



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper.

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

No. 1699—Vol. XXXIII.

FRIDAY, JUNE 4, 1920.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,
SUNDAY EVENING MEETINGS at 6-30 p.m. at
STIRWAY HALL, Lower Seymour Street, LONDON. W.
(Just off Oxford Street, close to Portman Square.)

SUNDAY, JUNE 6TH, MRS. A. JAMRACH.
SUNDAY, JUNE 13TH, MR. ERNEST MEADS.
Admission Free. Collection. Inquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,
18, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, JUNE 6TH, at 11, MR. HORACE LEAF.
At 6-30, MR. E. W. BEARD.
WEDNESDAY, JUNE 9TH, at 7-30, MR. R. KING.
THURSDAY, at 4-30, Open Class for Enquirers.
FRIDAY, JUNE 11TH, at 7-30, MR. ERNEST HUNT,
with Lecture on "Mental Development and Control."

WIMBLEDON SPIRITUALIST MISSION,
(THROUGH PASSAGE BETWEEN 4 & 5, BROADWAY.)

SUNDAY, JUNE 6TH, at 11, MR. A. T. KIRBY.
At 3, LYCEUM. At 6-30, MR. ERNEST MEADS.
Subject: "Spiritualism and Art."
WEDNESDAY, JUNE 9TH, at 7-30, MRS. WORTHINGTON.
Meeting daily, 10 to 1, except Tuesday and Saturday.

LONDON CENTRAL SPIRITUALIST SOCIETY
(THE SPIRITUALISTS' RENDEZVOUS.)

PORTUGAL STREET, KINGSWAY, LONDON, W.C.7.
(Arch and Strand end, op. side of London Opera House.)

Special SUNDAY SERVICE on SUNDAY, JUNE 6TH,
at 7, Rev. SUSANNA HARRIS, Address and Clairvoyance.

FRIDAY, JUNE 11TH, the Weekly Meeting will be resumed
in the FORMER MEETING PLACE, FURNIVAL HALL, 14,
FURNIVAL STREET, HOLBORN, E.C. From 7 to 9.

Mrs. NEVILLE, Clairvoyance.

N. L. S. A.

ROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

THURSDAY, JUNE 5TH, at 7-30, WHIST DRIVE, in aid of
Building Fund.

FRIDAY, JUNE 6TH, at 11, Spontaneous Speeches and Ex-
periences from Friends in audience. At 3, LYCEUM OPEN
SESSION. At 7, Mr. & Mrs. W. F. SMITH.

WEDNESDAY, JUNE 9TH, Mrs. E. NEVILLE.
SUNDAY, JUNE 13TH, LYCEUM ANNIVERSARY.

At 11, Lyceum Conductor, "Mr. W. W. DRINKWATER."
At 7 and 7, Special Hymns, etc., by the Children and
Addresses by Lyceum Friends. Come and help.

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LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

FRIDAY, JUNE 6TH, at 11-30, CIRCLE. At 7, an address by
Mr. G. TAYLER GWINN.

THURSDAY, JUNE 10TH, at 8-15, Mrs. MARY CROWDER.

FRIDAY, JUNE 13TH, at 7, Address by Mrs. BELL.
Clairvoyance by Mrs. IMISON.

THURSDAY, JUNE 17TH, Mrs. M. E. ORLOWSKI.
Address and Clairvoyance.

FRIDAY, JULY 4TH, at 11-30 and 7, visit of Mr. SUTTON,
of Sheffield.

SALE SPIRITUALIST CHURCH SERVICES.

SUNDAY: LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING
SERVICE, 6-30. AFTER-CIRCLE, 8 to 9, at the TECHNICAL
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SUNDAY, JUNE 6TH, Miss WAGHORN.



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AN APPEAL.

THE Members of the WEST BROMWICH SOCIETY of Spiritualists earnestly appeal to all Spiritualists and sympathisers to assist them in erecting a much needed Church in Bromwich. The ground has been procured and is now required in order that the Building may be proceeded with at once.

The Members feel that, under existing circumstances, the work desired is not being accomplished, as the building available in the town is the present place of worship, viz., The Labour Church, and that can only be obtained on SUNDAY MORNINGS, MONDAY EVENINGS, and on Circle on THURSDAY EVENINGS.

All engaged in public work will, therefore, understand how the Society is handicapped, especially in not being able to have services on Sunday evenings, and the only way to overcome the difficulty is by erecting a building. The Members feel that this appeal to Spiritualists throughout the country, and to friends generally, will result in a substantial sum being raised to aid them to erect the same.

All donations, no matter how small, will be gratefully received, and should be sent to the Hon. Treasurer of the Fund,

Mr. W. H. TOZER,
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and will be immediately acknowledged by him.

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THE TWO WORLDS OFFICE, MANCHESTER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1699—Vol. XXXIII.

FRIDAY, JUNE 4, 1920

PRICE TWOPENCE.

Original Poetry.

Tennyson and Hallam : In Memoriam.

The spirit and the bride say "Come!" They come,
And he who lay upon his dying bed
Lifted a moment his beloved head,
But breathed no word from lips already dumb.
The spirit-call his spirit answered.
The bridegroom saw his bride, and beckoned her;
Again th' memorial'd two as one soul were;
"The morning broke, and earth's vain shadows fled!"
Oh! kindred love of souls together knit
As were that twain—David and Jonathan,
So Alfred unto Arthur, man to man,
Union more perfect never will be writ.
"How pure in heart, and that, in head, how sound!"
Communion closer never could be found.

—H. HALLET, B.

The Line of Least Resistance in Matters of Belief: "Fashion."

A. H. Bain.

In order to follow our subject intelligently we must go back to the beginning of things and trace the idea "or principle step by step. If any of my readers have done this they will have found that in the order of evolution the desire to be decorated preceded by many years the actual desire to be properly dressed or clothed. The object of this statement will appear later. That same notion still survives. It not only lives, but exerts tremendous influence in many departments of life to-day—now. Many races of people have existed, and a few still remain, who have suffered the utmost physical pain in order to have their skin, as they considered, handsomely tattooed, and have borne the extremes of temperature rather than it should be in any way hidden or obscured. The American Indians, a race of people who were utterly disregardless of bodily necessary comfort, laboured long and laboriously in order that they may obtain those things which they hoped to turn admiration and attraction to himself. And most of these primitive people who would not and do not have a solitary qualm of conscience about going out and around without a vestige of clothing upon them, would not dream of committing such a breach of decorum as appearing amongst their fellows without their feathers and paint. Any authority will tell you that amongst many races to-day coloured glass beads, gaily tinted ribbons, all sorts of cheap, showy rubbish are prized and valued, much more highly esteemed than are muslin, linen or calico, which could be put to more useful and appropriate purposes.

To illustrate: I remember when on the west coast of Africa some years ago seeing a native with a shirt someone had given him, but he had not the faintest idea what it was for. He turned it first this way, then that, and finally put his legs through the sleeves, drawing the body up around him, then strutted up and down in the most ludicrous manner, both he and his dusky friends being evidently highly pleased with the effect. Later in the day it grew cool and came on wet. This same negro took off the shirt and stood shivering outside his mud dwelling when he had the wherewithal at hand to keep him warm. No, he could only see in that garment something with which to decorate himself. Every fact and circumstance goes to prove that the desire for decoration preceded the desire for dress. If further proof were needed, we have only to consider how in our own times the fineness of the fabric, the pattern, the cut and finish of the suit, are often more appre-

ciated than the warmth afforded or the wearing quality. It is a very curious and interesting fact that precisely the same argument holds good with things concerning the mind. As with bodily acquisitions, so is it with mental ones—only too frequently the ornamental comes before that which is really useful.

It does not take much insight to see that in these days the knowledge which makes for the well-being of the individual, and through him for the good of the community to which he belongs, has often to take second place, it has to stand on one side in order to make room and find time for those things which will bring to their possessor popularity and applause. Take, for instance, our schools and universities, and think of the number of subjects with which the student only makes a nodding acquaintance, which in after life are shelved or relegated to a subordinate position. I think it is true to say that much of the Latin, Greek, Mathematics, which are absorbed at the expense of much time and great labour is, in later years, completely forgotten, at any rate, never put to any practical use. In his office or shop, in his business or profession, in his home or family circle, a man is little aided by a considerable proportion of that information he took so much pains to acquire. In fact, he uses it so little it fades from his memory, his "French" dwindles to odd sentences or words, and are only quoted in letters, addresses, after-dinner speeches, and then only for the purpose of decoration and effect. I think if we examine the subject closely and impartially we shall find there has been and is an unhealthy tendency to dress the minds of children in precisely the same way as their bodies are dressed, that is, according to fashion. Suppose we enquire what is the real motive of thousands of parents when sending their children to higher grade schools, boarding establishments or colleges to "finish off" or get "polished up," as it is called. I venture to say in many cases it is not with the thought, hope or expectation of any especial educative impulse or advantage that may be his or theirs, but rather a pandering or conforming to public opinion. In other words, the children are often sent for mere purposes of decoration and effect. Now, just as the Indian or any other tribesman puts on his paint, not because it is of any use, or serves any practical purpose, but simply because it is the fashion in his locality so to do, millions of children are drilled in subjects which are distasteful to them, learned not because of their absolute worth, but to avoid a confession of complete ignorance of them. He or they wish to have these marks of the "gentleman"—they are looked upon as being badges of a certain class distinction, an index of social status or position, and the parents' hope, and the children are also taught to hope, nay, expect, that these things will bring or assist in bringing to them admiration and respect.

Generally speaking, I think it is true to say that the desire for decoration has always been stronger amongst women than men. I remember a chairman of mine, after a meeting, telling me I had the courage of a lion to make a statement like that. I do think so. I knew the ladies I was addressing, as I think I also know the women who are readers of a paper like THE TWO WORLDS. No, my remarks do not refer to them. They are meant for the giddy, careless multitude, whose only concern seems to be to please passing fancies, who give no time or thought to the things which count. With that modification, I think I am correct, for every level-headed woman I know deplors the fact that in these days of education it is easy to see how often and how much "appearance" trespasses upon the domains of discretion and comfort.

It can be seen at a glance how deeply imbedded in human nature lies the old desire to be "decorated." The

wearing of ear-rings, finger-rings, bracelets, the really elaborate dressing and ornamentation of the hair, the use of paint, rouge, hair-dyes, all show how strong is the desire to be considered attractive, and you know quite well what people will suffer for attraction's sake—the pain, the discomfort, the inconvenience, which are all cheerfully borne when once the desire for "approbation" has established itself in the individual. And similarly in matters of education. What a great proportion is devoted to sheer "accomplishments." For instance, music, painting, languages, dancing and deportment are all more or less learnt for decorative purposes. Now, do not let me be misunderstood. All these things have a useful and beneficial effect upon the individual when practised at the proper time and in correct proportion. I am here dealing with motive, which is considered to be "genteel." Until comparatively recently, reading, writing, spelling, elementary grammar and arithmetic, and a little plain sewing were all the subjects girls were taught with a view to their actual practical application to every-day life; all the rest came under and were considered of the "decorative class," and had to be acquired at the student's own time and expense. They were "ornamental." It must not be forgotten that the desire for approbation goes hand in hand, in fact, is wedded to, self-esteem, with the desire, although it is not always admitted, to rise above one's fellows, to wield a certain power or influence over others.

