. 3-15, 6-45
 Daisy Hill—Mabel-st. Lyc. 10-30; 3, 6-30
 Darnley—Silver Hill. Lyc. 10, 2-45; 6
 Denton—Market-st. Lyc. 10-30; 3, 6-30
 a Dukinfield—Railway-st. 2-45, 6-30
 a Eccles—Milton Spiritual Church, Booth-street (RM). 3, 6-30 (See advt.)

a Hadfield—Jones-st. Lyc. 10-30; 3, 6
 a Heywood—William-st. (RM) Lyc. 10, 1-45; 2-45, 6-30
 MANCHESTER ST.—Lyc. 10-30, 1-45; 3, 6-30
 Hollinwood—Byrom-st. Lyc. 10-15; 3, 6-30
 Hyde—George-street. Lyc. 10-30; 2-45, 6-30
 Horwich—Chorley New-rd. Lyc. 10; 3, 6-15
 Leek—Labour Church, Overton Bank. 6-30
 a Macclesfield—Cumberl'd-st. (RM) Lyc. 10-30; 3, 6-30
 a Manchester—CENTRAL SPIRITUALIST CHURCH, 5, The Parsonage. 11, 6-30 (See advt.)

a ARD Wick—38, Maskell-st. (RM) Lyc. 10-30; 3, 6-30 (See advt.)
 a CHEETHAM HILL—Halliwell-lane. (RM) Lyc. 10-30; 2-45, 6-30
 a COLLYHURST—Collyhurst-st., Oldham-rd. (RM) Lyc. 10; 3, 6-30 (See advt.)
 a HARPURNEY—Sharston-st. 6-30
 a HIGHER OPENSHAW—Old-lane. Lyc. 2-30; 6-30
 a LONGSIGHT—Shepley-st., Stockport-rd. Lyc. 2-30 6-45 (See advt.)
 Moss Side—Progressive Lyceum Church, Smith's Dance Hall, 73, Cornbrook-st. Lyc. 2-30; 6-30, 8-15.

MOSTON—Spiritualist Lyceum Church, Church-lane. Lyc. 10-30; 3, 6-30 (See advt.)
 a NEW MANCHESTER LYCEUM CHURCH—65, Brunswick-st., C-on-M. 6-30
 NEWTON HEATH—Manor Hall, Allen-st. Lyc. 2-30; 6-30

OPENSHAW—Local Board Buildings, 915, Ashton Old-rd. Lyc. 2-30; 6-30
 PENDLETON—94, Highfield Chambers, Broad-st. Lyc. 2-30; 6-30 (See advt.)

a SALFORD—Chapel-st., St. Phillips' pl. Lyc. 10-30; 3, 6-30 (See advt.)
 SALFORD—New Shaw-st., Regent-rd. 3, 6-30
 a SOUTH MANCHESTER—Princess-rd. (RM) Lyc. 2-3; 6-30 (See advt.)

STRETFORD—Watson-st., off King-st. 6-30
 WEST GORTON—Spiritualist Mission, Garlick-st. 6-30
 a MIDDLETON—Gilmour-st. Lyc. 10-15; 3, 6
 PROGRESSIVE—7, Mill-st. 3, 6-15

a Oldham—Elliott-st. (RM) Lyc. 10; 2-30, 6-30
 HOOPER ST.—(RM) Lyc. 10-30; 3, 6-30
 Radcliffe—Railway-st. Lyc. 10-30; 3, 6-30

a Rochdale—Regent Hall (RM) Lyc. 10; 3, 6-30
 HALLIWELL ST.—3, 6-15
 PENNY ST.—Lyc. 10; 3, 6

a Royton—30, Sandy-lane. 6-30
 a Saddleworth—Brownlow Vale, Uppermill. 2, 6-30
 a Shaw—Lyon-st. Lyc. 10, 2; 3, 6-30
 a Stalybridge—Blandford-st. 3, 6-30

a Stockport—Over 74, Lower Hillgate. 3, 6-30
 CENTRAL (Founded 1888)—Lord-st. 3, 6-30

NORTH-EAST LANCASHIRE DISTRICT COM'EE

Hon. Sec.: Mrs. RIDING, 66, Helen St. Blackburn.

a Accrington—Pearl-st. Lyc. 10-30; 3, 6-15
 RECHABITES' HALL—Abbey-st. 10-15; 2-45, 6-15
 ARGYLE ST.—Lyc. 3; 6-15
 Bacup—Christchurch-st., Todmorden-rd. (RM) Lyc. 10-15; 2-45, 6

Barnoldswick—Green-st. Lyc. 10; 3, 6
 WEST END TEMPLE—6
 a Blackburn—St. Peter-st. (RM) Lyc. 9-30, 2; 6-30
 a Blackpool—Albert-rd. (RM) Lyc. 9-15; 3, 6-30

a Brierfield—John-st. Lyc. 10 2-45, 6
 Burnley—North-st. (RM) Lyc. 10; 3, 6
 a HAMMERTON ST.—(RM) 2-45, 6
 a Clayton-le-Moors—3, 6-30

OLITHERES—Rechabites' Hall Lyc. 10; 2-45, 6
 a Colne—Spring Lane. Lyc. 10; 2-30, 6
 a Darwen—Victoria-st. (RM) Lyc. 9-30, 1-45; 3, 6-30

Earby—Back Greenend Avenue. Lyc. 10, 1-45; 3, 6
 a Fleetwood—Oak-st. (RM) Lyc. 2-30; 6-30
 a St. Harwood—Mercer-st. Lyc. 10; 2-45, 6

Lancaster—Central Hall, Gt. John-st., Stonewall. Lyc. 10-30; 3, 6-30

ALLIANCE—Collegian Rooms. 6-30
 a Morecambe—Milton Rooms, Market-st. (RM) 3, 6-30

Nelson—Vernon-st., Railway-st. (RM) Lyc. 10; 2-30, 6
 a Padham—Ightenhill-st. Lyc. 10, 1-30; 2-45, 6

a Preston—Moor-rd. (RM) Lyc. 10; 3, 6-30
 ETHICAL CHURCH—10, Lawson-st. Lyc. 10-30, 3; 6-30

a Rawtenstall—Back Ormrod-st. Lyc. 10-15; 2-30, 6
 a Rishton—Eachill-rd. Lyc. 10-30; 2-45, 6

Todmorden—Eagle-st. (RM) Lyc. 9-30, 1-30; 3, 6-30
 a CENTRAL—Roomfield Buildings. Lyc. 10, 1-30; 3, 6

NORTH LANCASHIRE AND WEST CUMBERLAND DISTRICT COMMITTEE.

Hon. Sec.: Mrs. DAN GRIFFITHS, 4, Harrogate Street, Barrow-in-Furness.

Barrow-in-Furness—Psychological Hall, Dalkeith-st. Lyc. 10, 2; 3, 6-30

a 165, DALTON ROAD—6-30
 a Dalton—Bocksideroad. 6-15

a Milham—Lyc. 2; 6
 a Ulverston—Burlington-st. 3, 6-30

SOUTH-WEST LANCASHIRE AND CHESHIRE DISTRICT COMMITTEE.

Hon. Sec.: Mr. A. FOSTER, 33, Cairo St., Warrington.

a Birkenhead—Hamilton, 46, Bridge-st. Lyc. 11; 3, 6-30
 a Chester—COMMONHALL ST.—(RM) Lyc. 10-30; 3, 6-30

Chorley—Union-st. 3, 6-15
 a Crewe—Edleston-rd. Bridge. 3, 6, 8-15

Hindley—Bridge-st. 3, 6-30
 a Leigh—Evans-st. (RM) Lyc. 10-30; 3, 6-30

MARKET BUILDINGS—6-30
 a Liverpool—Daulby Hall, Daulby-st. Lyc. 11; 3 and 6-30

BOALER ST.—(RM) 11, 2-30, 6-30
 GARAGE ST. (rear G.P.O.).—Lyc. 2-30; 6-30

a Runcorn—Ashbridge-st. (RM) Lyc. 10-30; 3, 6-30
 a Southport—Hawkeshead-st. 10-30, 3, 6-30

a St. Helens—Charles-st. Lyc. 10-30; 3, 6-30
 a Warrington—Academy-st., off Mersey-st. (RM) Lyc. 1-45; 3-15, 6-30

a Wigan—31, Millgate. Lyc. 10, 1-45; 3, 6-30
 a Winnington & District—Winnington-lane. 3, 6-30

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NORTHERN COMMITTEE.

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Beeston—Fletcher's Yard, Fletcher-rd. Lyc. 9-45 1-45; 3, 6-30

a Belper—Jubilee Hall. (RM) Lyc. 10-30, 2; 2-30, 6-30
 Burton-on-Trent—Horniglow Wharf. Lyc. 10-30, 2-15; 3, 6-15

Chesterfield (No. 1)—Low Pavement. Lyc. 10-30; 3, 6
 HOLLS LANE.—Lyc. 3; 6-30

a Derby—Charnwood-st. Lyc. 10-45, 2; 3, 6-15
 Eastwood (Notts.)—Co-op. Hall. Lyc. 2-30; 6

a Grimsby—Kent-st. Lyc. 10-30; 3, 6-30
 a Heanor—Co-operative Hall. 3, 6

a Hucknall—Derbyshire-lane. Lyc. 10-45, 2; 3, 6
 a Ilkeston—Old Post Office, Market Place. 3, 6-30

ST. MARY'S ST.—3, 6-30
 a Leicester—Queen's Hall, Silver-st. Lyc. 2-45; 11, 6-30

MARSTON ST.—Lyc. 3; 11, 6-30
 a RUPERT ST.—Lyc. 11; 3, 6-30

BELGRAVE GATE—M.E.A. Room, 174, Belgrave Gate. 6-30
 SOUTH WIGSTON—Station-street. 6-30

a Lincoln—Coultham-st. Hall. Lyc. 10-30, 2; 3, 6-30
 ODDFELLOWS' HALL (No. 4 Room)—Broadgate.

Long Eaton—Chapel-st. Hall. 6-30
 ORCHARD-ST. 6-30

Mansfield—Dallas-st. Lyc. 10-45, 2; 3, 6-30

Meersbrook (Sheffield)—Gospel Hall, Regent-terr. 2-45, 6-30

Newark—Liberal Club. 3; 6-30
 a Nottingham—Mechanics' Minor Hall, North Church-lane. Lyc. 2-45; 10-45, 6-30

a 168, SHERWOOD ST. NTH.—Lyc. 2-30; 10-45, 6-30
 BEACONSFIELD ST. (BASFORD)—Lyc. 10-30; 3, 6-30

a PROGRESSIVE—St. James-st. Lyc. 10-45; 3, 6-30
 a Ripley, Codnor and District—Victory Hall, Assembly Rooms. 3, 6

Stapleford—Toton-lane. 6-30
 a Sutton-in-Ashfield—Twitchell. Lyc. 10-30, 2; 3, 6-30

SOUTHERN COMMITTEE.

Hon. Sec.: Mrs. R. H. SMITH, 672, Pershore Road, Selby Park, Birmingham.

a Birmingham—248, Corporation-st. 11, 6-30
 a ASTON—Co-operative Hall, Six Ways. 6-30

FORWARD SOCIETY—58, Villa-road, Handsworth. Lyc. 3; 11, 6-30
 LANGLEY GREEN—Henry-st. 6-30

LANGLEY GREEN—Trinity-st. 6-30
 RUSHDEN—5, Glassbrook-rd. 2-30, 6

RUSHDEN—High-st. 6-30
 a SALTLEY—Co-operative Hall, 5, Alum Rock-lane. Lyc. 3; 6-30

SMALL HEATH—51, Jenkins-st. Lyc. 3; 6-30
 a SMETHWICK—106, High-st. Lyc. 2-30; 11, 6-30

SPARKHILL—Mission Hall, Bard-st. 6-30
 STIRCHLEY—Council Schools, High-st. Lyc. 11, 6-30

STIRCHLEY—No. 1346, Pershore-road. 6-30
 a Bloxwich—Wolverhampton-rd. 3-30, 6-30

Cannock—Public Rooms. 6-30
 Coalville—Adult School Hall, Bridge-road. 6-30

a Coventry—New Hall, Bull-st. Lyc. 3; 6-30
 Co-Op. Rooms—Lockhurst-lane. 3, 6-30

KING'S HALL, Vicar-in., Broadgate—Lyc. 3; 6-30
 a Darlaston—Nat. Spst. Church, Pinfold-st. 3, 6-30

a Hanley—High-st. (RM) Lyc. 2; 10-45, 6-30
 Fenton—80, Marke-st. 3, 6-15

a Kettering—24a, Dalkeith Place. 2-30, 6-30
 Leamington—Oxford-st. 3-15, 6-30

a Northampton—Manchester Unity Hall, 6a, Newmarket-st. Lyc. 10-15; 3, 6-30

a Nuneaton—NORTH AVENUE. (RM) Lyc. 1-30; 3, 6-30
 a Stourbridge—Gospel Hall, Union-st. 6-30

Tunstall—1, Piccadilly-st. 3-30, 6-30
 a Walsall—Temp. Hall, Freer-st. Lyc. 2-30; 6-30

BROWN HILLS—Excelsior Church. High-st. 6-30
 a Wolverhampton—Mission, Drummond-st. 11, 6-30

Worcester—Cherry Tree Walk. 3, 6-30

SOUTHERN COUNTIES DISTRICT COUNCIL.

Hon. Sec.: J. G. MACFARLANE, "Allendale", St. Piran's Avenue, Copnor, Portsmouth.

Bournemouth—16, Bath-rd. 11, 6-30
 Brighton—Mighell-st. Lyc. 3; 11-15, 7

a Bristol—Surrey-st., St. Paul's. Lyc. 3; 11, 6-30
 UNIVERSAL—Bishop-st., St. Paul's. 11, 6-30

UNITED—Providence Hall, Grosvenor-rd. 3, 6-30
 TEMPLE—19, Lower Redland-rd., Redland

COWES (I. of W.)—84, High-st. 6-30
 a Devonport—Progressive, Ferry Hall, Ferry-rd. 6-30

Eastleigh—The Scouts' Headquarters, Chamberlayne-rd. 6-30

a Exeter—Market Hall, Fore-st. 3, 6-30
 Gosport—Co-operative Rooms, Stoke rd. Lyc. 3; 11, 6-30

Newton Abbot—Temple Public Hall, Rundle-rd. 11; 6-30

a Paignton—Corner of Torquay-rd. and Manly-rd. Oldway. 11, 6-30

a Plymouth—Morley-st. 11, 6-30
 a Poole—Wyngdale Hall, Station-rd. Lyc. 3; 6-30

a Portsmouth—73, Victoria-rd., South. (RM) Lyc. 11, 6-45
 PROGRESSIVE—Francis-av. 11, 6-45

LAKE RD. at 3. ASSEMBLY ROOMS, St. Mary's at 6-45

Reading—Foresters' Hall. 1, 6-30
 Ryde (I. of W.)—Belvedere Hall. Lyc. 3; 6-30

a Southampton—Cavendish Grove. (RM) Lyc. 11, 6-30

Ventnor (I. of W.)—Co-op. Hall, High-st. 6-30
 Weston-super-Mare—West-st. 6-30

Winchester—Hyde Abbey-rd., North Walk. 6-30
 Worthing—Grafton-rd. 11, 6-30

LONDON DISTRICT COUNCIL.

