



# THE TWO WORLDS.

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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.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1700—Vol. XXXIII.

FRIDAY, JUNE 11, 1920

PRICE TWOPENCE.

## Original Poetry.

### The Reticence of the Dead.

#### I

ALTHOUGH I have been sweetly comforted  
By messages that came to me from Space  
Anent the life of that transcendent place,  
Yet, when the utmost has been done and said,  
There is a strong reserve about the dead—  
A reticence whose cause I can but trace  
To our own lack of comprehending grace,  
Our failure to attain the paths they tread.  
Dead from both Time and Space, those beings live  
Where speech needs but the vehicle of thought  
To tell all kindred souls what they should know.  
But when we call, they come to us and give  
Some portions of those truths which we have sought,  
Then sudden, 'wrapped in reticence, they go.

#### II

Our atmosphere, our language—all is dense.  
To those unfettered souls in ether clad;  
Our clumsy ways of speech to them seem sad.  
So large has grown their vision, so intense,  
So wide their knowledge of Death's recompense,  
They wonder why small proofs should make us glad,  
Forgetting that vast sorrow we have had  
In loss of them—and in their reticence.  
O, my dear dead! You have been kind, so kind,  
Bringing to my poor broken heart the proof  
Of Life Eternal. Now show me the way  
To that high realm where thought is unconfined,  
And soul from soul no longer stands aloof.  
There is so much—so much for us to say!

—ELLA WHEELER WILCOX.

### Spirit Messages: Are They Reliable?

A PAPER READ AT THE ANNUAL CONVENTION OF THE  
UNION OF LONDON SPIRITUALISTS, HELD AT THE SOUTH  
PLACE INSTITUTE, FINSBURY, ON MAY 20TH, 1920, BY

Ernest W. Oaten, Esq.

(PRESIDENT, SPIRITUALISTS' NATIONAL UNION, LTD.,  
AND EDITOR OF "THE TWO WORLDS").

MR. CHAIRMAN, LADIES AND GENTLEMEN,—

In looking round for a suitable subject for to-day's discussion, I was struck by the enormous growth of Modern Spiritualism, not only in this country, but throughout the world. Whilst the outside public have placed the intensified and extended interest in psychic problems to the account of the late war, there are many of us who believe it is due in far larger measure to a spiritual awakening which would have come to us in any circumstances. In the five or six years preceding the outbreak of hostilities hundreds of us felt that we were trembling on the brink of great events, whilst innumerable messages from behind the veil bade us prepare for a psychic outburst. To say that the world was dissatisfied with conventional religion is to repeat a commonplace, and the spiritual powers in the unseen had laid the foundations of the great awakening deep and wide in the desires of men long before the clash of arms and international strife broke upon the armed truce in which the world lay.

From within the veil there are now pouring forth multitudinous streams of spirit messages. Through trance

utterances, by inspirational messages, table tilts and automatic writings, with such simple aids as planchette, ouija board and many other appliances the world is being flooded with messages so vast in bulk as to be absolutely bewildering. Many of these may conflict in their detailed description of the minutæ of spirit life, even whilst it is true that in broad outline and solid principle they all seem to have sprouted from one stem.

#### THEIR MEANING AND PURPOSE.

What do all these messages mean? What is their point of origin, and what degree of reliability attaches to them? The consideration of any revelation cannot be divorced from the times in which it is received, or the people who receive it. History is our witness that evolution runs as much through human consciousness as through the animal, vegetable and mineral forms of our planetary existence. No one seems inclined to apologise to-day for saying that the New Testament embodies a higher morality than the Old, or that the teachings of the Psalms and Proverbs are superior to those of Leviticus and Deuteronomy. Yet men stare in wonderment if we suggest that a new revelation can be an improvement on the old.

Whilst the true student recognises growth and development in these ancient forms, and is helped to assess their true value thereby, yet it is the fact that in consequence of the usurpation of the seat of authority by the priesthood of past ages, there has gradually crept into human minds—as the result of dogmatic theology—the idea of the equal value and authority of all the scriptures, and the further idea of the infallibility of these. This particularly resulting from the methods of the Puritan age, has led to a state of mind which may be summed up in the following propositions:—

- (a) That God is the repository of all truth.
- (b) That He has revealed His truth to or through worthy men for the world's benefit.
- (c) That after death the souls of good men go direct to God and become perfect in Him.
- (d) That heaven is God's dwelling place, and that the good of earth share His heaven where only perfection can dwell.