It must not be thought that there are no governments but those of constituted authorities and monarchs. By the accumulation of wealth, by style of living, by beauty of dress, by display of superior knowledge in one or many directions, each one of us, whether we know it or not, are constantly making conquests of our own. We each impress our individuality upon some one else, and in some way subordinate them, induce them, consciously or unconsciously to copy us, to do precisely the same things as we do, and these in turn repeat the process, and so on it goes repeating the same order, the circle ever widening, until all mankind is brought within the embrace of a prevailing idea.

Much more could be said, but I think I have said enough to show how "strong" this weakness is, to follow along the line which is easiest, that which causes the most attraction, and is most popular. Few, if any have escaped. We are all, more or less, touched by it. It is a part of human nature. We shall now see that this purely human element shows itself to be as strong and as deeply set and rooted in all things connected with religion elsewhere.

Not one whit of difference, the same desire has followed, persisted, and in many ways effected the evolution of the Church, and assisted in the perpetuation of its teachings. Nowhere else do I think is it more in evidence, neither do I think are any leaders more fully alive to its possibilities, or take fuller advantage of them than do the leaders of the more powerful bodies, Anglicanism and Roman Catholicism. They play up to this desire, and make the most possible out of it.

In all conscience, religion began humbly enough. Trace it back to the days when there were no churches and chapels as we know them; when the only place of worship was the home altar of the aboriginal, and the only object of reverence and adoration, the skull of his ancestor. What mighty strides the world of religion has taken since then. Notice, as the home altar gives place to the tribal one, how the simplicity of religion changes at the same time. Notice, also, when centres of belief were established, they quickly grew in numbers and in power. Notice also, what extraordinary pains were taken to make these as "attractive" and as impressive as possible. Money was made to run as water; cost did not matter. Everything that ingenuity could devise, that the mind of man could conceive, that wealth could buy, was expended upon them. Architecture, beautiful within and without, carvings of the most exquisite description, the costliest of material, everything matched in style and colour, and blended in the most perfect taste, finally producing that which could not fail to inspire "admiration." People who do not possess these things are none the less pleased to look upon them. They are attracted to them and by them. We see daily exhibitions of this in the crowds who go shop-window gazing, who have no intention, no means to buy. Note also how the office of the priest-

hood kept pace, how it grew in numbers and magnified its importance.

At one time man was his own mediator. He himself and alone was fully conscious that he was really and truly in tune with the infinite. The spiritual within him sang and responded to the spiritual within and without and around him. He was a son of Nature, and felt himself in touch and sympathy with Nature's God. There were no man-made fixtures, conditions, to dull his hearing or blur his vision. No! he looked up, down, around, in everything, everywhere, and lo, God was there! Again, note when people congregated for worship, how the number of professional mediators rapidly multiplied. Note also the gorgeous vestments belonging to the various orders, for the pope or archbishop, and all others all down the line to the humble curate, have no objection to being "decorated" in robes of office. Note how the service passed from the simple to the more complex, the rapid increase, the multiplication of form and ceremony, the useless tinsel and glitter hung on to and around religion, and, reluctant though many are to admit it, yet is nevertheless true, it took its rise, found its origin in the universal desire for "decoration," a weakness from which not even the mediator is excluded.

Just here you will see very much in evidence the tendency to dress the mind, to decorate it, if you will allow the term, by training it according to fashion. I do not think it will be seriously disputed that the hereditary principle holds good to a very great extent. If Cardinal Manning's claim is correct, "give me a child until it is six years of age, then you can teach it what you like," I say if that were really true (which of course I do not admit), then, indeed, would we be the poor unfortunate helpless victims of circumstances in what we regard and accept as true, but is nevertheless, the beliefs prevailing where we first see the light are adopted by us until, if we think for ourselves, we later change our views.

It is true to say, then, that in every country, and it can be narrowed down to every family, there is a religious fashion set from which they should not and must not depart. This fashion is the line of least resistance, for it is far easier to move along that road than to be distinctive and to pursue the line of one's own investigations. We teach what we were taught. It has never been the "mediator's" policy to encourage originality of method.

It is no new suggestion to seek to be on the popular side when considering the choice of a church. Indeed, many people pay more attention to the social standing of the church than they do to the actual teaching, the principles laid down therein. They do not like to be thought peculiar, eccentric, unorthodox in these matters, and so many go themselves and teach their children to go, not because their interest is so great or their faith so profound, but because they are influenced by the thought "what will the neighbours think if we do not go." So far back as "Moody," the evangelist's days, he felt this to be the case. In a sermon on the words, "Who is on the Lord's side?" he declared that, in his opinion, it was necessary for members of the church (all churches) to take sides, to re-affirm their faith. He said he had to come to the conclusion that there was more irreligion and scepticism in the churches than out of it. I, too, believe that was and is true.

I believe that nothing but the strangle grip of fashion induces millions to pretend a faith which in reality they do not possess. I believe that, and that alone, explains the coldness, the apathy, the ineffectiveness of the work of the churches, of which the clergy complain so much. The people do not believe, they have simply followed the fashion, but, like their suits, they want a change, they get tired of wearing the same old thing, but believe me, custom—habit—has a tremendous hold. That is why the new idea is so slow taking root, finding its feet.

I have known church people, spoken to them; they themselves have told me they would like to come to our meetings, but they were afraid someone might see them or hear about them being with us. Terrible crime, surely! Did ever you hear such out and out nonsense? Yet, there it is, folk literary bound hand and foot for fear of being "out of fashion" in what they do. That is real explanation. Their religion is a part of their paint, their decoration, and is strictly in accordance with the custom of the times.

As I said before, that which is most real and useful in life is only too often relegated to second place, whilst that which brings approbation, admiration and applause is most eagerly sought after. Of course, that is just the reverse of what should be if we wish to make the fullest use of life. The greatest questions are: What is of most use? What will be of the greatest assistance to me in the unfoldment of the faculties with which I am blessed? What will enable me to possess greater power and energy, direct me along the paths of usefulness, and give more substance and reality to my life? These are the questions, because we know from all human experience that life in the body is but of brief duration, and the little there is, is further limited by the actual time taken up in our ordinary everyday pursuits.

So it must surely be apparent to each one of us that we should be particularly eager to fill our moments learning, gleaming facts which will be of real worth, and not to fritter away our days chasing mere shadows, and our strength expended for naught. Let me say in closing that you cannot occupy your mind with any subject of more importance or interest to you than that with which this Movement is identified. It affects and concerns you vitally and personally, even though, as yet, it may not have captured your attention.

Each of you some day will make the change. You will be one of these so-called "dead" people. Do not ask me to believe, for I would not believe that you have no concern, no intelligent interest in it. You must; you have. You must surely think sometimes of the place or state to which you are fast hurrying, to which every tick of the clock brings you nearer. Are you forced to admit that so far you have been only window-dressing, decorating, falling in line with the all too easy way of simply following the crowd. If so, let me remind you that when the show has gone by, when the applause and cheering die away, there is little left to show that anything unusual had happened. Applause is a fleeting thing. All that remains is the rubbish, the waste, the litter blowing about the streets.

Let me also remind you that the world's greatest benefactors, those who have been instrumental in bringing to light things which have been of the greatest value, have never been on the popular side, no, never. They have always been misunderstood. In their day and generation, men knew them not. They were despised and rejected. It remained for others, future generations, to give them their true place, to realise their value. That, friends, I believe will be the case of the early pioneers of Spiritualism. I have no doubt of it. We who are now in the body may not live to witness with these eyes the surpassing splendour of the glorious golden dawn, when the things for which we stand shall be fully vindicated before men. But rest assured, come that day will, as surely as light overcomes darkness. The day when those who bore the brunt of the fighting shall see of the travail of their souls and be satisfied. The time will come, if not already here, when they will bask in the kind remembrance of an awakened world, and will live on when the names of their traducers will have passed out into as utter and complete oblivion as the leaves which fell from the trees last fall. In due time shall ye too reap your reward, if ye faint not.

Your Mission.

"Leave your soul alone, and strike for humanity."

REV. CAMPBELL, you are entirely wrong in making such desperate efforts to save your own soul. Try to realise that you are not the only pebble on the beach. Go in search of the lost sheep straying on the mountains of unbelief. God asks for unselfish co-operation in His redeeming work. Forget for a while your own foibles and follies, aye, and also your virtues for, the Almighty did not create you with a view to continual introspection, he intended you to get a larger and broader view of humanity and life. You cannot do God's will unless you are rightly conversant with it. He wills that none should perish for lack of the bread and water of Heaven, freely given without money and without price. Your mission is to proclaim this glorious truth.—E. P. PRENTICE.

Spiritualism, the Comforter.

P. Fredk. Visick.

"Whatsoever a man soweth, that shall he also reap."

THE revival of Spiritualism is being attributed to many things, among them the allegation that it is due to nerve strain, the result of war conditions. Personally I prefer the view that it is the fulfilment of the Master's promise, inasmuch as people have been set thinking and are less inclined to sit in silence taking things for granted as did their forefathers. Things moved very slowly indeed a paltry fifty years ago if the information contained in some back numbers of "Chambers's Journal," which I happen to possess, forms any criterion. At that time Spiritualism was only believed in and encouraged by the few who deeply studied it, and unmercifully criticised and ridiculed by the public at large. Converts were very slow to come into the fold.

We ought all to be grateful that an enormous change in the public attitude has taken place, and while the truth of Spiritualism has not and cannot alter, people are being rapidly compelled to give its exponents a hearing. The world and his wife are becoming glad to learn of a more sane and comprehensible religion than the brand known as conventional Christianity (should it not be churchianity, with a small "c"?) indulged in by the greatest world powers recently engaged in the most mighty conflict known to history. When we consider that England and Germany happen to be the largest contributors of missionaries and money to foreign lands, varying in climatic conditions "From Greenland's icy mountains to India's coral strands," what a calamity!