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Aldershot—Birches Hall, Elms Road. 6-30
 Battersea—Bennerley Hall, Bennerley Road. 11, 6-30
 Bowes Park—Shaftesbury Hall. 11, 7
 Brixton—Stockwell Park Road. 11-15, 7
 Cambridge—20, Granchester-rd.
 Central London—102, Gt. Russell-st., W.C.1. 7
 Chatham—Avondale Hall, George Street. 7
 Clapham—Reform Club, St. Luke's Road. 11, 7
 Crouch End—Felix Hall, Felix Avenue. 7
 Croydon—New Gallery, Catherine Street. 6-30
 Dover—Cannon Hall, Market Street. 11, 6-30
 Ealing—8, Bakers Lane, Broadway. 11-15, 7
 Forest Hill—Beadnell Road. 11, 7
 Fulham—12, Lettuce Street, Parsons Green. 11-30, 7
 Great Yarmouth—
 Guildford—Upper Room, Borough Hall. 6-30
 Hackney—240a, Amhurst Rd., Stoke Newington.
 Hampton Hill—12, Windmill Road. 11, 7
 Harrow—Greenhill Hall, Station Road. 6-30
 Hendon—Liberal Room, 1, Bell Terrace. 6-45
 High Wycombe—Speeds Hall, Paul's Row. 6-30
 Hounslow—Whitten-rd. 6-45
 Ilford—Psychical, Clements Road. 7
 Kingston—Villiers Road (R.M.). 11-30, 6-30
 Kenton—Northwick Park Hall. 6-30
 Littleham—Limes Hall, Limes Grove. 11-15, 6-30
 Little Ilford—Third Avenue, Manor Park. 7
 Letchworth—Howard Hall. 6-30
 Luton—Castle Street Hall. 11, 6-30
 Manor Park—Corner of Shrewsbury Road and Strone Road. 11, 6-30
 Margate—Cavendish Hall, 186, High Street. 3, 7
 Peterborough—King Street. 6-30
 Plairow—2, Braemar Road, Barking Road. 11, 6-30
 Ramsgate—Chatham Street. 3, 6-30
 Rochester Square—Camden Road, Camden Town. 11, 6-45
 Southend—Corner of Hildaville Drive and Westboro Road, Westcliffe. 11, 6-30
 South London—Lausanne Hall, Lausanne Road, Peckham. 11, 7
 Surbiton—Maple Road. 3, 6-30
 Sutton—Co-Op. Hall, Benhill Street. 6-30
 Students' Alliance—
 Tottenham—Warming House, 744, High-rd. 3, 7
 Walthamstow—Workmen's Hall, 82, High Street. 7
 Scout Institute, Vestry Road.—Lyc. 3; 7
 Watford—Halsey Masonic Hall, Rickmansworth Rd. 6-30
 Woolwich & Plumstead—Perseverance Hall, Villas Rd. Plumstead. 7

NORTHERN COUNTIES DISTRICT COUNCIL.

Hon. Sec.: MR. BALDWINSON, 39, Kingsley Avenue Whitley Bay.

Annfield Plain—Council Schools, Durham Road. Lyc. 2-30; 6-30
 Ashington—St. George's Hall, Lintonville. Lyc. 2-30; 6-30
 Bedlington—Reay Hall, Station. 6
 Birley—A2 Hostel, Elizabethville. Lyc. 2-30; 6-30
 Bishop Auckland—6, Frederick Street. 6
 Blackhill—Park Road. Lyc. 2-30; 11, 6-15
 Blyth—Market Place. Lyc. 2-30; 6
 85, Regent-st.—Lyc. 2-30; 6-30
 Boldon—Co-Op. Hall. 6-30
 Chopwell—West Council Boys' Schools. 6-30
 Cornsby—Labour Hall, Colliery. 6-15
 Consett—Small Hall, New Town Hall Buildings. 6-15
 Cramlington—Co-Op. Hall. 6
 Wheatridge Road—6
 Chester-le-Street—Mechanics' Institute. Lyc. 2-30; 6-15
 Craghead—Mixed Council Schools. 2-30, 6
 Crook—Crown Rooms, Commercial Street. 6
 Darlington—Elmfield Estate, Northgate. Lyc. 2; 3, 6-15
 Dawdon—Louisville Hall, Bottleworks Field. 6
 Dilton—Liberal Hut. 6-15
 Dudley—Co-Op. Hall. 6
 Dunston—Ellison Road. Lyc. 2-30; 6
 Durham—6, Saddler Street. 6-30
 Easington Lane—Derwent Street. 6
 Fencehouses—Council Schools, Dubmine. 6
 Gateshead—BRACONFIELD HALL. 6-30
 RECTORY HALL, EDEN—11, 6-30
 LIBERAL CLUB—108, High West Street. Lyc. 2-30; 10-45, 6-30
 Gurney—Gurney Valley, Auckland Park. Lyc. 2-30; 6
 Hebburn—St. Tennant Street, New Town. 6-30
 Hirst—Lowther Memorial Hall. 6
 Hirst—Milburn Road. 6
 Horden—I.O.G.T. Hall. Lyc. 2-30; 6
 Howden-le-Wear—Holly Terrace. 6
 Jarrow—Co-Op. Hall, Market Sq. Lyc. 2-15; 6-30
 Leadgate—"The Temple," Durham Road. 6
 Middlesbrough—Grange Road West. Lyc. 2-30; 10-45, 6-30
 WILSON STREET—Lyc. 2-30; 6-30
 Newbigin—Queen's Head Tea Rooms. 2-30, 6
 100, FRONT STREET.—2-30, 6
 Newburn—Band Room, Winning. Lyc. 2-30; 6-30
 Newcastle-on-Tyne—4, Blandford Street. Lyc. 2-30; 6-30
 Co-Op. Hall—Adelaide Terrace, New Beamwell Lyc. 2-30; 11, 6-30
 HEATON—Tossan Terrace. Lyc. 2-30; 11, 6-30
 New Central—Infants' Schoolroom. Lyc. 2-30; 6
 North Shields—Rippon Hall, 42, Stanley Street West. Lyc. 2-30; 6-30

New Shildon—Newlands Avenue. Lyc. 2; 6
 Ryhope—Temperance Hall, Silksworth. 6-30
 Shildon—Temperance Hall, Frier Street. 6-30
 South Shields—22, Fowler Street. Lyc. 2-30; 6-30
 14, CAMBRIDGE STREET.—Lyc. 2-30; 6-30
 HIGH SHIELDS—Barnes Road. Lyc. 2-30; 6-30
 Sunderland—21, Derwent Street. Lyc. 2-30; 10-45, 6-30
 Co-Op. Hall, GREEN STREET.—6-30
 Co-Op. Hall, HYLTON STREET.—Lyc. 2-30; 6-30
 Southwick—Alexander Hall, Clockwell Street. Lyc. 2-30; 6-30
 South Bank—Consett's Sale Room, Normandy Road. 6-30
 Spennymoor—High Grange Road, Durham Road. Lyc. 2-30; 6
 Stockton—Brunswick Street. Lyc. 2-30; 11, 6-30
 1, CECIL STREET—Lyc. 2-30; 6-30
 Sunnyside—Elm Street. 6
 Swallow—Malton House. 6-30
 Tantobie—Co-Op. Committee Rooms. 6-15
 Thornaby—Scout Rooms. 3, 6-30
 Throckley—Walbottle Street Hall. 6-30
 Wallsend—Co-Op. Hall. Lyc. 11; 6-30
 SIMPSON'S HOTEL.—Lyc. 2-30; 6-30
 Washington—Glebe Council Schools. 6-30
 West Auckland—Temperance Hall. 6-30
 West Cornforth—George Street. 6
 West Hartlepool—3, Charles Street. Lyc. 1-45; 3, 6-30
 HALLADOWN HALL, MUSGROVE ST.—Lyc. 1-45; 3, 6-30
 West Moor—Workmen's Institute. 6-30
 West Pelton—Middle Hold. 2-30, 6-15
 West Ryton—Elmma Memorial Hall. 6
 West Stanley—Belle Street. Lyc. 2-30; 6
 Whitley Bay—212, Whitley Road. Lyc. 2-30; 6-30
 Witton Gilbert—Fold Yard, Front Street. Lyc. 2-30; 6-30

SOUTH WALES DISTRICT COUNCIL

Hon. Sec.: D. W. TITTLE, 33, Herbert-st., Abercynon

aAberavon & Port Talbot—High-street (above Berni's). Lyc. 2; 10-30, 6-30
 Abercynon—First National Spiritualist Church. 6
 CARNETOWN—Lyc. 2-30; 6-30
 Abertillery—Central, Arcade. 6
 a SIX BELLS—113, Somerset-st. 2-30, 6
 aBarry Dock—Buttrills Hall. 2-30; 6-30
 Blackwood (Mon.)—Penrhyn-rd. Schools. 2-30, 6
 aBridgend—Y.W.C.A. Room, Queen-st. 2-30, 6-30
 aCardiff—18, Park-grove. Lyc. 2-45; 11, 6-30
 CENTRAL—16a, Millicent-st. Lyc. 2-45; 6-30
 DALCROSS ST.—Lyc. 2-30; 6-30
 Cwm & District—Lyc. 2-30; 6
 aDowlais—Carnegie Library, Church-st. Lyc. 2-15; 5-45
 Caerau—National Spiritualist Church. Lyc. 2-30; 6-30
 Ferndale—Fountain-st. Healing 11-15; Lyc. 2-30; 6
 Garw—Ffaldau Workmen's Institute, Pontycanner. 2, 6
 Merthyr Tydfil—PROGRESSIVE TEMPLE. Tram-rd. Side North. (RM) Lyc. 2-30; 6
 Mountain Ash—Glyn Gwyn-st., Miskin. Lyc. 2-30; 11, 6
 Nantymoel—Lleser Hall. 6
 Newport (Mon.)—Central, Charles-st. Lyc. 3; 6-30
 MAINDOE—Probert-place, Maindee.
 Oakdale—Lyc. 2-30; 6
 Penrhylwclber—Girls' School. 2-30, 6-30
 Phillippstown—Workmen's Hall, New Tredegar. 2, 6
 Pontyemmer—Lyc. 2-30; 6
 Porth—101, North-rd. 11, 6
 Pontypridd—Central, 21, Taft-st. 6
 Port Talbot—Central. 6-30
 Rhondda—Tynnewydd Church. 6-30
 aTredegar—Temp. Hall, Morgan-st. Lyc. 3; 11, 6
 Treforest—Spiritual Mission Church (RM). Lyc. 2-30; 6-30
 Treherbert—Old Salvation Hall, 116, Dumfries-st. Lyc. 2-30; 6-30
 Ynysboeth—Ynysboeth Schools. 6
 Ystrad—Ystrad-rd. Lyc. 11; 6-30
 South Wales Platform Workers' Association—Hon' Sec.: J. W. CRAIG, 91, Grange Gardens, Cardiff

SCOTTISH DISTRICT COUNCIL.

Hon. Sec.: JOSEPH J. DARBY, 22, Munro Place, Anniesland, Glasgow.

Aberdeen—Bon Accord, Upper Green Room, Music Hall Buildings. 11, 6-30
 PSYCHOLOGICAL SOCIETY—Shepherds Hall. 11, 6-30
 Alloa—Co-Op. Hall. 11-30, 6-30
 Belfast—Association, 35, High-st. 11-30, 7
 ALLIANCE—29, Rosemary-st. 11-30, 7
 Dundee—Fabian Hall. 11-30, 6-30
 NETHERGATE—St. David's Rooms. 11-30, 6-30
 aEdinburgh—9, Gayfield-square. 11-15, 6-30
 Falkirk—Co-Op. Hall. 11-15, 6-30
 STENHOUSEMUIR—Masonic Hall, Falkirk. 11-15, 6-30
 Glasgow—ASSOCIATION—26, Holland-st. 11-30, 6-30
 Circle at 1-30
 SPIRITUALIST BROTHERHOOD—Wyper Place, Gallowgate. 2-30, 6-30
 SOUTHERN ASSOCIATION—Neptune Rooms, Weir-st. 11-30, 6-30
 Kirkcaldy—Pioneer Halls, Carlyle-rd. 11-30, 6
 Motherwell—Masonic Temple, Hope-st. 6-30
 Paisley—Masonic Buildings, 20, High-st. 6-30
 Stirling—Coul's Hall, 41, Lower Craigs. 6-30

YORKSHIRE DISTRICT COUNCIL.

Gen. Sec.: H. H. GALE, 114, Myrtle-rd., Sheffield

BRADFORD DISTRICT COMMITTEE.

Hon. Sec.: F. LENG, 5, Tichborne-rd., West Bowling, Bradford.

aBatley Carr—Carr-st. (RM) Lyc. 10, 2; 3
 aBirstall—Railway Terrace. 2-45, 3, 6
 aBradford—Milton—Belle Vue Girls' School, Manningham-lane. Lyc. 1-45; 3, 6-30
 BANKFOOT—315 Manchester-rd. Lyc. 1-45; 3, 6-30
 OILEY RD.—Lyc. 10-30, 1-45; 3, 6-30
 a RIPLEY ST., MANCHESTER RD.—Lyc. 10-30, 1-45; 3, 6-30
 Cleckhenton—Old Robin Rooms, Westgate. Lyc. 1-45, 2; 3, 6
 Dewsbury—Wellington-rd. Lyc. 10, 1-45; 3, 6
 Harrogate—Central Chambers, Beulah-st. 3, 6-30
 Heckmondwike—Walkley-lane. Lyc. 2; 3, 6
 Idle—Co-Op. Hall. Lyc. 1-45; 3, 6-30
 Morley—Queen-st. Lyc. 10-30, 1-45
 Salford—Victoria Hall, Victoria-rd. (ent'ce Lockwood-st.). Lyc. 10-30, 1-45; 3, 6-30
 Skipton—2, Romille-st. Lyc. 10-30
 Yeadon—Harper Terrace. 2-45, 6

HALIFAX DISTRICT COMMITTEE.

Hon. Sec.: T. ELLIS, 74, Firth-st., Huddersfield

Brighouse—Commercial-st. (RM) Lyc. 10, 2; 3, 6
 a MARTIN ST.—(RM) Lyc. 10, 2; 3, 6
 Elland—Westgate. 3, 6-30
 aHalifax—Queen's-rd. (RM) Lyc. 10, 1-30; 3, 6-30
 St. PAUL'S—Alma-st. 3, 6-30
 Hebden Bridge—Hope Chambers, Hope-st. Lyc. 10-30, 1-45; 3, 6-30
 Huddersfield—Quarby. (RM) Lyc. 10-30; 3, 6
 St. PETER'S ST.—Lyc. 10-30; 3, 6-30
 RAMSDEN ST.—Lyc. 10; 3, 6-30
 KIRKBRISTON—3, 6-30
 Kelghley—Heber-st. (RM) Lyc. 10, 1-30; 3, 6
 aMarsden—Lyc. 10-30, 2; 3, 6
 aSalthwaite—Hollins Glen. Lyc. 10-15, 1-45; 2-45, 6
 aBower, y Bridge—Hollins-la. (RM) Lyc. 9-30, 2; 6
 aWest Vale—Green-la, nr. Tram terminus. Lyc. 2; 6

HULL DISTRICT COMMITTEE.

Hon. Sec.: MRS. JACKSON, 64, Goulston-st., Hull.

Cleethorpes—St. Peter's Avenue. 3, 6-30
 aHull—Holborn Hall, Witham. Lyc. 10-30; 3, 6-30
 DAIRYCOTES—Eastbourne-st. Lyc. 1-45; 3, 6-30
 GIPSVILLE—Co-op. Guild Room, Hassle-rd. 11, 6-30
 GIPSVILLE—Story-st. Lyc. 2-30; 3, 6-30
 Scarborough—Sherwood-rd., Victoria-rd. Lyc. 2; 3, 6-30
 St. SEPULCHRE-ST. Lyc. 2; 3, 6-30
 Scunthorpe—National Spiritualist Church. 11, 6-30, 7-45

LEEDS DISTRICT COMMITTEE.

Hon. Sec.: A. SMITH, 1, Thorpe Terrace, Lingwell Gate-lane, Outwood, Wakefield.