Hence it would follow as a logical deduction that whatever revelation comes from beyond death must come from heaven (from God), and even though He use His saints as messengers; these, having been made perfect in Him, become the perfect messengers of infallible truth.

#### CREEDAL CREDULITY.

Of course, no scientific student of theology would accept such propositions in their entirety, nevertheless I believe they represent the state of mind in which thousands of simple-minded believers find themselves.

The Bible becomes to them a fetish—the complete and infallible Word of God, and as such must not be questioned. The result of such a state of mind is, however, to reduce humanity to a state of pitiable credulity, a credulity which sorely handicaps Spiritualists when these people, under the strain of disgust or sorrow, leave their churches and come to us. The humour of the situation is that we are sometimes sneered at by Christians as being a credulous people, whilst the fact is that the bulk of the credulous in our ranks are newcomers from the churches. They have been accustomed to be TOLD what to believe and what to do, and to be saved the trouble of thinking for themselves, and they come to us and expect that every medium will be as kind as their parson, give them minute instructions, which only need to be blindly obeyed to ensure happiness now and heaven hereafter. They become helplessly bewildered when



told that thought, discrimination and analysis are essential to the discovery of truth.

I know you will be agreed with me about these people. We generally succeed in awakening them, but it usually requires a year or two to do so.

"But why?" they ask, "why cannot these spirits tell us the truth? They are in heaven with God, why cannot they tell us all about God, all about immortality. God is Omniscient, they are with Him, why cannot they tell us all about the past and the future? We want to know! Why are not these spirit messages reliable?"

This type of folk—a credulous mob—exist in hundreds in our movement and in tens of thousands on the fringe of it, and they are reading the automatic script of my friend, Rev. Vale Owen, eagerly devouring it week by week, and many of them find it easier to believe it, to accept it at face value, than to think about it. They have never been used to think on religious matters.

#### LIMITATIONS OF LANGUAGE.

There is a danger here—a danger of pictures beautifully drawn and exquisitely coloured being taken as literal fact. "Oh, but," I may be told, "these things are either true or not true—which is it?" Unfortunately things are not what they seem. The beauty of a landscape, the colouring of the woods and fields are quite as much a matter of one's vision as of topographical grouping. The artist sees more in a landscape than the man without artistic training can hope to do. Talking to an art master a little while ago, I was struck by a remark of his. He said, "I can teach a man to paint IF HE CAN SEE, but I can't teach him to see what to paint if he has no artistic vision."

In receiving messages let us remember that all language is an attempt to convey ideas from mind to mind, and a professor of mathematics cannot convey an equation to a mind which is only capable of simple addition and subtraction. It is not that the equation is not there, it is not that the professor is not familiar with it—it is a case of pure incapacity. Behind all messages there is motive, intent, purpose, and he best understands the message who divines the power and purpose behind it. For "the letter killeth, the spirit giveth life." In veridical or evidential messages we have physical and earthly data by which to test them, but in messages descriptive of after-death states we must remember that they are, at best, attempts to transmit a comparatively unlimited and intense state of life in the terms of a limited and superficial language. An excessive indulgence in superlatives does not make up for natural shortcomings. These merely add a tawdry tinsel to commonplace matters.

Reliability must be judged largely by the inability of the messengers to make porcelain articles out of common clay baked in the sun. We must recognise the difficulties dependent upon the differing nature of the two planes of being.

#### PSYCHIC PROCESSES

Now let us consider another factor. The conveyance of these messages is dependent upon a vehicle of transference, viz., a medium. It is common knowledge, too, that such medium is, during the conveyance of the messages, in a more or less passive or abnormal state, i.e., he loosens his contact with the physical world in some degree, and tightens his contact with the other. In other words, he leaves the shores of this world to go part way across that bridge of communication which unites the two worlds, so that for the time being his consciousness of his material environment becomes somewhat detached. If this is so, then the simile implies that the communicator in some degree comes from his side some little way across the bridge, and during the process is himself in an abnormal condition, bringing with him the information he would convey, but unable to fully contact his normal surroundings during the time of its conveyance.

This state of detachment from normal surroundings explains many puzzling features of communication. It enables us to understand the position of "Moonstone" on the further side of the bridge listening for the message of Raymond standing on the farther shore and shouting it to Mr. Peters on this side of the bridge, who conveys it to Sir Oliver Lodge on the hither shore. In this case we have four factors, and a mistake on the part of either, whether

in receipt or transmission, may twist or invalidate the message.