While reading an account of the very excellent rescue work undertaken in a series of homes for unfortunate girls—ofttimes more sinned against than sinning—I observed that from the founder down to the most humble member of the staff they LIVED their religion, which is far more likely to lead to reclamation than all the talk in the world. Their lives are as near perfection as possible, and now that I am privileged to be engaged in renovating the homes, I am a happy witness to the manner in which the Master manifests himself in themselves and their noble work. I might also add that they live their religion seven days per week, as distinct from the one day which by many is thought to be all that is requisite and necessary both for the body and soul. The world will be a better place to live in when we all endeavour to adopt a higher standard of living, never ceasing to follow the will of the Master through channels both saner and simpler than conventional Christianity can ever hope to be.

Now that facts are being forced upon materialists and certain members of the Church who stick like limpets to hard and fast rules, not only injurious but known in many cases to lead to religious mania and lunatic asylums or mental hospitals (in which there is said to be but little accommodation available owing to the large number of Spiritualists therein contained) because the teaching is so utterly puzzling, obscure and unreasonable, it is pleasing to witness the increasing number of converts to a movement where the "goods" are delivered other than through the meshes of orthodoxy.

An apparition I witnessed when serving in the Royal Air Force (an account of which appeared in THE TWO WORLDS dated April 9th, under the heading, "Nanny and her Dog") immediately set me thinking and resulted in my eagerly devouring much literature in search of the truth, which, I venture to say, I have discovered, not by reading publications dealing solely with Spiritualism and Theosophy and discarding others, but by reading both sides of the burning question, so to speak, and arriving at the inevitable conclusion (as all who so take up the study would be bound to do) that Spiritualism is not a departure from Bible conditions but a reversion to the real spirit of the founder of Christianity, which, if put into our daily lives, would render impossible for ever a recurrence of the terrible misery and havoc we have barely emerged from.

How I wish interest in matters which savour of Spiritualism had come my way earlier in life; for until the incident

referred to (which Mr. Gregory, in a letter appearing in this journal, dated April 23rd, kindly informs me was an apparition sent to convince me) I used to put all serious thought and reflection, and one or two other notable incidents down to indigestion or wool gathering! So that I now realise that the religion I was "reared" upon savours of the untruthful. The implicit confidence placed in my teachers at Sunday school when a boy, and some of the piffling yarns presented through other channels, caused me to look with awe and dread upon the kitchen fire (on bath night particularly) for fear of one day being cast with all the so-called heathen (far less heathen, I imagine, than many destined to belong to the white races of mankind) into an everlasting fire of immense proportions, to say nothing of sprinkling of brimstone! Also my teaching indicated no distinction between the sins of committing a murder and stealing an apple; and I had stolen one. The terrible punishment that awaited me, the will—so I was told—of Him who is the very essence of mercy and justice, and who so often pleaded for the children, kept me awake at night. I used to ponder over the large number of volumes that would have been necessary up aloft if only to record my wrong doing. Meantime, my nervous system never was much to "write home about." I make no apology for the army "slang" used in my epistle. The reason for its use should be obvious.

Since reconstructing my religious views, and taking much that I hear "*cum grano salis*," I have learned that fire and brimstone are merely the synonym of purification and cleansing of which we all are badly in need, knowing that "*to err is human*."

I raise my hat to the pioneers of Spiritualism, both in this life and in other spheres, and hope to witness plenty of the right material able to fill their places, even though help undoubtedly still comes from those passed beyond the veil. We need them to assist in warding off the attacks of our opponents, blinded by prejudice and misunderstanding. It must be remembered that those gone before occasionally need such help as we are able to give them, as well as we theirs. Spiritualism (as Sir Arthur Conan Doyle has said) will destroy no existing religion, but it will enrich and revise each and all of them.

Undoubtedly the war acted as a stimulus to our movement, inasmuch as while thousands were being disintegrated, it followed as a matter of course that there were more possibilities of communication from those who had merely shaken off the clothing necessary for their earthly existence, and when we realise that many of our dear ones were put out of action instantaneously, therefore without the usual preliminary of a death-bed repentance, which, though it never should be "according to plan" would appear to land those making them into spheres other than those in close proximity to earth, it is clear that their discarnate spirits (forms closely resembling the physical) are oftentimes earth-bound. Indeed, many were transferred who gave never a thought to the spiritual requirements during their earthly existence, and with no knowledge of the "reality of the unseen," that they experienced great difficulty in believing themselves to be dead in the usual acceptance of the term.

We may, therefore, admit that the war has converted many to Spiritualism, but with regard to the accusations levelled against these converts to the effect that their believing is due to war strain and low nerve vitality, whereas physically wrecked people do not usually devote themselves to study, I can only say our accusers deserve *pity*, for in the words of the Master, "they know not what they do."

Very often the readiness of people to swell our ranks signals them out for the administration of a "Number 9," or some other tonic calculated to dispel such acquired knowledge. Many say they will believe when they have proof. Is not proof being constantly given? Others say they will believe what they see; which reminds me of the Chinese who actually believed that when he shut both eyes everything passed into oblivion because he failed to see the objects around him. So that a person born blind can dispute the existence of all but himself!

It is a great pity that all who see or hear what they do not understand do not record the facts, and so become enlightened by those "in the know." The Press might have gone one better when Helen Mathers and Ella Wheeler Wilcox faded from view, for I observe that precious little

was written concerning their real selves in their obituary notices. Others again do not understand inspiration. Is not all good work inspired? Surely we have no right to look upon a genius or prodigy as self-made, nor any remarkable piece of work or investigation of any kind as the sole effort of its author, devoid of outside influence from those who are "in the know." If only people would occasionally practice meditation, setting aside all thoughts pertaining to earthly cares, they would most assuredly receive inspiration in some form or other. Have we not all done something at times (whether good or evil) and marvelled at the results? Surely this is evidence of inspiration, or ought I to be persuaded, either from the realms of light or the dark spheres, as the case may be.

Spiritualism is the greatest gift of our time, indeed the greatest event since nearly two thousand years ago when seeds were sown in ground that has been so long becoming receptive. It is my fervent hope that the time is not so distant when it will become apparent to all that we cannot be devoid of our own endeavour—save ourselves from the punishment which must inevitably follow all wrong-doing and evil living, and in like manner the promised reward to all who have performed good works and lived good lives in spite of all hostility.

Our period of service in the darker regions will most certainly be governed by the kind of life we lead upon earth, and there will ever be hope in the eternal process of evolution for our transmission to heights of beauty (which our physical brains cannot possibly understand) where anxiety and trouble of every kind will be unknown. It is up to us to get rid of all pharasaical hypocrisy, cant and humbug of the kind I have just read of. It was in the form of an appeal for funds to enable missionaries to proceed immediately to a colony in an eastern country where there is fear of the inhabitants dying without having heard of the terrors that await them in their next existence. They are to be condemned if they die without believing what so far they have not heard!

When the Master said, "Go ye into all the world and preach the gospel," we may take it he meant us to begin near home, or took no heed of the exorbitant charges prevailing at the present time. While it is to be hoped that the adult population will know how to deal with the visitant, heaven forbid that the juvenile population get the brand served up to me. I can only hope that the money will be slow to flow in while murder, rape and robbery are prevalent in places easier of access.

In conclusion, we must eliminate all that is not in accordance with law and order, cause and effect, and all teaching of the kind which it is impossible to carry into practice, and look upon all good living people as mediums through whom the Master manifests himself.

Earth Our Birthplace, But Not Our Home.

EARTH is our birth-place, our nursery, our school, our playground, our work-room, our college, our university, our warehouse, our manufactory, our weaving mill. In it we go both to the mine for its minerals and on the mountain top for its bracing breezes, both giving brightness and beauty in its natural products; one to adorn the outer, the other to give strength, vitality and beauty to the inner.

The one adds lustre and brilliancy to those who can purchase it. The other adds health and buoyancy to all and all who choose to partake of it. The one must be bought. The other can be obtained free, yet both created by the same Divine Source for the use and benefit of mankind.—W. P.

FAT in the human form is a disease; it is expressionless and emotionless.

For whether he's wielding a sceptre or swab, I have faith in the man who's in love with his job.—SHOREY.

WHETHER we look at a blade of grass or a drop of water, or upon our planet with its teeming myriads of men and animals, or look away into space at system after system of worlds, all is Deity in various stages of manifestation.—RICHARD INGALESE

The Philosophy of Death.

Louis Derney.

THE philosophy of death is the philosophy of change, not of change in the constitution or personality of the individual, but of change in the situation of the human principle, which instead of being in an earthly body is placed in a spiritual organisation, and instead of living among the objects and personalities of the planet upon which the individual spirit was born, its situation is so altered as to fit it to live amidst more beautiful forms and in higher societies.

To the incurably diseased, to the oppressed and down-trodden, to those who are bowed even to the grave with grief, to those who are suffering and perhaps perishing in poverty, to those who are afflicted with the dread of coming death, to all I would say, fear not, but follow the truth, tread boldly where she leads, and with a calm, firm step go on through the seeming mysterious process of death. Truth still guides with light revealing to the awaking, more interior senses, a harmony of blessedness.

Believe not that death is the final termination of human existence, nor that the change is so thorough as to alter or destroy the constitutional peculiarities of the individual, but believe righteously that death causes as much alteration in the condition of the individual as the bursting of the rose-bud causes in the situation and condition of the flower. Death is, therefore, only an event, only a circumstance in eternal life and experience of the human soul. Although there are many doctrines and various religious movements, each claiming to be on the right pathway, striving, as it were, under competition, each having a god according to their minds, yet there is only one divine principal, and He is Spirit. Now, ask yourselves which of these has a sound foundation, which of these understands this meaning. Yea, all are blessed, and each have a cloud of witnesses. Ask yourselves which of these gives comfort and consolation when one of your loved ones passes the change called death, and if you speak truthfully your answer will be: I have received neither comfort nor consolation in my bereavement, and my heart is still sore. Then ask yourselves why you cannot receive consolation.

This is my answer to you: Because they speak and teach that which they know not of. Does it not say in the Bible, "If you worship my Father, you must worship Him in spirit and in truth." And again: "I am the God of the living and not of the dead." Therefore, unto the Father there are no dead; it is only unto the Materialists, whose minds have been educated for material objects, and not fitted to receive visions nor hear voices. You seldom find spiritual manifestations through the agency of the clergy, their loved ones and the spirit world are dead to them, because they will not allow their minds to conceive anything beyond their material eyes. They have only the words of a printed book, but the Spiritualists have the facts of living truth. Spiritual understanding is for all who seek earnestly and truthfully desire spiritual things, so live the life, and you will soon find death, as it is termed, is only a natural change, and what seems a dark valley and shadow is but in its real sense a holy Passover, and heaven and earth are within speaking distance.