Castelford—Lr. Oxford-st. (RM) Lyc. 10-15; 3, 6
 Featherstone—Mafeking-st. 3, 6-30
 aHemsworth—Grove-la. 3, 6-30
 aHorsforth—67, Victoria Gardens. 3, 6-30
 aLeeds—24, Brunswick-pl., North-st
 EASY-RD.—(RM) Lyc. 2; 6-30
 GAYTHORNE ST., ROUNDHAY RD.—Lyc. 2-30; 6-30
 Morley—Cross Church-st. Lyc. 1-45; 3, 6
 Normanton—Assembly-st. 3, 6-30
 QUEEN ST.—(RM) Lyc. 10-30, 1-45; 3, 6
 Pontefract—18, Beast Fair. 3, 6-30
 aShipley—Market Buildings, Teal Court (RM) Lyc. 10-30, 1-45; 3, 6-30
 aSouth Elmsall—Moorthorp. Lyc. 10, 2; 3, 6-30
 South Kirby—Progressive. 6-30
 aWakefield—Over Public Benefit Boot Co., Kirkgate. (RM) Lyc. 1-45; 2-45, 6-30
 York—Kendrick Rooms, Spen-lane. (RM). 3, 6-30

SHEFFIELD DISTRICT COMMITTEE.

Hon. Sec.: W. RAWLINSON, 4, William-st., Wath-on-Dearne.

Armthorpe—near Parish Church. 6-30
 aBarnsley—North Pavement. Lyc. 2; 3, 6-30
 GRACE-ST.—3, 6-30
 Bentley—Cooke-st. Schools. 6
 Dinnington—Council Schools.
 aDoncaster—Baker-st., Waterdale. 3, 6
 CATHERINE ST.—3, 6
 aEdlington—Council Schools. 6
 Goldthorpe—Castles-yd., Co-operative-st. Lyc. 10-30; 3, 6
 CENTRAL—Co-Op. Hall. 3, 6
 Kimberworth—92, Devonshire-st., Rotherham. Lyc. 3; 6-30
 Maithy—Low-rd. 6-30
 Mexborough—West-st. Lyc. 1-45; 3, 6-30
 aParkgate—Ashwood-road. Lyc. 2; 10-30, 6-30
 Rossington—6-30
 aRotherham—Percy-st., near Drill Hall. Lyc. 2-30; 6-30
 Scunthorpe—Holme-st. 6-30
 Sheffield—ATTERCLIFFE—Boid-st. (RM) Lyc. 10, 2-30; 11-15, 6-30
 CENTRE—Figtreet-lane. Lyc. 2-30; 11, 3, 6-30
 DARNALL—Shirland-lane. 6-30
 HEELEY—44, Gifford-rd. Lyc. 10, 2-30; 6-30
 HEELEY—Temperance Hall, Bramhall-la. 3, 6-30
 Stainforth—Hadfield-road. 3, 6-15
 Thorne—Moor End. 3, 6-30
 aThurnscoe—6-30
 West Melton—Vicar-rd., Wath. Lyc. 2-30; 6-30
 Wombwell—Melville-st. Lyc. 10-30, 2; 3, 6
 Workop—Bridge-street. 3, 6-30

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2210—VOL. XLIII.

FRIDAY, APRIL 4, 1930

PRICE TWOPENCE

Original Poetry.

LOST AND FOUND.

Lost! that which clung around my heart.
Lost! that which held me tight as chains.
Life's outlook now is changed in every part.
Lost, my fear of Death!

On your beloved face I saw a smile.
Death smoothed away the frown that pain had wrought.
Separated us, but only for a while.
Found, the Peace in Death!

I have no fear, now that I know
You are waiting to receive and welcome me.
The "Peace that passeth understanding" steals
O'er my troubled breast.
That smile! I know you are at rest.
Your smile assured me Death was best.

MAYFLOWER.

ART AND OUR CHURCHES.

NEED FOR BEAUTY AND DESIGN.

By ALICE E. WHITE.

It is often said that there is an absence of worship in spiritualist Churches, and that people coming into the movement from the orthodox church find them crude and bare, and rather in the form of a meeting than a service. With some people this feeling is so strong that they take their Spiritualism—or shall we say, their knowledge of survival—back to their church and feel this is all they need. They have no desire, apparently, to probe into the scientific and philosophic aspects (by far the most important), and believe they get, probably, all they need by this method.

To the deep thinker and student this seems a great pity, although it is a point of view easily understood; for if we have been used to the services of, say, the Church of England, there is much that we shall find omitted in the Spiritualist Churches. Some, in fact, are bare halls hired for the Sunday evening service, although all sorts of meetings and gatherings take place during the week, where the only indication that a service is about to be held are the flowers and the hymn books. I remember in one hall the cleaning brooms and an iron bedstead were part of the furniture!

But should the worship of God be something that depends primarily on environment? The ancient seers and teachers instituted symbols as a means of helping the souls to soar and the mind to grasp spiritual truths; they are focussing points, and as such are good, and they do certainly enhance the "atmosphere" of a church. No one appreciates this more than a Spiritualist, because for him "conditions" are all-important; but these things should not be a necessity. Being ephemeral, they are subject to the laws of time and space and may be removed at any time in the working of the divine law. What would have happened, for instance, to the inhabitants of the desolated towns of Belgium and France during the Great War if they had relied on their churches for worship?

Moreover, as we progress spiritually we discover that as the Bible tells us, God does not dwell in temples made by hands, but that we are the temples of the living God. A tremendous thought, and tantamount to saying that we have always and everywhere the vehicle through which to find Him, which, of course, is a great spiritual truth. Who has

not, at some time in his life, experienced that up-rush of ecstasy from the depths of their being occasioned by a beautiful creation in Nature, a beautiful piece of music or poetry, or been carried away by the uplift of a service held in the open air under the blue dome of heaven, the wind carrying the strains of the singing and music far over the hills? God seems very near on such occasions.

DISINTERESTING CATHEDRALS.

Contrast this with the grey, uninteresting services in some of our large cathedrals, where the congregation for the most part do nothing, and where the hymns are sung in a perfunctory manner. I remember a striking example of this at the Easter morning service in one such cathedral a few years ago when about twenty girls of from 14 to 16 years of age were present. They arrived looking fresh, happy and absolutely fit—contrasting strikingly with the sombre grey of the building. They had walked over the fields on a lovely morning, and brought in with them the atmosphere of the country. But, alas! during the service they gradually drooped, the light went from their eyes, and they left the building as though all the vitality had been taken from them.

What a tragedy! Instead of the exhilarating and uplifting Easter message which they should have received, they were told of the tragedy of the cross, with all its attendant sufferings, and the poor little souls must have been at weeping point. Can one by any stretch of imagination think for one instant that this is worshipping God? They could have done so much better outside without the ceremony, the symbolism and the ritual which took place.

And to the majority of Churchgoers the symbolism means little or nothing. They are pleasing to the eye, and are very effective, but their value should lie in their significance; and one cannot help feeling that if we had paid more attention to what we were saying much of the ignorance so apparent to-day would have been avoided, and we should have come to a knowledge of spiritual things by a quicker and easier route. Symbols are a means, but not an end. They manifest in the material world something which is beyond form and symbol, and as we progress they tend to depreciate in value because with the realisation of the actual (the spiritual) there is no need for the symbolic form. The outer symbol should lead to the inner significance, but if we identify ourselves entirely with the outer and lower aspect, ignoring the inner and higher, we fail to understand their real meaning.

WORSHIP AND GOD.

In the absolute sense, of course, we need not depend on any external symbols; the whole idea of the freedom of the spirit is that we should be able to worship God anywhere and at any time. And if the Spiritualist churches suggest very little of the generally-accepted idea of a Temple, nevertheless they are places where people can meet together to worship in spirit and in truth, where the power of the Holy Spirit can manifest to-day as in the days of the Apostles. The difference is not in kind, but in degree.

Men and women can learn from Spiritualism of the reality of spirit and eternal life. Their faith is turned into knowledge and their hope into certainty. Is this not the very essence of worship? Can we worship a God, visualising Him as sitting on a throne in a far-off heaven waiting to judge us? No! Enlightenment always tends to take away what is commonly called worship, but which is more often simply ignorance. Nations in the past have bowed down to idols of wood and stone. This is one extreme, but to-day the other extreme prevails. A new spirit is

abroad, and men and women are probing and thinking as they have never done before. They are concentrating on the inner essence, the spirit behind all matter; and when this knowledge is universal, God will be worshipped as He has never before been worshipped by His children on the earth plane. Then shall we reassess our values, reverse our attitude and re-fashion our lives; which, combined with revelation from the spirit world and the inspiration of our guides and teachers, will remove the gross materialism of the world to-day, and perhaps wipe out the selfishness and callousness so common in human nature.

We know there will be beautiful temples in the spirit world, because our artistic gifts will be enhanced there, and we shall automatically create the things we desire. The best religion is that which enables us to see God in everything that lives—yes, even the lowest; because in every one of us, however buried, there is that infinite essence which shall one day reveal to us our divine nature. Until we attain this high level of consciousness it may be helpful to make our churches as beautiful as possible, because beauty is an attribute of the divine, and one of the fundamental principles of life. But we must guard against worshipping the temple, however magnificent, rather than He to whom it is dedicated.

Spiritualism is at present in its infancy, but there is no reason why, as it grows, we should not enlarge our ideas and beautify our churches a little more. This is a branch of the movement which is neglected at present, but we hope the time will come when some earnest students will find it worthy of the study. Then we shall be able to satisfy the souls who feel they need this outward form, although not offending those with the larger vision.

NEW PREMISES FOR MARYLEBONE ASSOCIATION.

A GREAT GATHERING.

THE Marylebone Association (which is the oldest Spiritualist organisation in London) is to be congratulated upon the excellent headquarters which they have now secured at 42, Russell Square. The building, which is commodious and stately, provides excellent accommodation for all its necessary activities. The imposing entrance hall gives access to a well-fitted office, with private secretary's room, and a reception room behind it. Here is situated the extensive library of the Association, and much thought and time have been devoted to the disposition of the premises with a view to up-to-date business efficiency. On the same floor is situated a reception room.

Ascending a wide stair on the first floor may be found the lecture hall, a square, roomy apartment tastefully decorated, with organ and piano, and everything necessary for public meetings and services, and with accommodation for probably 200 people. On the second floor is situated a well-equipped seance room, fitted with the necessary varieties of lighting, possessing its cabinet, and every arrangement for seances under the best conditions; while adjoining this are two rooms for circles and private sittings, and a third room specially devoted to healing.

The basement of the building possesses the necessary offices of convenience, cloakrooms, kitchen and a small private room suitable for private consultations and conversation. The whole building has been tastefully decorated in quiet and restful colourings, and should form excellent headquarters at which the work of the Association may be carried on.

The accommodation was taxed on Saturday, March 22nd, when the building was consecrated "to the service of God and the Spirit World" by the Rev. G. Vale Owen. Mr. George Craze, from the chair, recounted the long struggles of the Association since its formation in 1872. They were fortunate in having with them at least two members who were associated with them at the opening of their old premises at Southampton Row many years ago,

in the person of Mr. White and Mr. Leigh Hunt.

The Rev. G. Vale Owen said that the building had already been dedicated by the splendid work done by the committee and members. They were there to "consecrate the premises to spiritual uses. The phenomena of the seance room demonstrated that where a number of people were gathered together, the physical circle so formed became the outward sign of an inward and spiritual power manifesting through them. He believed that that building could be saturated with spiritual power that it could bring afluence into their lives, and it was with that truth in mind that "in the name of the Eternal Father and angels and men, both visible and invisible, he consecrated the building to the glory of God and the service of Spiritualism." (Then followed the Lord's Prayer.)

Mr. George Craze spoke as to the ideals which led them on. The word Spiritualism had once been a jibe, but the faithful service of honest men had made it a word which was being respected, and they were looking forward to a great field of service in the future.

Mr. Leigh Hunt (whose father was one of the original founders of the Association) alluded to the sacrifices of past times. He could truly quote the words of a hymn:

"All one body we,
One in hope and doctrine,
One in charity."

Hope lay in their future. Doctrine lay in the truths which were revealed to them, and they could exercise charity even to those who differed from them in their intellectual conceptions. He expressed the thanks of the members to that band of workers in the invisible world who had been their strength and stay during the years. It was their duty to do everything they could, and they could safely leave the rest to God. He hoped everyone at that gathering would ask themselves what they could do to help and to carry the flag of Spiritualism to its highest level. This could only be done by giving of their best, and marching harmoniously together.

Miss Estelle Stead (speaking on behalf of the London Societies) said that while she was not there officially, she felt that she could safely offer the congratulations of the whole of the Societies in London. Speaking under the inspiration of her father's words and her father's life, she claimed that the activities of such an Association were circular. They radiated light into the darkness, and were a centre from which spirit power radiated to every point on the compass. Every deed of love counted, and she believed that this centre had been a camping ground, which glowed as watch-fires, and would be seen by those in need.

Mr. E. W. Oaten offered the hearty greetings of the 450 Spiritualist Societies comprising the S.N.U. Marylebone had always preserved a high standard, both from the ethical and spiritual standpoint, and he believed the new premises would enable them to maintain that standard. As far as overcoming the opposition to their work was concerned, they had already won, but there was still a tremendous amount of work to be done. Spiritualists possessed greater potentialities than any they had seen. It was their duty to bring the spirit world into every home until every man sitting at his own fireside in the harmony of his own family associations realised as an actual experience the nearness of his dear ones. If they could establish a close contact with their own friends and loved ones in the unseen, they had placed their foot upon a ladder whose end reached unto God Himself, for the spirit world rose sphere by sphere, stage by stage, to unthinkable heights, and the man who got his first contact with the spirit world could see no limit to his possibilities. He believed they had present with them all the elements of success, and by loyalty to one another and to the spirit world, he was quite sure that there were even greater times in store for their Association.

Mr. A. Vout Peters said such a gathering made him proud, but humble. Proud of the attainments of the past, but humble when he considered how much they were indebted to an invisible world. They must not forget that the pivot of Spiritualism was mediumship. Part of the success of Marylebone was due to the fact that they had always

treated their mediums as men and women rather than as "fame rabbits." He recalled the names of such wonderful workers as Mr. E. W. Wallis, Mr. and Mrs. Everett, Miss R. Vincent and others, and was glad to pay his tribute to the good work which had been done by the Association. He was sure it had greater successes before it.

Mr. Hannen Swaffer considered it a great honour to be present. He thought he had no right to be speaking there. He was quite young in the movement, but that did not lessen his appreciation of those who had worked in past years to make it easy for others to-day to be Spiritualists. Spiritualism was getting right into the minds of the people. Such a great man as Henry Ainley was recently at his flat, and in the most matter-of-fact way Ainley said, "I see your sister-in-law is present." He had observed the flowers unaccountably swaying in the bowl underneath her photograph, and knew by past experience that it was the signal of her presence. Spiritualism was going to change the whole thought of the world, both political, religious and educational. It was going to abolish blood sports, vivisection, poverty, capital punishment, and all the horrible things which degraded life.

He was recently in Copenhagen, and was amazed to find how far the Danes were beyond this country in social life and legislation. Capital punishment was a disgrace, which the Danes had abolished. On the previous day a man had been sentenced to death, but it was no use releasing such a man as Fox unless some effort was made to keep him under observation until his character had been reformed. It was not human to damn men. It was both human and Christian to reform men; and we could not fulfil our obligations by shirking them. He had seen recently that the churches had been offering prayers concerning the persecutions of Christians in Russia. He had very grave doubts whether the persecution in Russia was greater than religious persecution elsewhere. The reports from Russia were decidedly unreliable and contradictory, and for the churches to pray for the church in Russia was sheer hypocrisy. They never heard anything about the persecution of Protestants in Spain or Italy. Neither did they hear anything about the persecution of mediums in England. He was not concerned about Russia. He was chiefly concerned in an attempt to better things in our own country, and there was quite as much persecution here as anywhere else. That the Church should become a political cats-paw was a pity. It was an attempt to mix politics with truth, and they were totally opposed. Some of the churches had said that the miracles of Christ were held up to ridicule in Russia by being produced on the stage, but Oswald Stoll had done it at the Coliseum, and they had made him a knight.