Oh! but, I am told, if all this elaborate paraphernalia is necessary, is it worth the trouble? Pardon me, the difficulties are not half as great as Columbus had to face in contacting us with a new world. The complications are greater than those established for the telephone system in this great city, and I oftentimes incline to think that the failures of one are not greater than those of the other. The "four factor" system previously mentioned is a complex but I think more reliable, than the system of years ago.

#### THE TELEPATHIC THEORY

These preliminary suggestions lead up, however, to the "pièce de resistance." How far are the messages coloured or perverted by the subconscious or subliminal self of the medium, and how far are they influenced by telepathy from the living? As to the latter may I speak very decidedly from twenty years' practice in telepathy, and more than that of mediumship, and say, of a medium who cannot distinguish between telepathic impressions from the living and those from the so-called dead had better give up the practice of mediumship and experiment with telepathy until he learns. To me there is as great a difference between them as there would be between a blow from a resilient cane and one from an Irishman's blackthorn, or between the prick of a pin and the prod of a poker. Mediums would better assay the value of their golden messages if by the practice of telepathy with friends upon the earth plane they would learn to know the coarse glitter of brass. There is a speed and mobility as well as a penetration about telepathic messages from behind the veil which are absent from corporeal messages, and I believe it would be easy to go further and state that these indications can lead us to determine with some approximation of exactness the plane of exaltation which has been reached by the communicator.

#### SUBCONSCIOUS MENTATION

There remains then to be determined the measure of unreliability dependent upon the admixture of subconscious matter contained in any message. I think it true that this is in part affected by the state of awareness of the medium. There are many stages of entrancement, from the deepest cataleptic to the lightly suggestive. One medium passes into a state of deep trance in which he is totally unaware of what is coming through. Another in a lighter state of "control" is quite aware of every word spoken but is powerless to wilfully interfere therewith. Whilst yet another metaphorically stands aside and lets what will come through, yet holds the power at any moment to snatch again the control of his body and inhibit all other influences. There is a tendency to talk about "higher" and "lower" forms of mediumship, with which I have little patience, since all forms of mediumship offer in themselves the opportunity for progressive unfoldment. The rose is a higher form of plant life than the grasses, but fields of roses would not feed the human race or fatten cattle for the market. Each must be judged from the standpoint of efficiency and service. If they are efficient and serve a useful purpose in the scheme of things, then is their existence justified, since all true life is service.

In the deeper forms of trance the medium will not be capable of exercising discrimination or of wilful interference, none the less it is true that something of his own habit of thought, something of the content of his own mind and some of his own idiosyncrasies will tinge the stream of messages. Many conversations with spirit guides and much analysis of resultant material has shown me that this must be so. The river which flows through chalky soil carries chalk in suspension. It would, however, be absurd to suppose that it is a river of chalk. Water is there in abundant quantity, despite the admixture of matter from its bed. Guides assure me that however deep the trance, the consciousness of the medium is tugging at the chain of self-assertion, like an anchored vessel at its moorings where the tide flows strong, and this despite the fact that the captain is sound asleep in his bunk. In the lighter trances when the captain walks the deck, sees and knows what takes place. He may either have such faith in his anchorage as to be a passive observer, or he may begin to trim his sails.



modify the direction of the pull. Generally speaking, however, I believe that the deeper the trance the greater is the likelihood of the messenger conveying the full import of his message.

#### IGNORANT MEDIA.

One sometimes wonders why uncultured people are often the chosen instruments of the spirit world. May it not be that they are so chosen because their mental life is so small that there is less likelihood of an admixture from the subconsciousness? Action awakens re-action over a more limited area in these cases. In the choosing of his apostles, who, I think, possessed more actual mediumship than Jesus did, he, the expert, followed this line, and I am quite sure that if he came back to earth to-morrow he would do the same again—ignore the theologian and the professor, certainly the professional religionist, and use the minds which are empty rather than those well provided with preconceptions. In the conveyance of his message there would be less danger of an admixture from the very simple-minded.

We are sometimes told that ignorance seems to be a qualification for mediumship. That, I think, is a perversion of fact. The measure of psychic susceptibility is much the same in all classes, but there has often been a deliberate choice of the simple-minded in preference to the cultured, because an under statement of the truth (the result of limited capacity) is preferable to the unconscious perversion of truth (the result of preconceptions). We shall find, then, that the more active the consciousness and the larger the mind of the human instrument, the greater the admixture of earthly bias, and the greater the care which must be used in judging the resultant messages.