Spiritualism is not a newly-formed religion, nor yet was it discovered through the revelations which occurred in America through the mediumship of the Foxes, but Spiritualism is Christianity of the first century, and well reveals itself in the Bible. Daniel interpreted the reading or message in the king's palace of an unknown tongue, so likewise Spiritualism has interpreted the meaning and parables in the Bible, and the Churches should be thankful for this, because up to the present day they have made very little progress on Christianity. I could quote many spiritual manifestations in the Bible, but the one I am going to mention is in the Old Testament, which is worthy of mention, especially as it is so often misunderstood. I refer to King Saul's seance with the Woman of Endor, during which spirit Samuel made his presence known through her agency. The main account of this occurrence is given in I. Sam. xxviii., and there is a short allusion to it in I. Chronicles, but the whole significance of the fact has been overlooked

by most people, because of the opinion expressed by the writer of the Chronicles that Saul died for his transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to enquire of it, and enquired not of the Lord; therefore the Lord slew him, and turned the kingdom unto David, the son of Jesse.

It would hardly be possible to pack more errors into the same number of words than exist in this passage, for we learn from the writer of the account in Samuel that Saul did enquire of the Lord, but the Lord answered him not, neither by dreams nor by the prophets, and not until he had exhausted the usual methods of intercourse did he turn to the Woman of Endor. By the way, it is very unfortunate, and shows the disposition of the translators that this woman was designated a "witch" in the heading of the chapter, for no such word appears in the "text" itself. The second mis-statement is that God slew Saul, a charge against the Most High of an extremely revolting character, and one which is not borne out by facts, for it is stated that Saul committed suicide.

When spirit Samuel delivered his message he did not condemn Saul for seeking him, but declared that the Lord had given the kingdom to David "because thou obeyedst not the voice of the Lord." This, therefore, is no case against Spiritualism, for Samuel was not an evil spirit and uttered no condemnation against Saul for seeking him. There is no getting out of this case by attempts to explain it away, for the original Hebrew of the passage distinctly says that it was Samuel himself who appeared and spoke. Now if the spirit of Samuel came back it can only have been because God allowed it and made it come back, and if God did this for spirit Samuel, why may not God do this for your dead fathers and friends? If the Bible had nothing else in it than this passage, the Spiritualists would be able to quote it as on their side. But all through the Bible has tests and doings relating to Spiritualism. It has divinations, some favoured and some condemned, the casting of lots, visions, prophecy, trance, dreams and interpretation of tongues, hearing of voices, and many more which could be quoted.

The Divine Father, God, is the same Father to-day as in the old days, and if these things were done in the old days, why cannot they be done to-day? But they are done in our seances every day.

Spirit Manifestations at Merthyr.

THE visit of Mr. Arthur Clayton, the blind boy medium, of Nottingham, to the Lesser Hall, on a recent Monday evening, was a very successful event. Although the audience was not very large, the results obtained were very satisfactory. An able and instructive explanatory lecture was given by Mr. Samson Thomas, of Penrhiwceiber, as a prelude, in which the speaker dwelt on the new conceptions regarding old versions of religious beliefs, as, for example, the idea of heaven as a fixed abode was no longer believed by the majority of believers, but as a state of being. The Creator was not a far-off Being Who resided in some inaccessible distant heaven, but was a God Who was immanent.

Another old-fashioned fallacy regarding the dead resting in their graves until a trumpet shall sound by some unknown being could also be discarded amidst the intellectual lumber of past days. Religion, as revealed and proved in these days, was a finer and grander thing than the limited inspiration of the past. An interesting discourse terminated with an appeal for fair play and an impartial hearing to Mr. Clayton.

The medium gave several manifestations of his wonderful clairvoyant gifts, several ladies and gentlemen present testifying to the recognition of friends by the descriptions given. At the close of the meeting it was the general opinion of those who had come into contact with the manifestations that although they were not actually convinced they must acknowledge that the phenomena required careful thought and impartial investigation.—"MERTHYR EXPRESS."

A HEN doesn't quit scratching because worms are scarce.

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FRIDAY, JUNE 4, 1920.

St. Joan!

As reported elsewhere in this issue, with a gorgeous display of pomp and ceremony, garnished with all the elaborate trappings of ecclesiastical mummery and stage glamour, the great Roman Church has at long last honoured itself by the canonisation of the historic Maid of Orleans nearly 490 years after it had connived and schemed her brutal murder. Against this sweet woman, who was a great spiritual phenomenon—one of the greatest in history—the Church and its Bishops trumped up the charges of "heresy, witchcraft and other offences against religion." The Church arraigned her, the Church tried her, one of its own bishops presiding over the proceedings, and packing the jury. The Church condemned her and burnt her at the stake. There can be no doubt that she was a noble character who stood for all that is best in patriotism—all that is sublime in loyalty to spiritual ideals and all that is pure and heroic in true womanhood.

Every Spiritualist should make himself familiar with the story of her life, which has been excellently told by T. Douglas Murray, Andrew Lang, Mrs. Oliphant and others.

She was born when the spirit of France had died, half her territory being under the heel of a foreign invader. The hundred years war had bled the nation to death, and the whole country had been devastated by hordes of greedy, bloodthirsty mercenaries. From her childhood she experienced visions and dreams of a remarkable kind, and yet she was no idle dreamer. The child of poor parents, she was called upon early to be of practical use in the world, and is reputed to have been a bright, happy, serviceable child. At twelve years of age these visions broke into her normal life, a great light became visible to her, and the form of an exalted being whom she alluded to as the Archangel Michael appeared, whilst voices called upon her to "Be good." These voices often called upon her by name, and urged her to pray often. Even at this early age she was much troubled by the fate of her country, and her religious training had taught her of a God who had delivered Israel, and much of her prayer was thus directed in supplication for her unfortunate Fatherland. Doubtless her attitude of mind had much to do with unfolding her latent psychic powers. 'Tis idle to deny the reality of these voices and silly to talk of hallucination. A learned doctor many years ago remarked to a French Cardinal, "I can show you twenty Joans of Arc in our hospitals, neurotic creatures who are subject to visions and hear voices." "Oh yes!" was the reply, "but they have not given back to France Alsace and Lorraine."

These voices presently called upon her to succour the King of France, to take him to Rheims and crown him there, and continued for five years to urge her to action, and at last, when 17 years of age she acted. Led by her, small armies defeated great ones; planned by her, military schemes were successfully carried out. Opposed by the

military experts, plotted against by the king's sycophants, treated with scant courtesy even by Charles the Fifth himself, she beat back the foreign invader, and Charles was crowned in her presence at Rheims. Her wonderful leadership aroused the French nation, patriotism was reborn, and the whole history of France was changed.

But her popularity, since her power professed to come from a spiritual world, aroused the jealousy of the Roman Church. She was a competitor to the priest, who alone could be the chosen of God. Once admit that God could come direct to the people, and the reason for the existence of priest and church as the voices of God was in danger.

Just before she came to the height of her power, the Bishop had examined and approved her. At 17 years of age she led the French armies, raised the 10 months siege of Orleans in 9 days, and vanquished her country's foes. But when success made her a popular hero the enmity of the Church was aroused, and it plotted her downfall, and Cauchon, Bishop of Beauvais, it found a dastardly and suitable tool. This miserable creature, bribed by a promise of preferment, broke the secrecy of the confessional in an effort to get evidence to convict her, prepared the process against her, suppressed evidence in her favour, prevented her from obtaining legal aid in her defence, suppressed her appeal to the Pope, packed the jury with his chosen instruments, and himself presided over the proceedings.

In a 60 days trial she stood alone, her woman's wit and spiritual inspiration pitted against nearly one hundred doctors of the law and ecclesiastics who argued, browbeat her, and howled against her like hounds around a hunted animal. Her patriotism loyally defended a coward king who had deserted her when his turn was served. An even more cowardly church convicted her and handed her over to be burnt alive, whilst above her blazing form it displayed the inscription "Heretic! Apostate! Relapse! Idolatress!" Even this was not enough. It refused her last request—that she be interred in consecrated ground, and Cauchon directed that her ashes be scattered in the River Seine.

Twenty years later, his criminal neglect of the girl who had secured him the throne began to react on the position and power of the pleasure-loving Charles V., and by his desire to please the crowd rather than to do justice, the sycophantic church appointed a great commission to inquire into the whole matter, and after a large display of form and reams of evidence, the church (probably with its tongue in its cheek) found that she had been a good Christian, a loyal subject, a noble virgin, and ordered that masses be offered in Churches for her sinless soul.

And now, five hundred years after her death, the same great church makes a gorgeous ceremony—not to humiliate itself or acknowledge its hypocritical criminality—but to do her honour, hoping thereby, no doubt, to get some honour for itself. God pity these poor miserable, short-sighted people who have never heard nor seen the first law of spiritual life—that reparation and atonement are essential for wrong done, and the measure of the sincerity of the Roman Church is evidenced by the fact that its leaders—Father Bernard Vaughan amongst them—are adopting the same attitude to the modern Joans that his predecessors adopted to the historic one. Wherever a soul in advance of his generation sees visions or hears voices, he is being denounced as a necromancer, a heretic, an idolater, etc. But these names are honourable when emanating from such sources. God chooses His own messengers without consulting Church, Pope, or priest, and what a blessing it is that we shall all be judged by His laws and not by theirs. Meanwhile, the great Roman Church forgets nothing and learns nothing, whilst it claims all.

This noble girl, the persecuted of the Church, was the instrument of God for the rehabilitation of a great nation, and doubtless from a great spiritual altitude is looking down upon the theological insects of to-day who are powerless to add anything to her spiritual worth in profound and forgiving pity!

Just the book for Lyceumists, "Joan of Arc," illustrated, a fascinating story of spirit voices. 3s. 6d. post free.

MR. TINKER, the late secretary of the B.S.L.U., will sail for Capetown on July 2nd with his wife. Mr. G. F. Knott, of Rochdale, has taken on the duties as his successor.

CURRENT TOPICS.

The May Meetings.

THE Annual Convention of the Union of London Spiritualists appeared to be a huge success. All day long, the South Place Institute presented an animated appearance. Old friendships were renewed and new ones formed, whilst the whole event went with a smoothness and swing which reflected credit on the organisers. Even the meteorological office had unearthed a long lost sample of fair weather. The U. L. S. was celebrating the 21st Anniversary of its inception, and the 18th successive convention. There was evidence, too, that it is alive.

The Annual Report.

THE President, Mr. R. Boddington, presented an annual report which showed a fair amount of activity in view of the many present day difficulties. A couple of new societies had been formed, whilst the old established ones were healthy and growing. A number of propaganda meetings in Town Halls and other large buildings had attracted good attendances and awakened interest.

The Penalty of Success !

PROSPERITY brings its difficulties, however, and the chairman voiced a disability which is not confined to London. The increasing number of societies and the demand for a better presentment of our Cause is revealing the shortage of qualified and experienced exponents and demonstrators. Whilst the holding of the monthly meetings on Sundays tends to attract the best workers to one centre and starve other platforms.