He was pleased to see the improvement in the press of the country towards our subject, though the press often had a poor sense of proportion. "There is a man called Maskelyne, who is known to some people probably because he is the worst conjurer in England," said Mr. Swaffer. His friend, Harry Price, had recently visited St. George's Hall, and when the public was invited to the platform, Mr. Price went to the platform and exposed the conjuring tricks. There was not a word in the press about that, but if it had been some poor medium in a back slum who had taken half-a-crown for demonstrating the fact of life beyond death, we should have seen scare headlines in all the papers. Still, we are receiving excellent reports of our meetings from the press. Their mediums had been the basis of their movement, and he wanted them to remember the National Fund of Benevolence. There were mediums over eighty years of age who had spent fifty years labouring for the movement, and in many cases the National Fund of Benevolence was only able to offer them 10/- per month to keep them from the workhouse. That was due to the lack of funds to enable them to do justice to the workers. That was a weakness Spiritualists should remedy.

He had been asked to head a deputation to the Home Secretary for the amendment of the Law. He thought he had better tell him that it was useless praying about persecution in Russia while the authorities persecuted mediums at home. He thought he had better tell him that it was a scandal in a Christian country to prosecute people for doing what St. Paul and St. John had urged them to do.

Mr. Craze, on behalf of the Association, thanked all present for their assistance, and the company adjourned to the refreshment room.

Every credit can be given to the members of Marylebone Association for the thoroughness with which all arrangements were carried out, and particularly to Mr. Frank Hawken, who has become the Resident Secretary of the Association.

MR. AARON WILKINSON—A TRIBUTE.

THE passing of Mr. Aaron Wilkinson will be nowhere more keenly felt than amongst his friends in Wales. It seems fitting that some small tribute of our appreciation of himself and his work should be recorded. He has been a regular visitor to our platforms for twenty-five years. His visits were always looked forward to, and he was usually welcomed by large and enthusiastic audiences. The quality of his work, both as speaker and clairvoyant, was of the highest order. It would be impossible to compute the value of his contribution to the movement in Wales alone, and I know it has been equally valuable to the cause generally.

He has a large circle of friends in Cardiff, Merthyr and Barry, and when the news of this promotion got abroad, there were many sad hearts in each of these towns. His was not a long life, but how wonderfully full of service. His rare mediumship has brought comfort to many sorrowing hearts, and awakened many a materialist to a realisation of spiritual values. He was a wonderfully pliable instrument, affected by the slightest psychical or spiritual influence. Trance and inspirational speaking, clairvoyance and physical mediumship were his in a very marked degree. Shall we see his like again? On whom will his mantle fall?

The writer of these lines was one of the first to welcome the young missionary to Wales, and has usually been his host on his periodical visits over the years. Out of this has grown a deep and lasting friendship which death (so-called) can not destroy. Then there was John Brotherton and Mary, two of his controls. What delightful hours one can recall in their company. How often they were used to give loving and helpful messages from one's relatives and friends. Those priceless hours at eventide, how often shall we recall them and try to catch the wonderful atmosphere once again.

AARON, we in Wales can ill afford to spare you, but we know we shall often feel the inspiration of your presence with us. We greet you, and wish you well in the radiant life where you now are.

And ever near us, though unseen;
The dear immortal spirits tread;
For all the boundless universe is life;
There are no dead.

GEORGE HARRIS, Resident Speaker,
First National Spiritualist Church, Cardiff.

SUNDAY AND YOUTH.—Believing that there is some dissatisfaction amongst the public in regard to the closing of entertainments on the Sabbath, the new "Daily Chronicle" has decided to conduct an investigation into the problem. "Should Sunday evening be made brighter for the youth of the country?" is the question which it asks. "We picture the doleful plight of many girls and youths whose only refuge and only place of meeting—is the streets." Mr. Hamilton Fyfe, a well-known journalist, will be responsible for the investigation.

FOLLOWING the recent propaganda meetings held at Porthcawl, Wales, we understand that a local Spiritualist Church is now in the process of formation. At a meeting held on Monday, March 10th, Mr. J. Nicholls Turner, who has been mainly responsible for the work up to now, was elected the President, and Mr. Henry Alliston, of Gadlys Villa, South Road, Porthcawl, was appointed the organising secretary. So soon as suitable headquarters can be found the new society will commence operations, and Mr. Alliston will no doubt be glad to hear from all who can assist in the pioneer work.

SPIRITUALISM: ITS MEANING AND WHAT IT STANDS FOR.

By EVA C. DEAN.

IF we turn to the dictionary we find Spiritualism defined as the state of being spiritual; the doctrine of the existence of spirit independently of matter; belief in communication with the unseen world of the departed through the impressibility of certain media to so-called spiritual influence; the doctrine that all which exists is spirit or soul.

The basic principle of modern Spiritualism is mediumship, through which we are able to prove continuity of life after the death of the physical body, as the spirits of the departed using the aura and mentality of the medium are able to prove survival and to give evidential messages relating to their earth experience and information, proving knowledge and continued interest in those still upon earth.

There are different forms of phenomena which prove survival, known as clairvoyance, clairaudience, perception, materialisation, direct voice, automatic and inspirational writing, painting, trance inspiration and healing. The majority of people possess one or more of these gifts, but a "medium" shows them in a greater degree and possesses an aura with which spirits can find an easy contact.

What does survival prove? It proves that man is a trinity—spirit, spirit body and physical body. At the change called death he vacates the physical body and his spirit functions through his spirit body. He retains the memory and characteristics by which he has been known, and thus proves his identity.

What does Spiritualism stand for? It stands for something more than the phenomena which proves survival. If man survives, for what reason does he survive? If it is the spirit that survives, the answer seems to be for spiritual progression, since the degree of our postmortem spirituality is according to the life we lead.

What are the set principles of Spiritualism? There are seven, namely: A belief in the Fatherhood of God, the Brotherhood of Man, the Continuity of Life, the Communion of Spirits and the Ministry of Angels, Personal Responsibility, Compensation and Retribution Here and Hereafter for all the good or evil done on earth, Eternal Progression open to every human soul.

How can we study the philosophy of Spiritualism? This article is written with the hope of helping enquirers and investigators. Firstly, purchase the Lyceum Manual, which may be termed the dictionary of Spiritualism. Secondly, a little book entitled "The Seven Pointed Star," by G. F. Berry, which explains the Seven Principles. Thirdly, a set of text books supplied by the Spiritualists' National Union Ltd. and the British Spiritualists' Lyceum Union Joint Education Committee. Fourthly, join a library attached to a church, society or psychic book shop, and read Stainton Moses's "Spirit Teachings" and Andrew Jackson Davis's "Nature's Divine Revelations." Fifthly, do not sit in a developing circle until you have read "A Guide to Mediumship," by E. W. and M. H. Wallis.

There are many books to read and helps to study. Correspondence lessons can be obtained from Mr. H. Boddington, the Psychic Educational Centre, and knowledge gained by attending the discussion classes held every Monday evening during the winter by the London District Council of the S.N.U., at the Minerva Rooms, High Holborn, London. In the study of Spiritualism one can never feel lonely or dull.

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OXFORD.—We are pleased to hear that an effort is being made to form a Spiritualist Society in Oxford. The first meeting was held at Mr. Nicholls' establishment, Park End Street, on March 18th, and arrangements have been made to hold a public meeting on April 24th, which is to be addressed by Miss Nellie Tom-Gallon, and clairvoyance will be given by Miss Lily Thomas, of London, both of whom are well known. Any assistance will be gladly welcomed by Mrs. W. Coppock, 65, Botley Road, Oxford. All readers of THE TWO WORLDS will wish the effort every success.

PRISON AND SOLITARY CONFINEMENT

By AN EX-PRISONER.

IT looks as though solitary confinement may be wished in our prisons. It is hoped that decision will make, as it is a disgrace to the twentieth century. Solitary confinement—a living hell! The walls feel to be closing upon you. Those sombre walls with their melancholy hue speak of evil and horror to the sensitive mind. They suck the very vitality out of the body, and the soul is in insanity creeps slowly and surely upon its victims. He thinks of home, of past experiences, his wife, his children, and voluminous tears roll down his pallid cheeks. The jingling of keys, and the cell door opens, only to be closed with punishment if caught again pacing his cell to try to quicken the circulation. "You are not here to wallow, but to work," says the warder.

A buzzing noise is heard in his silent cell, so gross and fearfully weird. It is a fly, entered the cell by the door, moaning apparently because it is imprisoned by the bars of hell. With sympathy and gentleness the prisoner catches the fly, and carefully puts it out at the window to again enjoy freedom and God's sunshine. He is getting down, his nerves on edge. He sits on his stool, his hands between his hands, resting on the table, just to be disturbed by a noise on the door. He raises his head, and the cold and placid eye is staring at him through the spy glass. It startles him, and he gives a shiver. Poor soul! What a system!

Six a.m. A cell unlocked, but closed again. A man dead, hanging from the iron bars which were to prevent escape. But he has escaped. His body is removed to the mortuary. Another stabs himself to the heart with his own scissors. Another throws himself over the railings and dash himself to death. "These occurrences are common," said a warder to me.

This, too, I know—and wise it were

If each could know the same—

That every prison that men build

Is built with bricks of shame,

And bound with bars lest Christ should see

How men their brothers maim,

With bars they blur the gracious moon,

And blind the goodly sun;

And they do well to hide their hell,

For in it things are done

That Son of God nor son of man

Ever should look upon.

(BALLAD OF READING, GAO.)

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A FRIEND, in sending a donation to the Fund for the benefit of Mr. W. H. Evans, says: "Mr. Evans is the liant exception to the wise rule, 'Let the cobbler stick his last.' All the time he is improving our 'understandings,' pointing to our 'upper life,' and nourishing our (souls) with the oil of gladness." We are pleased to hear that the fund is growing.

YOU ARE NOT OLD.—How old are you? You are as old as your deepest rut. We do not measure years or cycles now. You are measured by the depth of your rut and weighed by the balance of your common sense rather than by your wrinkles and your generosity of former decades. Youth is everywhere! Keep abreast of the times. You are not old!—EFFA DANIELSON, in "Occult Digest" (America).

IN his sermon in Manchester recently, the Bishop of Birmingham stated that he connected belief in immortality with the fact that men are loyal to goodness and to duty. "The good man would survive because he had some value," he said. "Candidus," writing in the *Daily Telegraph*, says: "But there are good animals, too, and if immortality depends on 'survival value,' most of us have known animals that have more right to immortality than men."

OUR READERS' DIFFICULTIES.

CONDUCTED BY THE EDITOR.

NOTE.—The Editor is prepared to reply briefly to questions which present difficulties to his readers. Questions should be briefly and clearly stated. Expressions of opinion will not be considered questions.

C. ARMSTEAD asks: "If a person has healing powers, is it possible for the person to heal himself?"

ANSWER: Speaking generally, we should hardly expect a great measure of success, but much depends upon the circumstances. If a person's body is diseased, the natural tendency is for the diseased condition to communicate itself to the vital stream which is used in healing, and although the stream itself may not become polluted, it may carry on its surface some diseased condition. But there are local disabilities in which an individual with natural healing power may help himself. In the case, for instance, of a fracture, which does not necessarily mean disease in the body, he may considerably hasten the healing process by the use of his own powers. Even in the case of rheumatism in a joint, some effect may often be produced by a healer on himself by the reasonable use of his very own powers. Braid recounts that he cured himself of rheumatism by self-hypnotism. In cases of actual bodily disease or inflammatory conditions, the tendency would be to concentrate such disease or condition to the point on which the power was concentrated, but the body being in a weak state, we should not advise self-healing in a general sense. Auto-suggestion, however, being an appeal to the sub-consciousness, may be effective in almost any case.

ARTHUR GEE: "Why does the Darwinian turn a deaf ear to Spiritualism?"

ANSWER: We might reply, "Why does a blacksmith turn a deaf ear to Spiritualism?" The only individual who could answer our reader's question is the Darwinian.

"A. D." asks: "How and when does the spirit and soul enter into a child?"

ANSWER: This is a question around which a great deal of controversy has revolved. In our opinion, the question is unfortunately stated. It is not a case of "When does the spirit enter the child?" since the spirit is the child. Correctly stated, we think the question should read, "When does the spirit of a child start to build itself a body?" since the body is the product of the spirit's activity. Thus stated, the question almost answers itself. At the moment when two life cells coalesce, the activity of an individualised spirit begins. The active spirit builds itself a form which subsequently leads to birth, adolescence, and adult growth.

QUESTION: "Can you explain the Fall of Man?"

ANSWER: In our opinion, the "Fall of Man" is a purely theological conception; in a word, it is ancient man's attempt to guess at the reason for the existence of what he calls evil in this life. We have found no evidence for the fall of man whatever. We can only find evidence of continued evolutionary growth from protoplasmic stages upwards. Since, however, in the realm of philosophy, evolution implies "involution" (as nothing can be evolved which was not involved) there may be a philosophical ground for supposing a descent of spirit into matter, but the fall of man, as usually understood, is the blind guess of primitive men to explain something which was too big for them.

QUESTION: "In the case of a child born blind, is the affliction a punishment for some evil committed in a previous existence, and do you think that a God of Love would allow such a child to cure itself eventually of its affliction?"

ANSWER: Blindness is a purely physical effect which has nothing to do with the spirit. It is due to interference with the spiritual processes at work. We should seek to find the cause of blindness on a purely physical basis. A blind man is not blind in his dreams, or in his mental or

spiritual life. Being a purely physical affliction, we think it is due to man's ignorance of the laws of life and being. A God of Love has no more to do with it than He has in the case of a man throwing himself under a motor car. If we break the laws of being, suffering follows.

QUESTION: "Do you think it is just or right that the sins of the fathers should be visited unto children?"

ANSWER: We were not consulted on the formation of Nature's laws. Whether we consider them right or do not, will make no difference whatever. If we took up the position that they were wrong, we should still have no power to alter them. Certainly, it is true that effects follow causes, and we cannot conceive of any better way of running the universe than this. Our lack of a better conception is possibly due to the fact that we are part of the world in which the laws operate. It is useless arguing whether the laws of Nature are right. We have to obey, or find trouble.

GENERAL.

A number of questioners have written us asking what Jesus Christ meant when he said certain things, but this is just what the theologians have been quarrelling about for over 2,000 years. In the first place, there is no evidence whatever that we have a verbatim record of anything which Jesus Christ ever uttered. None of the accounts extant were written by eye-witnesses, and it is unlikely that shorthand notes were taken at the time. The records were made years after the Crucifixion, and were recorded from memory.

Observation shows that literal accuracy can only be assured when accurate notes are taken at the time. Very few men's memories can be trusted to reproduce exact words after a few days, and there must be many lapses when many years intervene between the observations and the records. Even if we had an accurate account, the only individual who can determine what is meant by a certain statement is the man who makes it. Too often the words uttered are misunderstood by those who hear them, and hundreds of meanings may be applied to simple statements. Hence, we cannot hope to determine what was meant by Jesus Christ or St. Paul when they said certain things, any more than we can be responsible for what Mr. Gladstone said in 1885.

SUPPORT THE EVANS FUND.

AS STATED in a recent issue, several friends having expressed the desire that a fund be started as a testimonial to Mr. W. H. Evans, whose name is well and favourably known in the Spiritualist movement, THE TWO WORLDS, in conjunction with "Light," has decided to support the appeal, and we now publish the first list of donations which have been received:—

	£	s.	d.
"An Appreciator"	10	0	0
"An Admirer"	5	5	0
Directors of THE TWO WORLDS Publishing Co.	5	5	0
"Light" Office Friends	5	5	0
"Kaye"	2	2	0
Miss F. M. Morgan	1	1	0
Miss E. M. Morgan	1	1	0
"Friends in Darvel" (per Mr. G. Block)	0	12	0
Mrs. H. H.	0	10	0
Mr. J. E. Norman	0	10	0
Mr. and Mrs. Coleman	0	10	0
Mr. B. E. Crowe	0	5	0
H. Gillespie	0	5	0
Miss A. S. Wormald	0	5	0

Mr. R. A. Bush, 8, Mostyn Road, Merton Park, S.W.19, is kindly acting as Treasurer, and will be glad to receive further donations to the Fund, or, alternatively, these may be sent to the Editor, THE TWO WORLDS, 18, Corporation Street, Manchester. We trust that readers will give the testimonial their favourable consideration.

NEWSY NOTES.

NEW PSYCHIC PLAY.

Yet another psychic play has been produced in London this week. Mr. Oliver Baldwin, M.P., son of the ex-Premier, has just completed a work, the major part of which came to him in a dream. The play constitutes a three-act drama. "To my mind there is nothing extraordinary in the fact that I dreamt most of the play," Mr. Baldwin told a reporter. "It is no doubt the working of the subconscious mind. I have known authors who have dreamt the whole of their stories." Such a statement recalls Robert Louis Stevenson. Some authors have, however, thought fit to attribute their inspiration to another source. Mr. Baldwin is well known as a survivalist, and although the theme of his latest play has well been kept secret, we understand a German translation has already been made.

CAPITAL PUNISHMENT.

If it is at all true that coming events cast their shadows before them, then we believe that the time is now at hand when such penalties as capital punishment should no longer be regarded as indispensable to civilisation. A Select Committee of the House of Commons which is inquiring into matters associated with the death penalty has already gathered a mass of interesting, although somewhat controversial, evidence, amongst which that of Lord Buckmaster is singularly prominent. "You deny the sacredness of life," he said. "You have taken to yourselves, either as individuals or as the State, the power to take away that which you can never give." Capital punishment should be abolished. Its advocates tell us that it is "the strongest deterrent to crime," but we question this statement strongly. We believe that the CERTAINTY of punishment, not its nature, is that which counts.

A THING OF THE PAST.

Lord Buckmaster referred to the fact that every single argument used to-day in favour of capital punishment as a deterrent to crime was employed—and for a long time successfully—by its advocates in the early part of the nineteenth century, when death was a common penalty for ordinary civil offences. "There is no difference whatever between the people who supported capital punishment then and those who support it now," he said. In 1769 Blackstone wrote that "among the actions which men are daily liable to commit" so many as 160 were punishable with death on a first conviction. In 1800 that number had increased to 200! Yet, in those days crime was common, and despite the fact that even pocket-picking was then a capital offence, the death penalty failed to decrease crime. If capital punishment does not deter, what is its justification? It is the duty of every Spiritualist to support its abolition, for freeing the murderer to a wider life is no "punishment" for his offence. It constitutes, in fact, but the removal of some of the responsibility of this world on to the shoulders of another.

OPEN-AIR WORK.

We have for some time been stressing the value of an occasional propaganda meeting in large towns, and are glad to see that much good work has been done in this direction. Now that the summer season is approaching, however, there is another means of propaganda which has in past years hardly received as much attention as it deserves. We refer to open-air meetings, and it is just at this time that local organisations should be considering the value of co-operation to this end, and laying plans for the future. There can be no doubt as to the value of open-air work, and there are few religious movements which do not recognise its importance. The objection has been made that it is impossible to PROVE Spiritualism at an open-air meeting, but it is quite as impossible to do so to a large audience in an enclosed hall. We support open-air meetings chiefly because they attract the casual passer-by, who has probably never thought seriously of entering a Spiritualist church, but who, once having a portion of the philosophy expounded to him, may feel interested enough to put it to

the test. We trust that societies will give open-air meetings more detailed attention during the coming summer, as they provide a powerful and excellent propaganda weapon, and afford one of the best means of personal contact with the public.

THE SLUM PROBLEM.

The difficulty of dealing effectively with the slum problem is referred to by Mr. E. D. Mason, M.P., in the course of an article in the current number of the "Nineteenth Century." There is, he says, a general desire on the part of the public to get rid of the slums, but owing largely to the unfortunate slogan, "slum clearance," most people, including even members of housing committees and Members of Parliament, instinctively think of every one but the right solution to the problem. They do not consider the building of new houses for the slum dwellers, but are usually merely concerned with the pulling down of the existing habitations. Quite recently the "Manchester Guardian" touching this point, said: "With what robust and joyful blows of pick and hammer would we smash up whole rows of terraces of wretched, badly-built and often already nearing ruinous houses." But we shall have to provide the slum dwellers with some alternative habitations, if we are to pull down their already existing "homes."

YOUTH HANDICAPPED.

At the moment it is estimated there are 2,000,000 children living under slum conditions. Spiritually, physically, and morally these children are handicapped, and those who know anything of the conditions under which they live must be conversant with the attendant evil which surrounds their existence. It is high time that the present Government thought of taking steps to elevate the lives of their less fortunate constituents, but it seems that the reforms which are most needed must always go unheeded. The slum dwellers must receive more serious consideration for we cannot have a prosperous country if its inhabitants exist under moral and physical disadvantages.

LOOSE CRITICISM.

We see that a correspondent, writing to the "Christian World," has asked the question, "What is the evidence for Spiritualism, and what do you think about mediums?" and the Rev. Dr. W. B. Selbie, of Mansfield College, has endeavoured to reply. Dr. Selbie has hardly been so unfair as some of his colleagues, but he has displayed the usual lack of knowledge on the subject. He is, he states, prepared to grant that Spiritualism has gained some "results," but he believes that they "react very seriously on some nervous and subnormal types of humanity." We should like some evidence for the statement. "There is no doubt that the great advance of Spiritualism since the war is due to the fact that many people have found comfort in what they believe to be the assurance it gives them as to the future existence and state of those whom they have loved and lost," he submits.

A PARTIAL TRUTH.

The answer to this last allegation has by now become almost as stereotyped as the criticism itself. We believe that any supernormal growth which Spiritualism may have made since the war is due far more to the coming back of the lads who went over in the battle than our "going out" to meet them. Dr. Selbie says: "Spiritualism's teaching has undoubtedly filled a gap, and brought new life and hope to many sick souls." But this but a part of the real truth. It has broadened religions, extended philosophy, and opened new avenues for future scientific research. Every pulpit is now beginning to adopt the Spiritualists' attitude, even though its occupants deride the source of their conviction.

OBSERVER.

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LET strength of purpose be thine aim. All lesser things are small.

STRIVE to overlook man's frailty. All cannot reach the standard to which you aspire.

TRANSITIONS.

MR. JAMES ROBINSON (LEEDS).

Another of Yorkshire's old stalwarts has passed away in the personality of Mr. James Robinson, of Beeston, Leeds. Mr. Robinson died at the age of 82. For the past 50 years he has actively participated in the advance of Spiritualism, and was a late President of Joseph Street Spiritualist Church, Hunslet. He passed away, after a short illness, at the house of his youngest daughter at Gravesend.

The physical remains were interred at Beeston Church Cemetery, Leeds, on Wednesday, March 26th. Mr. John Jackson, of Reading, officiated, and a large crowd assembled to pay their last tributes to the arisen stalwart.

MR. JAMES BRAMMER (COLWYN BAY).

It is with deep regret that we have to record the passing of Mr. Brammer, the energetic hon. sec. of the Colwyn Bay Spiritualist Church, which occurred on Friday, March 21st, following a severe operation.

After a rest of some five years from active church work, he allied himself with the effort that is now being made to raise the Colwyn Bay Church to a high level, and his genial presence and help will be greatly missed.

The interment took place on Tuesday, March 25th, at Bron-y-nant Cemetery, in the presence of many members of his numerous family and a large concourse of church members and friends. It was the desire of his relatives that Mr. E. W. Oaten should conduct the final obsequies, but as Mr. Oaten was not at liberty, this duty was undertaken by the President of the church, Mr. C. G. Rickards. The numerous and beautiful floral emblems bore testimony to the high character and esteem in which he was held by all who knew him. In the family vault on a glorious day in this beauteous spot among the mountains his mortal remains were laid to rest.—C.G.R.

P. GOEDHART (HOLLAND).

Spiritualism in Holland has suffered a heavy blow by the transition of Mr. P. Goedhart, Editor of "Het Toekomstig Leven." Mr. Goedhart was born in March, 1860, and was thus in his 70th year. He had been an enthusiastic Spiritualist for upwards of twenty years. The transition took place suddenly, and has caused a wave of sorrow not only throughout Holland, but in international Spiritualist circles generally. Mr. Goedhart was a fine specimen of a man, tall and commanding in appearance, and genial and kindly in all his friendships. To receive his hand was to feel that one had his heart, and his intense loyalty to his friends and to the causes which attracted his interest stamped him as a man of solidity and worth. He had devoted practically all his life to education, and was for many years Master of the High School at the Hague, where he was generally respected. His association with Spiritualism can be traced from 1909, when conviction first came to him, and from then until his transition he had devoted much time and energy to keen investigation. He was an intellectual man who spoke several languages fluently, and had a deep scientific knowledge. He visited England often, and had many sittings with Cecil Husk, the well-known materialising medium. He was well known at all the International Congresses, and it was he who in September, 1928, extended the invitation of the Dutch Spiritualists to hold the next International Congress at the Hague in 1931. The Spiritualists of Holland had formed a Committee under his Presidency, and were working hard to ensure the success of the Congress.

I was with Mr. Goedhart in May of last year, and inspected the suite of rooms which had been hired for the Congress proceedings, and well remember the pride with which Brother Goedhart showed me the public buildings and art treasures of the Hague. Ever a patriotic Dutchman, he nevertheless had the international mind, and his fraternity expressed itself in deep friendships with people in many countries. As the Editor of "Het Toekomstig Leven" he had a wide range of correspondents in many

countries, and had interpreted into the Dutch language many works on Spiritualism both from the English, French and German. His transition has thrown a measure of gloom over the International Committee, but arrangements have been made for Herr J. F. van Benthem van den Bergh, Larixlaan 12, 's-Gravenhage, to transact all business in connection with the forthcoming Congress.

To Mr. Goedhart's relatives and to the many Spiritualists of Holland we extend our sincere and fraternal sympathies on their physical loss, assuring them, as well as we may well do, that thought they have lost his visible presence, his influence will still linger with them as a sweet and inspiring stimulus.—ERNEST W. OATEN.

SPIRITUALISM AMONGST THE JEWS.

ON TUESDAY, March 18th, a meeting was held at the Jewish Working Men's Club, Exchange Street, Manchester, and Mr. E. W. Oaten gave an address on "The Evidences for Survival," in which he carefully outlined the nature of the evidence which psychical phenomena produces for man's continued existence beyond the grave, and for the reality of a spiritual world. Brief outlines of the various types of phenomena with which the Spiritualists and psychical researchers are acquainted, excited a good deal of interest, and attention was drawn to the various phases of phenomena which are outside the realm usually investigated by Spiritualists. The address excited intense enthusiasm, and was followed by over two hours of questions and discussion. One of the results of the lecture has been the determination to form a Jewish Psychical Research Society in Manchester, and a meeting has since been called and a small Committee formed.

The Manchester Jewish Community in particular will be interested to learn that a Society has been formed for the purpose of investigating the various kinds of psychic phenomena.

At the inaugural meeting Mr. A. Laserson was elected chairman, and Mr. A. Birch, 14, Esmond Road, Cheetham Hill, hon. sec. and treasurer, with whom all interested are invited to communicate.

On April 6th Mr. Hannen Swaffer will address the members of the Society. The Society has decided to co-operate closely with the London Jewish Psychic Research Society, of which Miss Regina Miriam Bloch, the well-known authoress, is the chairman.

A MIDDLESBROUGH ANNIVERSARY.

ON Sunday, March 23rd, the sixth anniversary of the opening of Grange Road, Middlesbrough, National Spiritualist Church was celebrated by a special evening service, at which Mrs. Puckrin, Mr. Featherstonhaugh, Mr. E. Nellist, and Mrs. V. Green were the speakers. There was a large attendance, and the service, which included several musical items, was very successful, and held great promise for the future.

The anniversary tea was held on the Wednesday following, and nearly 200 participated. The "Toc H" Concert Party, of Redcar, provided an excellent entertainment in the evening. The Grange Road Church was opened on Sunday, March 23rd, 1924, and this is the first anniversary since the clearance of the debt, which was accomplished in October last.

LET us cultivate a love of the beautiful, and we shall come nearer the perfection we seek in others.

LIFE has been shattered on other than a battlefield. Loss of hope, joy, love, and trust and peace are worse than loss of life. Spiritualism maintains each of these.

ELY AND STREATHAM.—A successful service was held at Ely on Sunday, March 23rd, when Mr. Squire Spencer was the speaker. The address was followed by some interesting clairvoyance.

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**OWING TO EASTER HOLIDAYS, WILL
ADVERTISERS PLEASE SEND IN COPY FOR
ISSUE OF APRIL 25th NOT LATER THAN
FIRST POST, WEDNESDAY, APRIL 16th.**

THE STATE OF THE INSANE.

THE Government reports which are issued from time to time cause a good deal of perturbation owing to the steady increase in certain classes of disability amongst the general public. The steady increase in cancer cases, and those of the mental defective, cause serious alarm, though on the other hand there is a decided decrease in other classes of cases, particularly zymotic diseases, consumption, etc. It is undoubtedly true that the health of a nation, and a direct bearing upon its powers of spiritual attainment. The ideal to be aimed at is a sound mind in a healthy body. The time has gone by when asceticism, and in a healthy body, physical privation were considered necessary to spiritual life. The full vigour of man and womanhood may be accompanied by high animal spirits, but at any rate they do not undermine the will, and they afford an opportunity to the healthy individual to guide and direct his life, and to assume responsibility for his actions.

A number of correspondents write us from time to time concerning the question of the mentally defective, and particularly we are asked concerning the state of such people when physical death puts a period to their earthly activities. The time has gone by when men were content to assume that a rickety or mentally defective child was a "visitation from the Lord." They are beginning to realise that such things have a very material basis, and are due in part to causes of which we are ignorant, and in part to causes which are avoidable. There is not the slightest doubt that a large proportion of such cases are due to human folly, while there are others which are due to what may be truly called the "accidents of life" or to constitutional weakness. There is good ground for believing, too, that heredity plays a very important part in the growing number of mentally defectives, and we conceive that it is the duty of the whole body of citizens to restrict by very rigid measures the production of children who will never have a real chance either of mental or physical health. In the main we assert that the causes of mental defectiveness are physical, and can be tackled from this side of life. The decrease in the incidence of rickets in children has been very great since man awoke to the fact that it is largely a "poverty disease" caused by bad feeding, bad housing, and insanitary conditions; and though there may be in certain cases obscure causes which have not been traced, yet even here we believe modern research will presently get to the seat of the trouble.

Having said so much, let us turn to the other side of the picture. What is the state of the imbecile, the insane, and

the mentally defective when they cross the border and enter upon life in the larger planes of the spiritual being. The very fact that such disabilities are due to physical circumstances provides we think the key to the whole position. The disability lies in the brain and body, and not in the soul or spirit. Very often there is a strong psychic life with such people. The spirit or ego strives to express itself through an imperfect body, and fails to find adequate expression. To take a simple parallel. The case of the blind. Blindness is due to a physical disability; the destruction of the physical organ of sight or the nerves pertaining thereto. We have often talked to the blind concerning their dreams, and they are never sightless in the dream state, and they know what vision is because of their dreams, and thus we see that it is not the inability of the mind to appreciate what vision means, but a pure lack of the necessary organs to convey sense perception to the mind behind the body—to the man who understands.