A Way Out.

LONDON, however, is intending to hold its periodic gatherings on week-days, and thus release the platform workers on Sunday. This, however, has the drawback of dispensing with the Sunday night propaganda meetings which have been so useful not only in extending the Cause, but also in promoting fraternity amongst the various workers, and it is doubtful whether week-day gatherings will give the necessary leisure for those interested to travel to places at any distance from home. However, the test of experience is the right one to apply.

A Recognition of Service.

NOR the least interesting incident of the day was the presentation to Mr. G. T. Gwinn as a recognition of his 16 years presidency of the Union. This took the form of a beautifully engrossed and framed illuminated address, which set forth in felicitous terms the affection, admiration and gratitude which have been won by him. The chairman begged him to accept it as the visible token of an invisible bond which would always unite them in loving fellowship.

"They Also Serve."

MR. BODDINGTON also remarked upon the sacrifice of the one who stays at home waiting through weary hours, and finding in seclusion the reward of knowing that she also is doing her share by supporting with love and sympathy the one who faces the public. He wanted Mr. Gwinn to know that the sacrifices of his good wife were not forgotten, and asked his acceptance of a handsome handbag for Mrs. Gwinn as a token of their gratitude and sense of obligation.

Testimony to Spirit Power.

MR. GWINN, in replying, bore striking testimony to the power of the spirit world to support their workers in hours of weakness, and related striking instances of their ministrations. In one case, in direct opposition to the advice and orders of his doctor, he had risen from a sick bed and journeyed a distance to keep his engagement, and the only result was that he had no return of his disability, but was ready for work next day. Circumstances had necessitated him retiring from the presidency of the Union, but his work would not cease, he should still labour as hard as ever for the spirit people who had helped and blessed his life.

Mr. A. Vout Peters.

WE WERE pleased to greet Mr. Peters on his return from Denmark. He was overflowing with enthusiasm concerning the future of our Movement throughout Scandinavia. The work is going on without much public show, but in hundreds of homes from the highest to the lowest, weekly circles are being held, and mediumship developed. Our continental friends have no media capable of publicly demonstrating our phenomena, and sadly need help from us, but the future is very bright.

The Housing Problem.

WE ARE pleased to hear that the societies at Ilford and Lewisham have both bought land on which to erect a suitable "home," and despite present difficulties, are intending to get ahead with the premises at an early date.

St. Joan of Arc Canonised at Rome.

March of 300 Bishops.

AN hour before mid-day, the bells of St. Peter's and all the other Roman Catholic churches rang out to make public announcement of the canonisation of Joan of Arc.

At an early hour the vast spaces of St. Peter's were filled by an immense crowd, and by eight o'clock the front doors were closed, leaving many outside who were unable to obtain admittance. Over the crowd on the step of the basilica hung a veiled picture of the Maid waiting the passage of the Pope from the Vatican through the vestibule.

Punctually at half-past eight, the Papal cortege, headed by monks of the various religious orders, entered. Twenty minutes behind the head of the procession came the great standard of Joan of Arc which was lowered by the Papal altar and placed in the transept to the right.

The huge crowd and the rich costumes made an impressive spectacle, but, more impressive still, was the long procession of the Archbishops and bishops, who walked two by two, each accompanied by an attendant. There were more than three hundred, and it seemed as though the line of white mitres would never come to an end.

SILVER TRUMPET NOTES.

At half-past nine, the thrilling notes of the silver trumpets filled the church, a stir and murmur rang through the assembled throng, and the Pope entered through the great central door. On either side of the nave there broke out a flutter of white handkerchiefs as the Pope was borne slowly up towards the altar. He proceeded to a throne erected at the end of the apse, and cardinals, bishops, and abbots made obeisance, the cardinals kissing his hand, the bishops the stole that covered his knee, and the abbots his foot. The prelates then took their places on either side of the apse.

The Pope was then approached by the Cardinal Procurator of Canonisation and the Consistorial Advocate. The latter, kneeling, prayed the Pope instantler to inscribe the Blessed Joan of Arc on the roll of saints. The Secretary of Briefs replied to the Pope that first he must invoke the aid of the saints. Then followed the Litany of Saints, sung by two beautiful baritone voices, with responses from hundreds of choristers placed in various parts of the church.

Again the prayer was addressed to the Pope, and this time instantler et instantius. The same answer was given, and the Pope intoned the hymn to the Holy Spirit.

For the third time the prayer was repeated "instantler, instantius, et instantissime," and the reply came that the Pope would pronounce his favourable decision.

THE BELLS OF ROME.

The Pope then rose and pronounced the ritual formula, and after receiving thanks sang the Te Deum. After confession and invocation of the newly canonised saint, the Pope gave his benediction, and the bells of Rome gave out the news.

The Pontifical Mass followed. At the elevation of the Host came once again the shrill call of the silver trumpets, and at the end of the ceremony the Pope was borne out of the church accompanied only by the Pontifical choir.

The enormous crowd slowly filed out of St. Peter's, and on the facade, the great picture of S. Jeanne d'Arc hung unveiled in the noonday sun.

ST. JOAN has had the honour of the Press of France, and all organs of opinion from the Left to the Right join in paying honour, each in their own way, to the great heroine of France. In the "Matin," M. Raymond Poincaré, the ex-President, devotes two columns to a panegyric of the Maid of Orleans, in which he points out that it was she who for the first time developed the idea of "patriotism and country" from the mists which still enveloped those ideas up to the beginning of the 15th century. Joan, by expelling the British from France, opened for them their great destiny of masters of the sea.—"DAILY MAIL."

The London Convention.

THE Eighteenth Annual Convention of the Union of London Spiritualists was held at South Place Institute, Finsbury, on Thursday, May 20th, when excellent meetings were held which in some respects were superior to any previous efforts. The proceedings were under the chairmanship of Mr. Richard Boddington (President). In the morning, at 11 a.m., the proceedings were opened by the singing of a hymn, followed by an invocation, immediately following which Miss Queenie Braund rendered a solo, "The Better Land."

The chairman then introduced Mr. Ernest W. Oaten (President, S.N.U., and Editor of THE TWO WORLDS) the essayist for the day, who read a thought-provoking paper on "Spirit Messages: Are they Reliable?" He claimed that reliability must be interpreted in the terms of human honesty. Some people told the truth generally, some occasionally, and others accidentally, and yet our whole system of jurisprudence, and in a sense the whole social fabric, rested on our ability to trust one another. It was necessary to clear the mind of misconceptions, and realise that if men wanted messages from a class of beings who never made mistakes, they were likely to be disappointed. Such messages never had come and never could come in the nature of things, for if the whole truth were revealed to men, they could neither receive it, assimilate it, nor record it, because of their own limitations and the limitations of human language. He claimed that spirit messages to-day were probably as reliable as scriptural ones, since any disability in one inheres in the others, both having been obtained by similar methods. A good discussion followed, in which a number of valuable points were raised.

Miss Braund ably rendered the solo "The Lost Chord," and the Benediction having been pronounced, the company adjourned to lunch.

THE AFTERNOON MEETING.

After the usual opening hymn and invocation, the chairman introduced Mr. Alfred Vout Peters, the well-known clairvoyant, who had kindly come along after a strenuous time in Denmark, to demonstrate by his clairvoyant power the presence of the spirit people. The solo, "Beyond the Dawn" having been ably rendered by Miss Edith Bolton and warmly applauded,

Mr. Peters briefly alluded to his recent tour in Denmark. He claimed that the whole of Scandinavia is simply alive with Spiritualism. The press is enthusiastic in its favour. Strange to say, the only journals which appear to oppose its spread are the blatantly Socialistic ones. In a short tour he had addressed some 20 meetings and over 11,000 people, and found sympathetic audiences. The Spiritualists feel the need of closer unity and a closer bond of union with this country, where the Movement is strong, is needed and desired. Every time he stood upon the platform he broke the law (by Danish law, clairvoyance is illegal), yet the police condoned the breach and even helped him, and no question of illegality was ever raised. One pastor of a Danish Church came to sneer, but getting a description of a loved one who had passed into the beyond, he remained to bless. The speaker continued, "We Spiritualists in Great Britain are unique in Europe in having mediums capable of the public demonstration of clairvoyance. In Denmark, Norway, Sweden, Finland and Iceland, they have many mediums, but none capable of appear-

ing before the public as demonstrators. They need help from this country, and it is our duty to help them by sending them our best."

Mr. Peters then proceeded to describe a number of spirit people whom he saw present in the room. In all 20 deceased persons were described, some of the details particulars being decidedly evidential. Several full names were given. All the descriptions were recognised with the exception of one, whilst the personal messages were all very evidential.

Miss Edith Bolton then charmed the audience with a beautiful rendition of "O! Dry Those Tears," which evoked loud applause, and the meeting adjourned after a hymn had been sung and the Benediction pronounced.

THE EVENING MEETING.

A stirring invocation having been offered by Mr. R. Yates (Asst. Secretary, S.N.U.), the chairman offered a report of the work for the year. They were to-day celebrating the 21st anniversary of the foundation of the Union, and they had met with successes that he was sure would gratify them. During the past year, they had held twenty large propaganda meetings, which had been successful in attracting large audiences. They had established three new churches, and the press comments during the year had changed their tone since the old days, and were becoming dignified and even favourable. The great difficulty they had to face was that of providing suitable people to publicly present our claims. They had an insufficient number of qualified speakers and demonstrators, and had an insufficient presentment does harm to the cause. We need men and women who will study the literature of the past and familiarise themselves with contemporary thought. When those conventions were inaugurated eighteen years ago, they had no money and little credit, but they had unbounded faith in the power of the spirit world to direct them, and their difficulties had all been overcome. During most of that time they had worked under the presidency of Mr. G. Tayler Gwinn, who had been forced to resign last year. Mr. Gwinn had laboured long and faithfully, and he asked him to come forward and accept as a token of their goodwill and gratitude a framed illuminated address recording their appreciation and affection. He (the chairman) knew too that while Mr. Gwinn had been spending his energies all through the district he had been sustained and helped by his good wife who had remained in loneliness through many weary hours waiting for the return of her husband who was serving them. He thought we did not sufficiently recognise the work of those who stayed at home, and he asked Mrs. Gwinn's acceptance of a handsome leather handbag as a token of their appreciation of her self-sacrifice.

Mr. Gwinn, in responding, said anything he had done was but little compared with the help and blessing given him by the spirit world.

Mrs. Edith Marriott, in a short address, alluded to the fact that concentration on materialistic subjects took us to the grave and left us there just as life was getting interesting and experience ripening. All through time, the grave had been the opening of a guessing competition. Spiritualism helps us to bridge the gulf of death, solve life's greatest problems, and makes life rounded and complete. It throws a valuable light on the here, and paints in the glowing colours of reality the hereafter.

Mr. C. J. Williams, representing the Lyceum District Council, made an appeal for a greater interest by the public in the Lyceum movement. It was there they could learn the interpretation which could be put upon phenomena, and discuss the laws which produced them. There were seventeen Lyceums in London, and there should be more. No society was complete without a Lyceum, and he thought the future strength of Spiritualism lay with the training of Lyceumists.

Mr. E. W. Oaten alluded to the remarkable hold which Spiritualism was getting upon the mass of the people. They were face to face with the fact that people were coming to them for knowledge, because they had the knowledge to give people. The world was asking what light does Spiritualism shed on religion, on the hereafter? And the very people who are leaving the churches were coming to Spiritualism for guidance. He claimed that they were forced to

be a religious movement. They had no option. Force of circumstances made it imperative, and the spirit world were leading them in that direction. This entailed responsibility—tremendous responsibility—religion was nothing apart from conduct. Religion had set a standard for the moral sanctions of life, and if Spiritualists were alive, they must see to it that Spiritualism was expressed in conduct. If it did not affect conduct, then it was not worth their time and trouble. By conduct, he did not mean the mere observance of forms and ceremonial, but solid, upright, honest living. The commercial exploitation—not peculiar to one class—which characterises the world to-day, is the complete negation of every law of spiritual life, and it was the duty of Spiritualists to take the lead—to give a lead in Spiritual being. They certainly wanted a more intellectual presentation of the subject, but above all, they wanted a higher level of life, and they were getting it, too. The time was coming when Spiritualism would be looked to for a lead by all denominations, and they must fit themselves for the task by fuller development of their abilities and closer co-operation with the spirit world.

Miss Edith Bolton ably rendered the solos "The Lord is My Light" and "Peace and Rest," and the proceedings closed by the chairman pronouncing the benediction.

The accompaniments were splendidly executed by Miss Louie Ensor and Mr. Clark made a very efficient organist, whilst the day's collections realised £21 14s.

Another happy day, harmonious, stimulating, educational and fraternal.

Honouring a Veteran.

An Hour With Mr. Cecil Husk.

WE recently had the pleasure of calling upon Mr. Cecil Husk, the well-known materialising medium, who has been confined to his bed since July, 1914. Some time previously his sight had gone, but when to this was added an attack of paralysis, he was rendered "hors de combat," and dependent on the care of others. In Mrs. Simpson, however, he has found a faithful and sympathetic nurse. He was one of the most successful of the little band of materialising mediums around whom fierce controversy raged in the closing decade of last century. Like all mediums, he was not always successful in his seances—only scientific investigators and psychical experts expect that—but it is certain that his mediumship has given conclusive evidence to hundreds of investigators. Critics are fond of telling us of the human vampires who "batten" on the credulity of the bereaved, and of the "human vampires" who get rich at the expense of the public, but we cannot remember a medium dying worth £500 as the result of a lifetime of mediumship. Here is one of the best known and most popular of mediums stricken in body and advanced in years, who, but for the kindly and generous interest of Mrs. Etta Duffas and a few friends, would have probably found refuge in the workhouse. It's a sorry world where a bishop draws a salary of £5,000 per year for preaching of an immortality which is an inference, and of a life beyond the grave which is a pious hope or an intellectual belief, whilst the individual whose powers have demonstrated the greatest fact in human life, i.e., human survival, has never been able to make even partial provision for old age. 'Twill not be always so! The founders of all great movements have been the martyrs, sacrificing themselves for future generations, who too frequently have known them not.

Quite recently a little party headed by Mrs. Duffas paid a surprise visit to Mr. Husk's home in Peckham to celebrate the 73rd anniversary of his birth. Pharisees were absent, but the scribes were in evidence in the person of the editors of "Light," "The Psychic Gazette," and (of course) *THE TWO WORLDS*. The shrunken form, made patriarchal by a full growth of grey beard, lay restfully between snow-white sheets, his sunken cheeks eloquently testifying to the long suffering he had borne. His twisted hands were stretched out towards us, and there upon his left wrist still could be seen the iron ring placed there during a seance with Dr. Wyld. Despite his emaciated condition, it is still too small to be taken off, and is itself an eloquent

testimony of supernormal power. He was weak and spent, the result of a restless night, but his patience, contentment, and even optimism, were good to see, and the presence of congenial company soon gave him strength. The company gathered round the bed and drank his health, the compliments including "peace, renewed health," "a prosperous reward and rich compensation," "the continued affection of his friends of both worlds," and "surcease from pain, fuller liberty, and congenial companionship." The sightless eyes gleamed, and having joined us in offering material incense (dutiabie) a radiant smile suffused the pain-scarred face as he said, "Tell the Spiritualists of this country through your papers how much I appreciate the kindness of my many friends in this long ordeal. I can't say how much I appreciate the kindness of Mrs. Duffas. I don't know what I should have done without her. Her help and care have been unfailing." Having greeted and thanked Messrs. Gow and Lewis, he expressed his delight at meeting the successor of Mr. J. J. Morse, whom he knew well. "I have heard of his work, and am sure he will never have cause to regret serving the spirit world. Tell the people I am still hoping to renew my work for Spiritualism."

Mr. Husk still preserves his clairvoyance and clair-audience, and told us of the presence there of Dr. Bowie. "He was always interested in my mediumship," he said, "he's wishing me many happy returns. There are a great many spirits here, and they seem talking gleefully and animatedly. They seem to be happy about me. I think they can see me being of service. Joey is here and John King, too. He considers it a compliment that you have come here to-day, a compliment to himself as well as me. Katie King says she has been trying to develop other mediums, but finds it difficult to keep contact with the earth. Present conditions limit her powers. She has met Sir Wm. Crookes, and their meeting was a happy one, also Lady Crookes. Sir William says that he finds it difficult to express his thoughts, the world is in such a state of activity that it is not easy to see through the confusion, but he says there is a brighter view ahead, and Spiritualism in the future will take the lead in the religious world, and afford men real spiritual guidance."

Mr. Husk then said, "I shall presently do myself the pleasure of talking to my spirit friends and thanking them for the power which they and you have brought. I haven't felt so happy for months. I think without an illness such as mine, one does not realise how many kind friends there are in the world. I can never thank Mrs. Duffas sufficiently." And then the veteran medium, who was at one time in the Carl Rosa Opera Company, burst into song. The voice was sometimes shaky, but notes and phrases here and there gave evidence of the artistry of the trained vocalist. "Scots wha' hae wi' Wallace bled!" Every word clear and distinct, and without an error, and if suffering had weakened the vocal power, there was still a lingering sweetness in the melody. For a broken man at 73 years of age, this was a remarkable performance, and one doubts the ability of any other who was present to equal it. It was a striking illustration of the recuperative powers of the old psychics.

And so we left him, happy and content. The body warped, yet in himself at peace; to use his own words, "I feel lately I am passing through a peace past all understanding."

The little company wended its way down the stairs, and talked in the hall below, when they were startled by the thunderous voice of John King. Its heavy resonant tone rang clearly through the house, "I thank you very much to-day for coming to see my faithful medium—thank you, friends!" Mr. Husk is not deserted by those he has so well served, and we think the day will not be long delayed when the reward of his constancy will be the "Well done!" of his powerful guides, and after the storm of suffering the doors of immortality will open for him and welcome him to a larger life of continued useful service.

HELP thou thy brother's boat across, and lo! thine own has reached the shore.—HINDOO PROVERB.

MEN fight about religion on earth; in heaven they shall find out that there is only one true religion—the worship of God's Spirit.—MAX MULLER.

REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

2.—*Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.*

3.—*Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.*

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

* * * *In all cases where the address of a meeting place does not appear in a Society report, it will be found in the Platform Guide.*

Special Reports.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

MANCHESTER AND DISTRICT UNION.

THE adjourned quarterly meeting was held at the Progress Hall, Burlington-street, Ashton-u-Lyne, on Saturday, May 22nd, at 3-30, and was presided over by the President, Mr. Jackson.

The minutes of the last quarterly meeting were read and adopted. Letters of apology for non-attendance were sent by Mrs. Bentley and Messrs. Wilson and Barlow.

The correspondence revealed that Mrs. Wallis (London) had been secured as one of the speakers for Good Friday, 1921. It was decided to accept the revised charges from the Co-operative Society for hire of halls on Good Friday, 1921.

A special resolution from Penn-street Spiritualist Church, Rochdale, was brought before the meeting for their consideration, and after a long discussion it was resolved that a copy be circulated amongst the churches and associate members, and again submitted before the next quarterly meeting.

Glossop Spiritualist Society and Swan Lane, Bolton Society, along with twelve associates were admitted to membership.

The half-yearly financial statement was given by the treasurer, Mr. Rickards, showing a balance of £101 to the credit of the Union. This, along with the Good Friday Balance Sheet was adopted and considered highly satisfactory.

It was resolved that Messrs. Wolstenholme and Jackson represent the above Union at the forthcoming S.N.U. Conference.

A hearty vote of thanks was given to the local friends for the very excellent catering and use of hall on the motion of Mr. Wolstenholme, seconded by Mr. Chandley. Mr. Morton, President of the church, responded, and gave very interesting details with regard to the church. This concluded a most harmonious meeting, and many expressed their delight in meeting so many of the Ashton friends who were so cheerful in executing their duties to make everybody feel happy.

In the evening at 7, a propaganda meeting was held ably presided over by Mr. Chandley. In a few well-chosen words he introduced a new scheme for the benefit of bringing Spiritualism to a higher standard. The meeting was well attended, and

great interest was taken in the proceedings, those who took part were Mesdames Adcock, Jackson, Langford, and Chandley, the addresses and clairvoyance being greatly appreciated. Our energetic vice-president (Mr. Holden) was prevented from taking part through family sickness.

Mr. Dew, member of the local church, favoured the assembly with an excellent solo, also the excellent service rendered by Mrs. Johnson, who officiated at the organ, was greatly appreciated. We trust that much good will result from these meetings.

BIRMINGHAM.

A SPECIAL five days' propaganda services was recently conducted by Mr. Geo. Woodward Saunders, of Reading, Erdington, Aston, Saltley, Smethwick, and Balsall Heath being visited. The addresses were greatly appreciated, and we feel that much good work was done. The arrangements were carried out by Mr. John G. Wood, who also presided at most of the meetings.

Master Arthur Clayton, the blind boy medium, has just concluded a most acceptable and successful week's work in this district; Darlaston on Saturday and Sunday, West Bromwich on Monday, Cannock on Tuesday, Balsall Heath on Wednesday, Aston on Thursday, and Worcester on Friday. After meetings of this character in many instances doubt and uncertainty must give place to confidence and knowledge of a life beyond the grave.