In the case of the insane and imbecile we are in somewhat the same case. A defect in the brain or in the organs which convey sensation and information to the mind keeps such people from having a real and full knowledge of the physical world in which they dwell: they are unable to express themselves, owing to the lack of the necessary machinery for such expression, and they are unable to glean the lessons which life should teach, owing to the fact that sensations are not correctly transmitted to the mind. We remember a sad case which came under our observation many years ago, of a boy who was born blind, deaf, dumb, and partly paralysed. He lived for a number of years, but was quite unconscious of earth life. What would be the position of such a spirit when it passed away? Obviously it would be in exactly the same position as if it had died at birth or immediately prior to birth, with the exception that there may have been some psychic life there which connected it with the physical world in an inferential or second-hand manner. There are individuals who come to middle age, and then lose their reason. They are incapable of adding to their experience from the time of breakdown, by reason of physical disability, but such circumstances merely leave a gap (shall we call it a time-gap) in the normal chain of experience, and after all, time means little outside the realm of physical existence. Such cases are pitiable, because they form a type of mental, physical and spiritual imprisonment which hinder their progress, but like a man who has been fettered on a journey, as soon as the fetters are struck loose they are themselves again, and continue their upward journey, and their fuller development, from the place where they left off.

The case of a mental defective who is only partially rational may mean that he gets less experience in twenty or twenty-five years than a normal child would get in eight or ten, but it must not be forgotten that the psychic side of his nature may have grown strong despite the physical disabilities, and a period of recuperation follows in the new plane of life to which he passes, by means of which he makes probably more rapid progress than an individual of the same mental development who had not lived the same number of years.

Thus it will be seen that the earthly experiences of such people constitute the sad side of the picture. On the other side of life it is very doubtful whether such disabilities have any real existence apart from the reactions from earth, and for the individual who has been cribbed, cabined, and confined within an inefficient body, to break loose and get out into the freedom of the spirit is in truth the release of a fettered bird from its cage. When the denizens of earth can put right the physical conditions which should enable everyone to enjoy an efficient and healthy body, the spiritual worlds may be entrusted to do their share, and we have found no reason to believe that any such disabilities have their correspondence in the spiritual worlds.

Know ye not every man is a hired servant, and accountable to someone for his actions?

ONE day we are upheld by the multitude. To-morrow the seas surge around, and we are spent and alone.

CURRENT TOPICS.

SIR ARTHUR
CONAN DOYLE
AND THE S.P.R.

THE dispute between Sir Arthur Conan Doyle and the Psychical Research Society still apparently continues. The Society has issued a circular in reply to Sir Arthur's criticism, and Sir Arthur

Arthur has circulated a further letter, which he sent to the S.P.R. Journal, but which did not appear. In this letter Sir Arthur says he sees no reason to alter any of the views he expressed. He adds, however, "Good may, however, come out of evil, if the effect of this debate should be a fresh orientation of the Society's policy, by which some more human and practical contact with Spiritualists and especially mediums could be effected." We sincerely hope that this may be the case.

UNFORTUNATE
IMPRESSIONS.

THERE is not the slightest doubt that many of our best mediums fight shy of the Psychical Research Society. Rightly or wrongly, they are under the impres-

sion that they will not get fair and honourable treatment, but that by submission to the Society's methods all their defects will be criticised, while they will get no credit for their successes. It is unfortunate that such an opinion should exist concerning a society of a scientific nature. As a general rule we have not found that mediums object to criticism, but they do complain when their successes are discounted and their failures emphasised. We recognise the essential difference between ordinary investigation and the adoption of rigid scientific methods, and can quite understand the state of mind of the people who regard the application of rigid and exhaustive scientific methods as due to an incontinent fear of the "bogey" of fraud. After all, as Sir Arthur says, the phenomena very often carry the evidence of their genuineness. If the direct voice or the entranced medium is capable of making prophecies of things which may happen a month or six weeks hence, it is simply folly to presume that the genuineness of the seance depends upon whether the medium was "out of his chair" or not. It is quite possible to push scientific incredulity to a pitch where it is as imbecile as o'erweening credulity.

IT is, of course, wise and even necessary "TESTS" THAT to check by automatic means the phenomena which appeal to the senses, and ARE NOT TESTS. where seances are held in darkness it is necessary to impose rigid tests as to the actuality of the physical side of the phenomena. (We often wonder why people sit in the dark.) To conduct dark seances under loose conditions is decidedly unwise, but even here, if the direct voice gives information which is unknown, or which is not likely to be known, to anyone present, or if and when the voices recall familiar incidents of the days of long ago, which the medium could not by any normal means have had access to, we cannot see that there is any particular test in affirming that the medium was bound and gagged, or that she formed part of an electric circuit. Such phenomena have nothing to do with the movement or the freedom of the medium. The evidence is of a mental type, and the rigid control of a medium imposes no safeguard whatever, but is a mere superfluity.

REMARKABLE
PHENOMENA.

BUT we often wonder why researchers are so fond of sitting in the dark. In a long experience which has embraced over four thousand seances, we have personally had less than fifty sittings in the dark, and very few of them have been exceptional. We have witnessed quite as satisfactory phenomena in good light as any that have been produced in darkness. Let us take a case in point. At a public seance held in Cardiff many years ago a table of eighty-four pounds was levitated into mid-air, with sufficient light in the room to enable those present to read a newspaper. While the table was suspended in mid-air, two of the sitters, holding a walking stick between their hands, completely encircled the whole table, thus giving demon-

strable evidence to all present that there was no physical contact, either from above or beneath. The medium was seen sitting quite passive in his chair. We ask where would be the value in such a case of roping a medium or applying electric contacts, or anything of the sort. Such circles were held weekly over a period of years, and were public meetings open to anyone who chose to attend. Under similar conditions we have seen as many as sixteen pairs of materialised hands simultaneously in good white light, while in connection with the same circles we have several times seen partial materialisations in broad daylight on a Sunday afternoon, and handled the materialised forms with perfect freedom. Such phenomena HAVE been produced; such phenomena CAN be produced again, given the right medium, congenial sitters, and sufficient continuity of sitting on the part of the medium with half-a-dozen loyal friends.

CONFIDENCE
BEGETS
CONFIDENCE.

WE are afraid that one of the results of this so-called scientific investigation is to arouse both in mediums and sitters a lack of confidence each in the other, which has a lot to do with the whittling

down of the phenomena, until modern sitters have to strain after phenomena which should be perfectly natural. Continued suspicion in any department of life cannot bring the same results as honest confidence based upon definite results. This applies in business and sport just as in psychical research. We believe it is possible to establish mutual confidence between mediums and investigators so as to encourage the production of phenomena under better conditions. It is, of course, easy for the researcher to say he is suspicious of the medium, but a state of things has grown up in which the medium is FAR MORE suspicious of the investigator. If it is true (and we do not deny it) that investigators have been deceived by psychics, it is equally true that psychics have been trapped and maligned by investigators who were not themselves honest. Until a medium has confidence in his sitters, and sitters have confidence in the medium, the best phenomena cannot be produced, and it is very nearly time that this aspect of the case was carefully considered.

THE PLATFORM
GUIDE.

WITH the approach of Easter and the holiday season, we publish on another page our Platform Guide, with a view to assisting readers who are away from home

to find the various Spiritualist Societies in the kingdom. The publication of the Guide is a great expense, and it cannot appear very often. Readers are therefore advised to carefully preserve the extra pages for reference. Churches might well do the same, with a view of assisting their members to find suitable meeting rooms while on holiday. It should be remembered that every Spiritualist Society in the kingdom is a part of every other, and we believe that nothing but good can come from a closer union between each unit. Secretaries should see that the Editor is notified of any change of address or times of meeting, in order that the Guide may be kept up to date.

A DRAMATIC LYCEUM.

THE Ealing Lyceum scored a further dramatic success on Saturday, March 15th, when they presented a triple bill interspersed with musical and elocutionary items. Miss Ena Hewitt opened the proceedings with a pianoforte solo, which was followed by a sketch, in which Miss Mabel Taylor and Miss Bessie Smith displayed their artistic talent. Mrs. Langham and Miss Leonard took part in another brief play entitled "Contrasts," while the chief item, a one-act farce called "Leave It To Me," boasted a very extensive and talented caste. The concert was excellently staged, and provided a very enjoyable evening's entertainment.

THE birds sing and thank God. Do you?

Know the weight is just worth while if 'tis carried with a smile. Carry on!

BOOK REVIEW.

"HEALING FORCE." By Dr. H. Thoden van Velzen. 31pp. 1/6 net. Holland: O. G. Thoden van Velzen, Bilthoven. This little pamphlet deals with the body's formation and restoration by a psychic force, which its author believes will be able to rebuild a physical form after death. The author states: "I believe I have drawn your attention to the fact that I have given in this book a profound consolation for those left behind on the death of their relatives and friends." While the body which "healing force" is supposed to build after death may be different from that which forms the ideal of the Spiritualist, yet a study of this pamphlet should be nevertheless helpful to the average Spiritualist reader, since it represents an interesting theory.—J. L.

"RE-INTERPRETATIONS." By Walter S. Bowdon, M.A. With a Commendatory Note by Sir Oliver Lodge, and a Foreword by the Lord Bishop of Liverpool. Pp. xvi. 176.

In the light of modern thought, the author of this book presents his views of Baptism and Confirmation, the Resurrection and Holy Communion, and other similar old beliefs. Sir Oliver Lodge says of the author in his note: "Undoubtedly he deserves to be read." We were particularly interested in his views of the Resurrection, and note how sympathetically St. Paul's theories are here presented. "We do not enter heaven when passing out of this life, but into a phase of life not very dissimilar to this present life, in which we shall recognise ourselves, our friends, and our environment in a perfectly natural manner, and quickly come to realise that it is a phase of life not less, but more, real than this present life." There will be much controversy on some of the points raised, but generally this book is an example of the progress of religious thought.—J. L.

"INTERNATIONAL DIRECTORY OF PSYCHIC SCIENCE AND SPIRITUALISM." Edited by William C. Hartmann. New York: The Occult Press. 1 dollar. Manchester: THE TWO WORLDS Publishing Co. 5/- net. 176 pp.

The work which Mr. William C. Hartmann first commenced in 1925, when he published his "Who's Who in Occult, Psychic and Spiritual Realms," was by no means enviable, for not only was the range of the volume then unlimited, but its appeal was clearly a universal one. There was much in the earlier volumes which was both incomplete and vague, but now that the section of the "Who's Who" which constitutes a "Psychic Directory" has been divorced from the parent publication, and issued as a separate volume, Mr. Hartmann's work has been greatly facilitated and improved. The present work constitutes a volume which every active Spiritualist should possess. Several sections are devoted exclusively to the names and addresses of the principal societies throughout the world engaged in psychic investigation and Spiritualistic work. There is a bibliography of about 2,000 books on Spiritualist and psychic subjects, and included in the work also is a directory to the various libraries and reading centres in different countries. A list of psychic and Spiritualistic periodicals in twenty-three different lands, and a guide to the best known speakers and exponents, form other valuable sections of the book. The English division is surprisingly detailed and up-to-date, considering that the work hails from New York, and the general information is extremely well classified. This is certainly the best reference work Mr. Hartmann has so far produced. It contains a mine of information, and reflects in itself some credit to the two movements to whose activities it is devoted. We can heartily recommend this publication to all. It is a true aid to secretaries.—J. L.

"COMRADES ON THE HOMEWARD WAY." By H. A. Dallas. London: W. Collins & Co. Ltd. Pp. xx. 320. 21/- net. The name of Miss Helen A. Dallas is known to most Spiritualists through her works upon survival and psychic investigation generally, and her latest book, "Comrades on the Homeward Way" will, we think, amply maintain her position as a writer on these two important subjects. We hardly think "Comrades on the Homeward Way" will receive many adverse reviews. Criticism may, of course, be

directed at the high figure at which the volume is published, for, sold at a moderate price, the book would certainly have obtained a large initial circulation, and, incidentally, have achieved a greater work. The number of uncut pages may also receive some adverse comment, but points such as these can hardly be taken as reflections upon the work of the author, whose task largely begins and ends in the production of the actual manuscript. Miss Dallas is both clever and thoughtful writer. In this book she devotes considerable space to the work of F. W. H. Myers, both on this and on the other side of life. There is plenty of evidence for survival included also, but the main point which the volume tends to emphasise is that this earth is in no sense mankind's "home." Miss Dallas regards it rather as a mere incident in a progressive life—a station on the upward path. In this the author succeeds very well, although she does not, as one would at first imagine, place man's spiritual home in the distant heights. Occasionally, indeed, she brings it very closely to hand. The student who is introduced to a study of Spiritualism through the agency of this volume will have no cause to complain—he will be both fortunate and lucky.—J. L.

CORRESPONDENCE.

"THE ROSEMARY SCRIPT."

SIR,—I am interested in the reference made in "The Rosemary Script" to "Dockey Holme" lock. About half a mile from where I now sit there is a lock on the Erewash canal, named Dockholme. However, the name has been subject to rough handling, and every boy who repairs to this place in the summer-time to bathe in the polluted, dead-dog-and-cat-infested water calls it "Dockey 'olme," and refers to the canal as "cut." EDWARD SMITH.

SPECTACULAR SPIRITUALISM.

SIR,—This question of the validity of messages obviously from "very inferior minds," but purporting to be delivered by those who when on this plane bore "great names," is an interesting one. I do not know how it is to be settled, but I do suggest that the right answer will be known when we discover whether the body of the owner of the "great name" was also the earthly home of an advanced spirit, or the reverse.

It is surely unwise to judge the value of a loud speaker—however loud it may be—by the amount of noise it makes? Because a man travels in a first-class carriage he is not necessarily a first-class man. For all the onlooker can tell he may be a so-called genius—financial or otherwise—on his way to Brixton Gaol via the Old Bailey.

FRANK WITTY.

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—It gives me very great pleasure to report the following income for February:—Bristol 1st National Church, £3; Lewisham Church, £2 2s.; Preston Central Church and Lyceum, £1 6s. 5d.; Reading, per Mr. A. G. Newton, 10s.; Idle National Church, 10s.; Padiham Church and Lyceum, £1 10s.; Newcastle Arcade Society, Donations for 1928 and 1929, £4 4s.; Services rendered, H. Wright, 5s.; E.R.O., Surrey Street Church, Bristol, 5s.; Mr. Aaron Wilkinson, 5s.; A. Scott, In Memory of a Dear Wife, £5; House-low National Propaganda, £1. Total, £19 17s. 5d.

May I express the thanks of the Committee for the contributions received this month. Truly, they help us to be optimistic, and to look forward to be able to assist further some of the new cases which are being brought to our notice—cases where the help we can give will be like a drop in the ocean, but the recipients will feel that after all somebody cares, and will be able to carry on a while longer in a little home of their own. In several religious circles at this season of the year a week is set apart for self denial. What can we as Spiritualists accomplish in our own churches in this way? A few coppers from each Spiritualist would realise a goodly sum. What say you? With grateful thanks.

MARY L. STAIR, Hon. Secretary.

32b, North Street, Keighley, Yorks.

BUDDHISM AND SPIRITUALISM.

SIR,—I was glad to read Mr. D. O. Smith's article on this subject, as it presents a rather more spiritistic view of Buddhism than has commonly been presented to us Westerns. It is perhaps unfortunate that neither Christian nor Buddhist records are entirely reliable, but were written under the influence of varying states of mind. I did not intend to convey the idea that Christianity is superior to Buddhism, but that as regards the existence of an *interior permanent spirit body*, both Jesus and Paul seem to have been better informed than the Buddha. But both Mr. Smith and Mr. A. J. Edmunds have quoted from Buddhist scriptures cases of the appearance of spirit friends to the Master. At present this does not seem to me to harmonise fully with the Buddha's philosophy respecting the nature of the "ego." I am sure that both orthodox Christians and spiritists may derive much help from a knowledge of Buddhism. Spiritualism is sufficiently comprehensive to embrace all "truth," whatever its source. I hope we shall continue to hear from these gentlemen on a subject with which they are so well acquainted. A. L. WAREHAM.

"MOTHER'S DAY."

SIR,—Efforts have been made in recent years by quite a number of churches, schools, and other organisations to establish a yearly "Mother's Day"—a day of acknowledgment of our obligation to mother and to motherhood; but from a variety of causes many of such efforts have not been continued.

The Union of Commonweal desires to co-ordinate all those efforts, and to put the celebration on a national basis. Our opportunities for doing so are perhaps more promising than those of any individual church or other organisation, and we hope we may have the generosity of your columns to appeal to all who are interested in the movement or in the idea to communicate with the undersigned, so that together we may evolve a celebration worthy of the object, and thus come into line with many of our colonies, where such celebrations are already held. W. J. TATLER,

Secretary to the Union of Commonweal.

234, Burton Road, Derby.

THE LEADERSHIP OF CHRIST.

SIR,—The final paragraph in Mr. Haines's letter must raise an echo in many hearts. It is this statement that the Christ is "my Lord" that is the crying need of the Spiritualist Societies of to-day. Those who believe in the great revelation given to Stainton Moses know that his teacher, "Imperator," says of the Christ that all spiritual light comes from Him, that His influence is entirely devoted to the enlightenment of our globe, for to each globe is assigned its own source of spiritual light ("More Spirit Teachings," page 29).

Also of his mission "Imperator" says: "This which operates on you comes from Him, and has His blessing: it is of Him, and we are His ministers." That being so, it is a great mistake for the Spiritualist Churches to avoid all reference to the Christ, for fear of being supposed to agree with the mistaken theology of the churches. His pattern life of purity, love and sacrifice should be dwelt on by the speakers on our platforms, to the great advantage and uplift of their hearers; in all our churches, not only in those spoken of as Christian Spiritualists, an unnecessary title in this land, surely. C. GRYLLES.

SPIRITUALIST SERVICES.

SIR,—Your correspondent's account of his first Spiritualist service forces its truth upon all who have attended these little meetings. Experienced Spiritualists know that amongst a great deal of chaff there is usually a grain or two of wheat, but to the inquiring stranger, and there are now many of these, the services must more often repel than attract. This in some measure accounts for the crowded meetings of the Marylebone Society and the Spiritualist Community. Here you do not come for bread and receive a stone. That the smaller churches cannot engage the well-known speakers it is true. There are not enough of them, but a speaker should at least have a message to

deliver. These are days of rush. An adult audience feels it might have gone to the pictures.

The smaller churches, too, more unorthodox than the the unorthodox, for all the larger churches use the Lord's Prayer, have a paraphrased version, which omits "Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us." If, as some authorities assert, the first phrase means "Give us this day our spiritual sustenance," who should need to ask for it more?

Further, we have lost much that the Early Church was well acquainted with. It may be that the daily recitation of the morning service, which, of course, includes the "Lord's Prayer," was required so that the priest should get into touch with the author of that prayer. If we do not accept the virgin birth, if we do not even believe in Christ himself, the Sermon on the Mount surely holds all our tenets, and no one can argue that that is a myth.

Like our leaders, some of us, through Spiritualism have been led from unbelief to at least acceptance; from the rock bottom of despair to at least tranquillity. Let us do our utmost not to keep our small churches as a means of pandering to our own importance, but to try to so raise them that we can in some measure offer comfort to the bereaved, and enlighten and interest the educated inquirer. JESSIE CLIFFORD.

FINCHLEY PROPAGANDA MEETING.

THE Arcadia Hall, Finchley Road, was completely filled on Sunday last, when, under the auspices of the Finchley Spiritual Mission, the Rev. E. S. Whitfield gave an interesting propaganda address. The chair was taken by Mr. Tom Groom.

The Rev. Whitfield took as his subject "Why I Am a Spiritualist." Some years ago, when in the city, he saw a planchette for sale, and although knowing nothing of Spiritualism he was then just interested enough in the subject to purchase the communicator. Many of the communications he subsequently received could not possibly be attributed to the subconscious self. They foretold events which later occurred in his own life, and gave convincing proof of the reality of survival.

Madame Estelle Roberts followed the address with some outstanding clairvoyance. All of her descriptions, and many names, were recognised. The meeting was a very successful one, and several people were unable to gain admittance.

SEEK ye the beauties of life. Then look within.

TAUNTON ACTIVITY.—After some considerable publicity in the press, and a one-day's parade of a six-foot sandwich-board, the Taunton Spiritualist Society, on a recent Friday evening, held a meeting in the Public Lecture Hall, where only a few seats were left vacant. The Rev. George Ward, of London, was the speaker for the occasion. He also conducted a well-attended meeting on the Sunday evening following.

SPIRITUALISM AND WAR.—When we see high dignitaries of the State Church occupying the pulpits of Dissenting bodies, it is evident that the Anglican Church is widening her sympathies. The motive of their drawing together at present is in the cause of the abolition of war. The Bishop of Kingston and the Dean of Westminster spoke at the large Wesleyan Central Hall, Southfield, London, S.W., recently on the abolition of war, and a short time ago the Lord Bishop of Winchester spoke in the City Temple (Congregational) upon disarmament. After the service a large procession was formed, and marched with banners, etc., to Westminster Abbey, where another service was held in the same cause. Only one Spiritualist Church was represented—the Wimbledon Church—carrying its own banner to the Abbey. The keynote of the addresses was that Christ and war are opposites, and cannot encamp together. Why should not Spiritualism and war be openly proclaimed to be incompatible? If not, then it will be obviously, as a spiritual force, inferior to true Christianity.—R. A. BUSH.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

NEW HEADQUARTERS OPENED.

On Sunday, March 23rd, the Central London Spiritualist Society held the first service at their new meeting-place at 102, Great Russell Street, W.C.1. The venture shows every promise of proving a success, and there was a gratifying increase in the size of the congregation. Those who attended had their reward in the form of a very interesting address through the mediumship of Mrs. M. Lines. The address was followed by clairvoyance, also given by Mrs. Lines. New members will be welcomed, and those interested are referred to the advertisement columns, where particulars of the services will be found.

MIDLAND DISTRICT COUNCIL.

THE annual general meeting of the above was held at the Salford National Spiritualist Church on Saturday, Mar. 15th. The chair was taken by the President (Mr. J. E. Collingham), and after the usual opening the Chairman asked all assembled to stand for a moment in recognition of the promotion to the Higher Life of the two well-known workers of our movement, Dr. Abraham Wallace and Mr. Aaron Wilkinson. Mr. J. H. Robinson was elected credentials officer for the meeting, and Mr. Johnson and Mr. Smith scrutineers. The minutes of the last A.G.M. were read and confirmed, and the correspondence dealt with. The Secretary gave his report stating that three new churches had been affiliated last year and another church was asking for re-affiliation which would be submitted to the S.N.U. at their next meeting. The associate membership was steadily growing, ten new members having been made this year. The auditors' report and balance sheet as printed were passed. The South Midlands Secretary (Mrs. Smith) gave her report which was full of interest and promise. One welcome feature was the renewal of the Birmingham town meeting in September of this year. The North Midlands Secretary (Mr. Raspin) also gave a good report, which showed that very active work was being done. Three new churches had been added to this part of the area, and they were negotiating with others who had withdrawn, with a view to re-affiliation. The South Midlands Associate Representative (Mrs. Larder) had the pleasure to report securing ten associate members since January of this year, and was still hoping to swell the numbers of her list. No representative being present from the North Midlands, no report was given.

The Area Representative (Mrs. Paling) touched on the following matters: Saving of expenses by splitting up of the various committees; Trust Property Scheme; Exponents' Committee; Parliamentary Committee; Education Committee; Summer School; Suggested Peace Sunday; Inter-Relations Committee.

The following officers were returned unopposed: President Mr. J. E. Collingham; vice-president Councillor J. M. Walker; treasurer Mr. C. Anthony; secretary Mr. W. Robinson. Mr. Timmis (Hanley) and Councillor Smith (Tunstall) were again elected auditors.

Mr. G. F. Berry, who was present spoke at some length on the Parliamentary position and its likely effects should we get the suggested legislation.

A vote of thanks was accorded to the Salford friends for the most able way

in which they had catered during the day.

The Credentials report was as follows: S.N.U. Secretary, 8 E.C., 15 delegates, 18 associates, 8 visitors. Total 50.

On the Sunday following special services were held morning and evening, when the following members took part: Mr. G. F. Berry, Mr. J. E. Collingham, Councillor J. M. Walker and Mr. Raspin. Mrs. Larder gave clairvoyance in her usual convincing manner.

BRADFORD DISTRICT COMMITTEE.

THE monthly meeting was held at Morley (Queen Street) N. S. Church, Mr. R. England (President) in the chair. Ten minutes were allowed for spirit communion, Mrs. Whitely, Mrs. Ledger, Mr. Cockell, and Mr. Williamson describing spirit forms. Mr. Sutcliffe was appointed teller. Roll call was responded to by three officers, eleven churches, represented by thirteen delegates, and nine associates. Mrs. Harrison gave a welcome to the meeting, Mr. England returning thanks for the D.C. Minutes of the last meeting were quickly accepted, and arising out of correspondence Mr. Hastings (Mirfield) spoke of the help given to their church by the officers of the D.C. The Y.D.C. report was given by Mr. Leng, and supplemented by Mr. Williamson. Mr. Sutcliffe moved that a letter of protest be sent to the Y.D.C. re the proposed S.N.U. removal to London. Two new associate members were confirmed. At the open session Mr. Popplewell, of Bankfoot N.S.C., introduced a plan for a day trip to Cleethorpes on Whit Tuesday, for a demonstration on the sands, asking that other churches would co-operate. Mr. England and Mr. Williamson were appointed to visit Cleckheaton re membership with the S.N.U.

In the evening a propaganda meeting was held, Mr. England in the chair.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.

SUNDAY, APRIL 6TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. W. JAMES.
MONDAY, at 3, Mrs. RYDER.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. BUCHAN.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SATURDAY, at 7, SOCIAL. 1/3 each.
Refreshments.

SUNDAY, APRIL 13TH, Mrs. HOLT.

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, APRIL 6TH, at 11,
Mr. F. W. BACON.
At 6-30, MEETING IN ARDWICK PICTURE
THEATRE.
MONDAY, at 8, Mr. F. W. BACON,
Clairvoyance.
WEDNESDAY, at 8, LITERARY and
DISCUSSION CLASS.
SUNDAY, APRIL 13TH, Mr. C. NEAL
PORTER (Sheffield).

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, APRIL 6TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, HANSEN SWAFFER, Esq.,
At Ardwick Picture Theatre.
MONDAY, at 8, Mrs. FERGUSON.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, Mr. PILKINGTON.
SATURDAY, APRIL 12TH, at 7-30, DANCE.
Nemo Five Band. 1/3 inclusive.
SUNDAY, APRIL 13TH, Mr. TINKER.

SOCIETY ADVERTISEMENTS.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, APRIL 6TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, SERVICE AS USUAL.
MONDAY, at 3, SERVICE AS USUAL.
TUESDAY, at 8, WHIST DRIVE, 1s.
WEDNESDAY, at 3 and 8, SERVICE AS USUAL.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit
Entrance, King's Theatre).

SUNDAY, APRIL 6TH, at 2-30, LYCEUM.
At 6-45 and 8, Mr. PILKINGTON.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. G. HOLT.
THURSDAY, at 8, Mrs. BURTONWOOD.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, APRIL 13TH, Miss A. BARTON
(D.N.U.).

Miles Platting Progressive S. Church
COGLAN STREET, LODGE STREET.

SUNDAY, APRIL 6TH, at 6-30 and 8,
Mrs. TOMKINSON.
MONDAY, at 3 and 8, Miss STANDING.
WED. & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Miss BROMLEY.
SUNDAY, APRIL 13TH, Mr. GRAYSON.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, APRIL 6TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE, and 6-30,
Mr. MINNERY.
WEDNESDAY, at 8, Mr. ROY MORGAN.
SATURDAY, APRIL 12TH, at 4-30,
RE-UNION TEA and SOCIAL.
Tea and Social, 1s. Social, 6d.
All old friends cordially invited.

Moss Side Progressive Lyceum Church
Above 61A, GT. WESTERN STREET.

SUNDAY, APRIL 6TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
At 8-15, Mrs. CROMPTON.
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, Mrs.
FELLOWS.
SUNDAY, APRIL 13TH, Miss A. TAYLOR.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, APRIL 6TH, at 6-30,
SERVICE AS USUAL.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, SERVICE.
At 7-30, HEALING, Mr. JENKINSON.
FRIDAY, at 8, Mrs. WOLFENDEN.
LYCEUM every SUNDAY at 2-30.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, APRIL 6TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mr. T. CONNOR.

MONDAY, at 8, Miss SMITH.
TUESDAY, at 8, CIRCLE, Mr. MINNERY.
WEDNESDAY, at 8, Mrs. RYDER.
THURSDAY, at 8, MEMBERS' CIRCLE.
FRIDAY, APRIL 11TH, at 7-30,
VISIT OF MAGNETIC HEALERS.
SUNDAY, APRIL 13TH, Mr. WOODCOCK.

Every SATURDAY, at 7-30, SOCIAL
1/-, Refreshments included.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: Mrs. W. G. HAYES.

SOCIETY ADVERTISEMENTS.

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD.

Resident Minister, Mr. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in attendance to give treatment to sufferers

Brighton Central Spiritualist Church,
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, APRIL 6TH, at 11-15 and 7,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton,
MIGHELL STREET HALL.

SUNDAY, APRIL 6TH, at 11-15 and 7,
Mr. A. M. CLAYTON.
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, APRIL 6TH, at 3-30, OPEN
CIRCLE, MR. AKEHURST.
At 6-30, MR. ADAMS.
After-Circle at 8.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.
RYDE, I.O.W.

SUNDAY, APRIL 6TH, at 6-30,
Mrs. REDFERN.
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, at 7, SERVICE.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.
Stations: Northwick Park (Met.) and
Kenton (Bakerloo).

SUNDAY, APRIL 6TH, at 6-30,
Rev. G. VALE OWEN, Address.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, CAPTAIN FROST,
Address.
SUNDAY, APRIL 13TH, Mrs. NEVILLE.
Address and Clairvoyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, APRIL 5TH, at 7, and
SUNDAY, APRIL 6TH, at 3 and 6-30,
Mrs. NEVILLE.

Richmond Spiritualist Church,
(THE FREE CHURCH)
ORMOND ROAD, RICHMOND, SURREY.

SUNDAY, APRIL 6TH, at 7,
Mr. GLOVER BOTHAM,
Address and Clairvoyance.
WEDNESDAY, at 7-30, Mrs. F. LANE,
Address and Clairvoyance.

Southend Spiritualist Church,
Corner of HILDVILL DRIVE and
WESTBOROUGH ROAD, WESTCLIFFE
(near Chalkwell Park).

SUNDAY, APRIL 6TH, at 11 and 6-30,
Mr. H. BODDINGTON.
THURSDAY, at 8, SERVICE.

Advertising is to business what steam
is to machinery—the grand propelling
power. Advertise in THE TWO WORLDS.

SOCIETY ADVERTISEMENTS.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, APRIL 6TH, at 6-30,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, APRIL 6TH, at 11 and 6-30,
MADAME DE BEAUREPAIRE.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, Miss L. THOMAS.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.,
BARKING.

SUNDAY, APRIL 6TH, at 6-30,
Mrs. RAYFIELD.
CIRCLE follows Service.
MONDAY, at 3, LADIES OWN,
Mrs. CLARKE.
WEDNESDAY, at 8, Mrs. PODTFORE.

Barnsbury Spiritual Church,
78, ROMAN RD. (opposite CALEDONIAN
RD. TUBE STATION), N.7.

SUNDAY, APRIL 6TH, at 7,
Mrs. STRONG,
Address and Clairvoyance.
At 3, OPEN HEALING CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, APRIL 13TH, Miss DAUNTON.

Battersea Christian Spiritualist Church,
UNITY HALL, FALCON GROVE,
Near CLAPHAM JUNCTION, S.W.

SUNDAY, APRIL 6TH, at 11, CIRCLE.
At 6-30, Mrs. RUTH DAYMOND,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, APRIL 13TH, Mr. J. POLLARD.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD,
NORTHCOLE ROAD, BATTERSEA
(Affiliated to S.N.U.).