BIRMINGHAM.

MRS. JENNIE WALKER, of London, delighted the congregation of the Birmingham Spiritualist Church on Monday, May 24th, with her splendid floral readings and psychic messages. The readings given from the flower handed up, and the message (previously written) but selected at random, were very particularly applicable to the person handing in the flower in most of the seventy-six readings given. It was a fresh and novel form of mediumship which gave great satisfaction to all the crowded gathering present. On the Sunday evening she gave an admirable lecture on "The defence of Spiritualism against its critics," to a packed audience.

HINDLEY.

THE 16th anniversary services of the Hindley Spiritualist Society were held in the Co-op. Hall, Market-st., Hindley, on May 16th, the chair being occupied by Mr. Robinson, of Leigh. The speaker and clairvoyant for the occasion was Mrs. Crewdson, of Wigan. The meetings had been well advertised, and many visitors came up from the outside districts, making the meetings well attended. The visitors were made welcome, and were entertained to tea by various members and friends, for which the committee offer their best thanks.

The naming of a baby made the afternoon service more impressive to those who were strange to our Movement. The clairvoyance which followed was given by Mrs. Crewdson, and was well recognised.

The chairman, in his opening remarks at the evening service, spoke of the various kinds of anniversaries each one had and regarded them as milestones in life, and remarked how pleasant it was to remember some of them. He afterwards introduced the speaker, who then gave a trance address on "Spiritualism: its use to humanity." The control showed itself to be fully alive to the subject on hand and it

was very much appreciated by all. The 8 o'clock service was devoted to clairvoyance, when some very good proofs of spirit return and their continued help and guidance were given.

BRIGHTON.

Now an established custom, the happy evening on Friday, May 21st, for the members of the Brighton Spiritualist Brotherhood at the Old School Hall. Mr. J. J. Goodwin, the leader, and Mrs. Goodwin entertained the members to a most enjoyable time with music, games, and refreshments which were all thoroughly relished. A pleasant surprise was given to the leader when the Countess de Verulam, President of the Brotherhood, handed to Mr. Goodwin a handsome gold wristlet watch, bearing his initials, and inscribed, "From friends of the Brighton Spiritualist Brotherhood, May 21st 1920."

DENTON.

THE second anniversary services were held in the Denton Spiritualist Church on Sunday, May 23rd. The attendance at the three services gave general satisfaction. Mr. R. Davies, of Manchester, further enhanced his reputation as speaker and clairvoyant. The audiences at both evening services were treated alternately to clever expositions on the philosophy and phenomena of Spiritualism. Mr. David Morgan, who presided, in the course of his remarks said he experienced a double pleasure inasmuch that it was the first time he had met Mr. Davies on the platform, and secondly he took a special pleasure in the fact that he (Mr. Morgan) was one of the few who inaugurated the Denton Church. During the evening intense pleasure was derived from two solos. Miss E. Mullender, who has a wonderfully sweet voice, elicited profound appreciation in the items "Near my God, to Thee," and "Beyond the Dawn." Miss Mullender was tastefully accompanied on the organ by Mr. James Hurst.

HETTON AND DISTRICT.

THE above Spiritualist Society held their annual Whitsuntide propaganda services on Saturday and Sunday, May 22nd and 23rd, for which they secured the services of Mr. Gray, of South Shields, Mr. Gibson, of Benwell, and Mrs. Pattison, of North Shields. On the Saturday Mrs. Pattison took the service and gave a short and encouraging address, after which she gave some striking clairvoyance which was easily recognised, the full name being given in many instances, while comforting messages were conveyed to the friends present.

At the Sunday service Mr. Gray gave one of his soul stirring addresses, followed by an address by Mr. Gibson, who spoke of automatic writing, and gave an example of his own experience. Both addresses were fully appreciated by a well filled hall of intelligent people. The after-circle was a pronounced success, the whole audience remaining. Old Jean, a Scottish lady, took control and gave an address in her quaint Scotch dialect, followed by remarkable clairvoyance and encouraging messages to those present. On the Sunday afternoon an open session of the Lyceum was held to which parents and friends were invited to witness how their children were being trained and instructed.

The Lyceum, under the leadership of Mr. Best, is, with his willing helpers, making remarkable progress. Upwards of 90 children were present, all vying with each other in their eagerness to

do their part, the readings being ably rendered. Never a hitch occurred, while pearls which were given by the children and adults were both pithy and apt.

The marching and calisthenics were gone through with the regularity of clockwork, everybody feeling very happy. The session closed a pronounced success. The parents and guardians who were present expressed themselves as delighted with all they heard and saw. Services such as these are bound to do good in the locality, and bring light and understanding to many who have vague ideas of Spiritualism. The services were ably presided over by our president, Mr. Lawther, who felt not a little proud at the close of such a successful series of services.

BURTON-ON-TRENT.

MRS. RAMM, of Lincoln, paid us her first visit on Saturday, Sunday, and Monday, May 29th, 30th, and 31st, giving us on Saturday evening a colour lecture which was listened to by a good company of people. Mrs. Ramm dealt with every colour given. On Sunday afternoon she lectured on "Spiritual experiences." In the evening her subject was "How I became a Spiritualist," also giving some convincing clairvoyance. On Monday afternoon and evening very good audiences received definite proof of spirit return, many loving and helpful messages from spirit friends being conveyed.

EXETER.

DURING the past week Mr. A. Punter, of Luton, has conducted four highly successful meetings. Despite the very trying weather conditions large audiences assembled. Mr. Punter delivered splendid propaganda addresses, following with remarkably accurate clairvoyant descriptions. In a total of 48 descriptions given during his visit, Mr. Punter succeeded in gaining recognition in every case, a truly exceptional performance. To investigators especially, these meetings have proved to be a source of great encouragement and comfort.

SHEFFIELD.

THE services at Sheffield Centre, Paradise Square, on Sunday and Monday, May 16th and 17th, were conducted by Mr. W. Rex Sowden, of Newcastle, the well-known trance medium. The addresses were excellent, and the clairvoyance was splendid, full names being given which were recognised. We had large audiences which enjoyed a very good time.

PETERBOROUGH.

WHIT SUNDAY and Monday will long be remembered by our society as real Pentecostal days. We had the privilege of listening to three beautiful discourses by Mr. Laverack, of Redcar, his subjects being "The three paths," "The world's great teachers," and "Types of genius," which he dealt with in a masterly manner, being fluent in speech, logical in argument, and poetical in style. Such an eloquent speaker is a fine asset to the Cause of Spiritualism; would that we had more like him in our movement. There would be less phenomena hunting, for we hope that part of our service will cease on Sundays, and be left until during the week. Our friend and pioneer, Ben Carter, gave clairvoyant descriptions, and was delighted to be with us again.

DUNDEE.

THE Women's Guild of the Dundee Society of Spiritualists gave an exceedingly successful grand final social and evening concert to a very appreciative audience in the Forrester's West Hall on May 27th. Vociferous applause marked Miss Bryson's fine rendering of "Annie Laurie," and an interpretation of the "Veteran's Song" by Mr. Geo. M. Soutar. Cleverly contrasting English and Scottish pronunciation, Mr. Harold Short, with delightful elocution, won esteem from all. Miss E. Watt and Miss Gordon put feeling and expression into their songs. The necessary humorous side was ably supplied by Mr. Horace S. Hambling, of London. The Guild supplied refreshments, and we have reason to believe that visitors went away with far from sordid impressions of the Movement. The accompanying was ably carried out by Mrs. H. S. Hambling and Miss Soutar.

NORMANTON : QUEEN ST.

SUNDAY, May 30th, was a great day for us, the speaker being Miss Fitzpatrick, of Hemsforth. In the afternoon our church was crowded, but in the evening we had to borrow chairs from neighbouring houses. The subject, "Where are the world's great heroes gone?" was listened to with rapt and eager attention, and the question, "When is she coming again?" was voiced on all sides. We were truly blessed with a spiritual blessing.

PLYMOUTH.

ON Whit Sunday a mass meeting of Spiritualists was held at the Odd-fellows' Kent Unity Hall, when an address was given in the afternoon by Mr. W. H. Evans, D.N.U., of Wales. He discoursed on "The philosophy of inspiration" to a large audience. Mrs. H. Pearce sang a solo and Mrs. Martin was the clairvoyant. In the evening Mr. Evans discoursed on "The old heaven and the new." Both addresses were delivered with strength and force, which carried the audiences with the speaker from start to finish. Mr. Evans was received with grateful feeling, as were Mr. and Mrs. Dennis. Mr. Evans was one of the founders of the church some years ago.

Solos were rendered by Mrs. Herb, and clairvoyance was given by Mrs. Joachim Dennis, President. Special anthems were sung by the choir, assisted by a string and brass band, Mr. J. Dennis being organist and conductor. The chair was occupied by Messrs. Arnold and Pearce.

LONDON : WOOLWICH.

ON Tuesday evening, May 18th, it was my pleasure to attend a large meeting in Woolwich Town Hall held under the auspices of the International Home Circle Federation, at which a truly inspiring address was delivered by Mr. Ernest Meads, based on Tennyson's well-known lines, "O! for the touch of a vanished hand and the sound of a voice that is still," with which he contrasted the Spiritualists' happy knowledge of the helpful presence of those who have "passed over;" and since hearing it I have been impressed with an interpretation of the lines which might have enforced his point, and which may probably appeal to your readers, viz., "O! for the touch of a vanished hand and the sound of a voice that IS—still."

At any rate, the general tenour of the great poet's writings suggests that he would not be averse from such an interpretation being placed upon the quotation.

LONDON : LITTLE ILFORD.

THE Little Ilford Society held a fancy dress social as a wind-up for the season at the Library, Manor Park, on Saturday, May 15th, and a large gathering assembled, a thoroughly happy and enjoyable evening being spent. The most notable event of the evening was a presentation to Mrs. Edith Marriott by the President from the officers, committee, and members of the society of an aquamarine and diamond pendant and chain, as a token of their esteem and appreciation of the good work assiduously carried out whilst fulfilling the position of hon. secretary for the past eight years. A hearty vote of thanks was accorded the organiser, Mrs. Jamrach, and to Mrs. Tutt, who worked hard, and to artistes and all who had put forward their best efforts to make the evening so successful.

CLAPHAM.

ON Tuesday, May 25th, we had the pleasure of a visit from Mr. Sutton, of Sheffield. The meeting was arranged in conjunction with the Battersea Society. The hall was crowded. Mrs. Clempson took the chair, and after a brief address by Mr. Sutton, the audience listened with rapt attention to his splendid clairvoyance. In addition to giving full names of spirit people, other intimate details were given, proving beyond doubt his supernatural powers. Miss Nellie Dimmick sang with feeling and expression a solo entitled "Nirvana." It was an uplifting and inspiring evening, and we hope Mr. Sutton's visit may be only the first of many others in the future.