SUNDAY, APRIL 6TH, at 11 and 6-30,
Mrs. GRACE COOKE,
Address and Clairvoyance.
At 3, LYCEUM.
MONDAY, at 3, Mrs. EDEY.
THURSDAY, at 8, Mrs. TREADGOLD,
Clairvoyance.

"MEDICINE MAN," the control of
Mr. JONES, of Wimbledon, will on
Monday Afternoon, April 14th, from
2-30 to 6, attend to diagnose, give
Healing Treatment and advice on
Dietetics. A silver collection, to help
defray expenses, will be taken.

**Bounds Green Christian Spiritualist
Church**
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, APRIL 6TH, at 7,
Mr. RONALD BRAILEY.
SUNDAY, APRIL 13TH, Mr. & Mrs.
PULHAM.
MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, APRIL 6TH, at 11 and 7,
Mr. EDMUND SPENCER.
WEDNESDAY, at 8, Mrs. STOCKWELL,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

How to Train the Memory. By H.
ERNEST HUNT. 1/1½, post free.

SOCIETY ADVERTISEMENTS.

Brixton Spiritual Brotherhood Church,
STOCKWELL PARK RD., BRIXTON, SW9.

SUNDAY, APRIL 6TH, at 11-15, SERVICE
At 3, LYCEUM.
At 7, Miss V. THORNDICK.
MONDAY, at 7-30, Ladies' Public Circle.
TUESDAY, at 8, Members Circle.
THURSDAY, at 8-15, Public Circle.
SUNDAY, APRIL 13TH, Mrs. CLEMENTS

Central London Spiritualist Society,
102, GREAT RUSSELL ST., W.C.1.
(Note New Address.)

FRIDAY, APRIL 4TH, at 7-30,
Mrs. M. CROWDER.
SUNDAY, APRIL 6TH, at 7,
Mr. T. W. ELLA.
FRIDAY, APRIL 11TH, Mr. C. J. STOCK-
WELL.
SUNDAY, APRIL 13TH, Mrs. EDEY.
After-Circle follows Sunday's Service.

Chiswick Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD.
(off Wellesley Road, in rear of
Gunnersbury Station).

SUNDAY, APRIL 6TH, at 11, SERVICE.
At 6-30, Mr. ERNEST MEADS.
WEDNESDAY, at 8, Miss MOORE.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, APRIL 6TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-45 for 7, Rev. J. J. WELCH,
Address and Clairvoyance.
MONDAY, at 3, Mrs. ROAN,
Psychometry.
At 8, HEALING DIAGNOSIS (Trance),
Mrs. H. V. PRIOR.
FRIDAY, at 8, Clairvoyance.
SUNDAY, APRIL 13TH, Mrs. BEAUMONT-
SIGALL.

Cricklewood Christian Spiritualist Soc.,
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, APRIL 6TH, at 6-30,
Rev. G. NASH,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8, Mrs.
REDFERN.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AVENUE, CROUCH
END.

SUNDAY, APRIL 6TH, at 7,
Mrs. PRINCE.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Miss F. DAUNTON

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST.
(opposite the Town Hall).

SUNDAY, APRIL 6TH, at 3-15, LYCEUM.
At 6-30, Mr. F. W. WHITMARSH.
WEDNESDAY, at 7-45, Miss F. DAUNTON
Clairvoyance.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING

SUNDAY, APRIL 6TH, at 11-15, Mr.
HOOKEY. At 3, LYCEUM.
At 7, Dr. W. J. VANSTONE.
WEDNESDAY, at 8, Mrs. M. MORRIS.
SUNDAY, APRIL 13TH, Miss M. MILLS.

East London Spiritualist Association,
EARLHAM HALL, FOREST GATE, E.7.

APRIL 6—Miss R. GOLDSMITH.
APRIL 13—Mr. H. S. JUSTICE.
APRIL 20—Mrs. SELF.
APRIL 27—Mr. SNOWDEN HALL.

Companions Still ! By W. HAROLD
SPEER (Author of "EDIE"). Cloth,
3/9, post free.

SOCIETY ADVERTISEMENTS.

The Spiritualist Fellowship
(KENTISH TOWN), "THIRTEEN, MOR-
TIMER TERRACE, HIGHGATE ROAD.
Cars 7, 15, 25, Gordon House Stop.

SUNDAY, APRIL 6TH, and THURSDAY,
APRIL 10TH, MR. & MRS. BILLETTE.
SUNDAY, APRIL 13TH, "THE TEACHER."

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL,
MENDON LANE, CHURCH END, N.3.
(Trams & Buses to "Queen's Head.")

SUNDAY, APRIL 6TH, at 7,
MRS. VIOLET CROXFORD,
Address and Clairvoyance.
THURSDAY, at 7, MR. PERCY SCHOLEY,
Address and Clairvoyance.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, S.E.23

SUNDAY, APRIL 6TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. MELLOY.
TUESDAY, at 3, MRS. PRINCE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, APRIL 6TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MR. DIMSDALE STOCKER.
THURSDAY, at 8, MRS. E. CLEMENTS.
SUNDAY, APRIL 13TH, MR. S. ISTEED.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, APRIL 6TH, at 3, LYCEUM.
At 7, MRS. S. D. KENT.
MONDAY, at 3, MRS. PRINCE.
At 8, MRS. M. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, APRIL 13TH, MR. R. BODDING-
TON.

Hackney Independent Lyceum Church
PEMBURY HALL, 41, PEMBURY ROAD
(First Gateway on left in Downs Park
Road).

SUNDAY, APRIL 6TH, at 3, LYCEUM.
At 6-30, MRS. GOLDS.
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, DISCUSSION.
SUNDAY, APRIL 13TH, MRS. RAYFIELD.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, APRIL 6TH, at 3, LYCEUM.
At 7, ANNIVERSARY SERVICE.
MRS. WIRDNAM.
WEDNESDAY, at 3, MRS. WIRDNAM.
THURSDAY, at 8, MISS MADDISON.
SUNDAY, APRIL 13TH, MR. F. H. WALL
and MRS. WIRDNAM.

Harringay Christian Spiritualist Mission
1, SALISBURY PARADE, ST. ANN'S RD.
(Side Door, Boot Shop).

SUNDAY, APRIL 6TH, at 11, SERVICE.
At 7, MRS. JOLLY.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, MRS. BAITER.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, APRIL 6TH, at 6-30,
MR. & MRS. PULHAM,
Address and Clairvoyance.
WEDNESDAY, at 8, MISS WYNN,
Clairvoyance.
SUNDAY, APRIL 13TH, MR. G. TAYLER
GWINN.

SOCIETY ADVERTISEMENTS.

**Hendon and Golders Green National
Spiritualist Fellowship.**

THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON
(Opposite "The Bell" bus stop).

SUNDAY, APRIL 6TH, at 6-45,
MISS EVA CLARK,
Address and Clairvoyance.
WEDNESDAY, at 7-45, CLAIRVOYANCE.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
RD. (opposite Congregational Church).

SUNDAY, APRIL 6TH, at 6-45,
MR. J. A. WHITE, Address.
MRS. TREADGOLD, Clairvoyance.
WEDNESDAY, at 3, LADIES GUILD,
MRS. LADLEY, Psychometry.
At 8, MRS. C. YOUNG, Address and
Clairvoyance.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, APRIL 6TH, at 7,
MR. R. R. THORNTON.

THURSDAY, at 3, LADIES MEETING,
MRS. F. LANE.

FRIDAY, at 8, MRS. A. NUTLAND.
SUNDAY, APRIL 13TH, ALD. DAVIS.

Independent Spiritualist Church,
NEW MORRIS HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, APRIL 6TH, at 6-45,
MRS. ETHEL SMITH,
Address and Clairvoyance.
THURSDAY, at 7-45, MR. ROBINSON.
SUNDAY, APRIL 13TH, MRS. LINES.
LYCEUM every SUNDAY at 3-15.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, APRIL 6TH, at 6-30,
MRS. A. BRUCE.
MONDAY, at 8, in Small Hall,
MRS. L. LEWIS.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE (Developing), MRS. LINES

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, APRIL 6TH, at 11 and 6-30,
MISS M. MILLS,
Address and Clairvoyance.
At 3, LYCEUM.
WEDNESDAY, at 7-30, MRS. PRIOR,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS CIRCLE and
HEALING.
SUNDAY, APRIL 13TH, MR. E. MEADS.

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SUNDAY, APRIL 6TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, Address by the PRESIDENT.
Clairvoyance by MRS. CLEGHORN.
MONDAY, at 3, LADIES' OWN.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, MR. A. CLAYTON,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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CIRCLE. At 3 LYCEUM.
At 6-30, MRS. E. CLARKE.
THURSDAY, at 3, MRS. S. PODMORE.
At 8, MRS. B. PETZ.
SUNDAY, APRIL 13TH, MRS. E. LINES.

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THIRD AVENUE, MANOR PARK, E.

SUNDAY, APRIL 6TH, at 7,
MRS. CARRIE YOUNG,
Address and Clairvoyance.

MONDAY, at 3, LADIES MEETING.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, MRS. CROXFORD.
SUNDAY, APRIL 13TH, MR. J. T. KAHN.

**New Southgate National Spiritualist
Church,**

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SUNDAY, APRIL 6TH, at 7,
MRS. F. LANE.

SUNDAY, APRIL 13TH, MISS EDDISON.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, APRIL 6TH, at 11, OPEN
CIRCLE.
At 6-30, MR. H. CLARK,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

Southall Spiritualist Society,
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SUNDAY, APRIL 6TH, at 7,
MISS MARIAN MORETON,
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THURSDAY, at 8-15, MRS. A. GREGG.
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SUNDAY, APRIL 13TH, MRS. CLEGHORN.

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At 3, OPEN SESSION.
At 6-30, SERVICE BY LYCEUM.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES MEETING.
THURSDAY, at 8, MRS. MEYERS.
SUNDAY, APRIL 13TH, MR. G. W.
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WEDNESDAY, at 7-45, MRS. BUTLER,
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BIRTHS, MARRIAGES AND TRANSITIONS.

TRANSITION.

WICKS.—Mary Ann, of Sheffield, age 74, passed to the higher life after a painful illness, on Tuesday, March 18th.

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CROYDON—24a, Church-road. 11, 6-30
FELLOWSHIP OF SPIRITUALISTS—"Thirteen," Mortimer Terrace, Highgate-road. 7
FINCHLEY—Fernbank Hall, Gravel Hill, Church End. 7
FOREST GATE—108, Field-rd. 6-30, 8
GOLDEN CROSS—Albert House, 13, Theobalds-road, W.C. 7
HACKNEY—41, Pembury-rd., Hackney Downs. 6-30
HANWELL—120, Uxbridge-road. 7
HARRINGAY—1, Salisbury Parade, St. Ann's-rd. 11, 7
JEWISH CENTRE—75, Hanbury-st., Commercial-st. 6-30
KENSINGTON—Lindsey Hall, The Mall, Notting Hill Gate. 6-30
LONDON SPIRITUAL MISSION—13, Pembroke Place, Bayswater. 11, 6-30
MARYLEBONE—Æolian Hall, New Bond-st. 6-30
MITCHAM—Meopham-road. 6-30
NORTH LONDON—Grovevale Hall, Grovevale-rd. Highgate. 7
OCCULT RESEARCH—Clarendon Hall, Madeline road, Annerley. 3-30, 6-30
RICHMOND—Ormonde-rd. 7
SHEPHERDS BUSH—73, Becklow-road, Aske-rd. 11, 6-30
STRATFORD—Idmiston-road. 11, 6-30
STREATHAM—Tudor Hall (adjoining Library). 6-30
TWICKENHAM—35, Cresswell-road. 7
WEST EALING—Hessel-road. 6-45
WIMBLEDON—136, Hartfield-road. 11, 6-30
WOOD GREEN—Bradley Hall, Bradley-road, Station-road. 11-15, 7
a Longton—Stone-rd. Lyc. 10; 3, 6-30
a Loughborough—75, Burder-st. 3, 6-30
Manchester—MILES PLATTING—1a, Cogan-st. Queen's road. 3, 6-60
a PENDLETON—Clarendon-rd. 6-30
a PENDLETON—Coomassie-st. 6-30
SALFORD—Ellesmere Hall, Ellesmere-st. 6-30
Mardy—Back of Workmen's Hall. 6
Merthyr Tydfil—The Forum, Old Church Place, High-street. Lyc. 2-30; 11, 6
Mid-Thondra—Judges Hall, Trearlaw. 6
Mossley—Apsley House, Abney-rd. 3, 6-30
Northampton—Spiritualist Church, Victoria-st. 6-30
a New Tredegar—Elliott Town School. 3, 6
Northampton—65, Colwyn-rd. Lyc. 11; 3, 6-30
North Shields—Sons of Temp. Hall, Norfolk-st. 6-30
Northwich—Co-Op. Hall, Station-rd. 3-15, 6-30
Nottingham—BULWELL—No. 1 Room, Hazel-st. Hall, off Upper Main-st. 3, 6-30

Nuneaton—Palace Cinema. 3, 6-30
Ogmore Vale (Glam.)—Lesser Hall. 2-30, 6-30
Oldham—MUMPS—Coronation-st. Lyc. 10; 3, 6-30
CHRISTIAN SPIRITUAL CHURCH, Clegg-st.
CHADDERTON—197a, Chadderton-rd. 3, 6-30
CROMPTON—Cowlshaw Fold. 3, 6-30
WAZERHEAD—Equitable-st. 3, 6
Jidhill—Girls' Council Schools. 6-30
a Ossett—Lyc. 10, 1-45; 2-30, 6
Penygraig—Dinas-rd. 6-30
Platt Bridge (nr. Wigan)—Gas-st. 3, 6-30
Pontefract—Queen-st. Lyc. 10-30, 1-45; 3, 6-30
Plymouth—KENT UNITY HALL. 6-30
DRAKE SPIRITUAL SOCIETY—Room 3, Floor 2, Plymouth Chambers, Drake Circus. 6-30
a Pontypridd—Market-sq. Chambers, Church-st. 6
a RIVER ST.—Lyc. 2-30; 6-30
Porth—Progressive, 81, Aberhondda-rd. 6
Preston—National Church, Central Buildings, 68, Lancaster-rd. Lyc. 10-30; 3, 6-30
PROGRESSIVE—202, Lancaster-rd. Lyc. 10-15, 6-30
Rochdale—Baillie-st. 6-30
Rock Ferry—18, Nelson-rd. 6-30
Romford—Homeville Hall, Brooklands-rd. 6-30
Runcorn—Mercer's Schoolroom, Irwell-lane. 3, 6-30
Scarborough—Old Drill Hall, 114, Castle-rd. 3, 6-30
Sheffield—19, Hawkesley Av., Hillsborough. 3, 6-30
Southampton—Oddfellows' Hall, St. Mary's-st. 3, 6-30
St. Helens—69, Western-rd. 6
MASONIC BUILDINGS—Hall-st. 3, 6-30
a Southport—Wright-st. 3, 6-30
Stockport—HEATON NORRIS—Lyc. 10, 2; 3, 6-30
CHRISTIAN SPIRITUALISTS—37, Mottram-st. 3, 6
a Swadlincote—The Old I.L.P. Room. 3, 6
Swansea—Assembly Rooms, St. Helens-rd. 3, 6-30
Torquay—Ellacombe Hall, Princes-rd. 6-30
Tredegar—High-st. 6-30
a West Bromwich—7, Spon-lane. 11 6-30
Whitworth—Market-st. 2-30, 6
a Widnes—St. Paul's Chambers, Victoria-rd. Lyc. 1-45; 3, 6-30
Wigan—Ruskin Buildings, Dornington-st. 3, 6-30
Winch—Alexandra-rd. Lyc. 10-30; 2-30, 6-30
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Idle, Highfield Road	Mr. Williamson	Mr. Harding	Mrs. Jacques	Mrs. Adamson
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Saltaire, Victoria Road.....				
Skipton				
Yeadon, Harper Terrace ...				

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