Births, Marriages and Transitions.

Ordinary intimations when printed under the above heading, will be inserted as follows: Six lines, 1/- Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

TRANSITION.

KORTE.—I regret to announce the passing over on Saturday, May 29th, of Mr. Christian Korte, M.I.M.E., in his 58th year. Our arisen brother had not long been associated with us as a member, but we had had time to fully realise his worth, and to benefit from his lengthy experience in the phenomena of the Movement. His physical remains were cremated at Lawnswood, on Wednesday, June 2nd. Many members of the Church expressed their respect by their presence at the crematorium.

MARRIAGE.

RADAGE—SMITH.—On Monday, May 23rd, the marriage of Arthur Radage and Eleanor Maud Smith was solemnized by the Hon. Secretary, Mr. J. Smith in the presence of a large congregation. The bride, who was attired in a cream costume, and who carried a bouquet presented to her by the members of the Lyceum, was attended, in addition to her maid by four of the younger Lyceumists, who, dressed in white, strewed flowers on her way. The church was tastefully decorated with spring flowers. A tea and reception was held later in the day, to which in addition to the families and friends of the bride and bridegroom, the members of the church were invited, and the presentation of a handsome tea service was made during the evening.

SPIRITUALISTS and others visiting Hastings and the South Coast are invited to attend the Sunday meetings held during the Summer Season in the lounge at the famous HAUNTED HOUSE, CASTLE HILL. Beautiful services in beautiful surroundings. Mediums from all parts of England.

BRISTOL.

THE opening service of the Bristol Spiritualist Temple was held on Sunday May 23rd, when the meeting was most ably conducted by Miss Mary Mills, who has taken the position of resident lecturer and exponent. Taking for her subject the real meaning of Whitsuntide, Miss Mills gave an exceedingly able address. Clairvoyance of a most convincing order followed, and the progenitors of this new effort to spread the light in the Clifton district of Bristol were more than satisfied with the inaugural meeting.

MEETINGS HELD ON SUNDAY,
MAY 30, 1920.

BARROW-IN-FURNESS. — Services taken by Mrs. E. Green, of Manchester, and Miss Anderton, of Barrow. The naming of a baby took place in the evening. Good congregation.

BARRY, Atlantic Hall. — Splendid meeting addressed by Mr. G. Harris, of Cardiff, on "The evolution of Spiritualism," also convincing demonstrations of the presence of arisen friends.

BEDWORTH. — Mr. Hutton gave addresses on "The promise fulfilled" and "Blessed are they that mourn, for they shall be comforted," also giving clairvoyance. Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Convincing messages were given through Mrs. Holt, also address on "Spiritualism." Mr. Lane presided.

BRIGHTON, Athenaeum Hall. — The morning service took the form of an open circle. In the evening, Mr. R. Gurd gave an address on "Matter and spirit," and Mrs. Cherry gave clairvoyance. A special meeting of the Lyceum in the great hall, the first of a series of monthly lectures, was addressed by Mr. Ormerod on "My experiences with the black children."

BRISTOL, Dighton Hall. — Morning circle conducted by members. Evening Mrs. Lynch gave a good address and clairvoyance which was easily placed. Mr. Dyer presided over a good audience.

BURTON-ON-TRENT. — Mrs. Alton, Derby, gave a trance address on "A soul's progression," also giving many tests. Hall crowded.

COVENTRY, White-street. — Mrs. Evans gave addresses and clairvoyance. Evening, trance address on "The broken melody." Mr. Ayriss occupied the chair.

DUNFERMLINE. — Miss Baird, of Falkirk, gave addresses and clairvoyance, all of which were highly appreciated by good audiences. Mr. Burgoyne occupied the chair.

EASTBOURNE. — Mrs. Prior, of London, gave addresses and convincing clairvoyance to crowded audience.

EXETER. — Visit of Mr. Eddy, of Bristol, who lectured in the afternoon on "Auras" and gave delineations, and in the evening, before a large audience, lectured on "The purpose of Spiritualism," also giving clairvoyance.

KIRKCALDY. — Mrs. Gow, of Glasgow, gave addresses and clairvoyance at both services.

LONDON. — Battersea: Good morning circle. In the evening Mrs. Luck gave very able address and spirit messages from flowers to a crowded audience.

Brixton: Mr. G. Prior gave an address on "Pilate's question, 'What is truth?'" to an attentive and crowded audience.

Croydon: Address by Rev. S. Harris, also descriptions. Pros.: Sunday next, at 11, Mr. Ella; at 6-30, Mr. Ernest Hunt.

Ealing: Mrs. Golden gave an address followed by clairvoyant descriptions and messages. Pros.: Sunday, May 6th Mr. G. R. Symons. Wednesday, May 9th, Mrs. Brookman. Sunday, May 13th Mrs. Graddon Kent.

E.L.S.A.: Mr. Bryceson gave an address, followed by clairvoyance by Mrs. George.

Spiritual Mission: In the morning, Mr. Ernest Mead spoke on "St. Joan of Arc." In the evening, Mr. Ernest Hunt lectured on "Members one of another."

N.L.S.A.: Morning, Mr. Pulham and Mr. Jones gave short addresses and answered questions. The chair was occupied by Mr. H. Prior. Evening, Mr. Pulham gave an address on "The responsive note" to an appreciative audience. Mrs. Pulham gave some wonderful clairvoyance and messages, all of which were recognised.

Tottenham: Mrs. Mary Crowder spoke on "Come, let us reason together" and brought all her points well home. Her subsequent descriptions were very well received. A retiring collection for starving children brought £1 7s.

LOUGHBORO'. — In the afternoon Mr. Harvey gave tests. In the evening he gave an address on "The goodness of God and the goodness of Spiritualism."

MEXBOROUGH. — Mrs. E. Roddis, of Rotherham, gave addresses to a large audience, also clairvoyance.

NORTHAMPTON. — Addresses and clairvoyance by Mrs. Bullock, of Birmingham. Well appreciated by good audiences.

PAIGNTON. — Mrs. Ruth Darby conducted both services. In the afternoon she gave a homely talk which was most helpful. In the evening the subject was "Whereas I was blind, now do I see."

PETERBOROUGH. — Addresses and clairvoyance by Mr. Hall, of Loughborough, to good audiences.

PLYMOUTH, Stonehouse. — Meeting conducted by Mr. Prout. Soloist, Miss Giles. Address by Mr. Loomer on "Is Spiritualism a religion?" Clairvoyance by Mr. J. Dennis. Hall full.

Morley-street: Mr. W. H. Watkins gave a discourse on "Self through realisation." Mrs. Cook gave clairvoyant descriptions. Good attendance.

PORTSMOUTH, Temple. — Mr. G. Tayler Gwinn gave two helpful addresses from the poems "Uphill" and "The eternal justice." He also answered questions.

SHEFFIELD, Heeley. — Evening service conducted by Mr. B. Lake, who spoke on "The premiership of man," afterwards giving clairvoyance.

TREDEGAR. — Mrs. M. A. Stair gave addresses on "The phenomena of Spiritualism" and "Humanised religion," also clairvoyance. Good audiences.

YORK, St. Saviourgate. — Mr. and Mrs. Crowcroft occupied the platform. Addresses were given by Mrs. Crowcroft, whose evening subject was "Some aspects of Spiritualism." Spirit people were also described. The meaning of the various colours discerned were given, along with the transmission of messages and descriptions of departed friends by Mr. Crowcroft.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information

MANOR PARK.—Mr. S. Thorp, 136, Green-street, Forest Gate, E.7.

SCUNTHORPE SPIRITUALIST SOCIETY.—Mrs. Longcake, 6, Ethel Terrace, Scunthorpe, Lincs.

Coventry,

ARCADIA HALL, WHITE STREET.

OWING to Hall being sold and at present no other room available, will Mediums cancel engagements on and after June 6th, 1920.

SUPPORT OUR ADVERTISERS.

Society Advertisements.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JUNE 6TH, at 2-30 and 6-30,
Lyceum Open Services.

MISS ALICE HESP.
Programme of Solos, Recitals, etc.
by the Members.

A Hearty Invitation to All.

MONDAY, JUNE 7TH, Members

Developing Class, MRS. EASTWOOD.

TUESDAY, JUNE 8TH, MRS. FORREST.

Public Developing Circle.

THURSDAY, JUNE 10TH, at 3 and 8-15.

MRS. LANGFORD.

SUNDAY, JUNE 20TH, at 2-30, Special

Lecture by Mr. J. TINKER.

Please note these dates.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

JUNE 6.—Circle for Members Only.

„ 13.—MRS. E. GREEN.

„ 20.—Circle for Members Only.

SUNDAY, JUNE 27TH, MR. W. HOWELL.

Manchester Society of Spiritualists,
36, MASKELL ST., ARDWICK GREEN.

OPEN CIRCLES

will be held in the Rooms of the above
Society every Sunday Afternoon at 3
o'clock prompt.

Doors closed at ten past. All invited.

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

SUNDAY, JUNE 6TH, at 6-45 and 8-15

MRS. ROBERTS.

TUESDAY, JUNE 8TH, at 8-15,

MRS. SPENCER.

THURSDAY, JUNE 10TH, at 8-15,

MRS. VERITY.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, JUNE 5TH, at 7-30,

OPEN CIRCLE.

SUNDAY, JUNE 6TH, at 3 and 6-30,

MISS WHALLEY.

MONDAY, JUNE 7TH, at 3 and 7-45,

MRS. KNOTT.

WEDNESDAY, JUNE 9TH, at 7-45,

OPEN CIRCLE.

Middleton Spiritualist Society,
MILL STREET.

SUNDAY, JUNE 6TH, at 3, 6-15, and 7-45

ANNIVERSARY SERVICES.

Speaker: MR. D. MORGAN
Secretary of the M.D.U.

Clairvoyance by MRS. E. HOLDEN
Vice-President of the M.D.U.

Bury Spiritualist Society,
44, KING STREET.

SUNDAY, JUNE 6TH, at 3, 6, and 7-30,

MRS. STAFFORD.

WEDNESDAY, JUNE 9TH, at 3 and 7-45,

MISS BIRKETT.

THURSDAY, JUNE 10TH, at 7-30,

MEMBERS' CIRCLE.

First Spiritualist Church, Chester.

SPEAKERS AND MEDIUMS within
reasonable distance of Chester wishing
to book with this Church are asked to
communicate with the Secretary, Mr.
J. J. BUCKLEY, 127, Garden Lane,
Chester, stating particulars. Now
booking for 1921, also a few dates
open for 1920.