In automatic script we have probably the most prolific form of communication, and yet probably the most unreliable, or at least the form of communication in which the admixture of the medium's mind, conscious and subconscious, assumes its largest proportions.

I have found with planchette and table messages a tremendous difference between messages obtained with physical contact and without.

#### NON-CONTACT PHENOMENA.

For some years I experimented in one circle where the table moved without contact (non-contact levitation). I believe some 90 per cent. of the messages (which often included names and addresses of people, living and dead), were absolutely and literally reliable. The same results followed with planchette. A large pad (30 x 40 inches) lay on the centre of the table and planchette was placed upon it, whilst the tips of our fingers rested on the edge of the table. We thus secured autograph signatures of deceased persons by the dozen, and I seldom met with a case where such signature was questioned by relatives. We had to place a book upon the planchette in order to give sufficient weight to the pencil.

In proportion as human contact was withdrawn reliability increased. The ideal to be aimed at is the invention of an instrument which is easily manipulated by psychic force, with the sitters at a distance therefrom. Even then I imagine—though this is, of course, speculation—that some power will have to be drawn from someone on this earth in order to provide the nexus of contact between the two planes. The reliability of "voice" phenomena through the trumpet is largely due to the fact that the instrument is manipulated without human contact. Yet even here the calibre of the medium and circle has a modifying effect, however small.

We see the same principle exemplified in psychic photography. I have handled hundreds of genuine psychic results, and it is generally possible to name the medium by certain features which are peculiar to individual psychics. Some photographers seldom get portraits without drapery. Some get a wealth of it. Others never by chance get any drappings. This may merely indicate the methods of the operators, or again it may depend upon mediumistic idiosyncrasy.

The whole truth seems to be that the unseen operators are dependent upon earth conditions for the material to bridge the gulf, and there must be an admixture of power from each of the two planes, the proportion being dependent upon the quality of the material and the content of the mediumistic instrument.

#### ANALYTICAL EXAMINATION.

The way to truth is to let come what will, provided only that it be given decently and in order, and is in itself helpful and dignified. Having obtained it, let us critically analyse it to determine the quality and reliability both of the communicator and the channel of communication, and from the multitude of results accept that which is reasonable, logical, corroborative and helpful to fuller life, bearing always with us on our journey A. J. Davis's "Magic Staff"—"Under all circumstances keep an even mind." My theological friends may tell me that it is much more simple to follow the injunctions laid down in the communications of past generations, but I claim that what applies to the new applies also to the old. There is all the difference between the bold oratory of Isaiah with his "Oh, everyone that thirsteth come ye to the waters!" and the estatic mysticism of Ezekiel. There is a wide difference between the stimulus of a Malachi and the moanings of a Jeremiah. In fact, in the latter we have probably the same admixture of liver complaint as characterises our modern Carlyle, and this we should expect, for, says Lowell,

"God sends His teachers into every age,  
To every clime and every race of men,  
With revelations fitted to their growth and state of mind."

And again—

"God is not dumb that He should speak no more.  
If thou hast wanderings in the wilderness and find'st  
not Sinia, 'tis thy soul is poor.  
There towers the mountain of the voice no less, which  
whoso seeks shall find.  
But he who bends—intent on manners still and  
mortal ends  
Sees it not, neither hears its thundered lore."

(Applause.)

A lengthy discussion followed, which elicited many helpful thoughts, and Mr. Oaten was cordially thanked for his paper.

### Lyceum Union Conference.

THE B.S.L.U. held its 31st Annual Conference at the Temperance Institute, Keighley, on the 22nd and 23rd May, under the Presidency of Miss Hesp. The first noteworthy item of business was a proposal for compiling a travellers' guide, giving addresses of Lyceums overseas and of members who would meet and welcome Lyceumists from Britain. Mrs. Steer, delegate from Toronto, supported, and the proposal was accepted by the Conference.

Mr. Kersey, one of the compilers of the "Manual" and the "Songster," wrote regretting his absence, due to injuries from being ridden over by a "road hog," and much sympathy with him was expressed.

The President, in her address, said :—

MY COMRADES,

Almost fifty years ago the Spiritualists of Keighley organised their first Lyceum. In July, 1870, Keighley had the honour of having the only Lyceum in England. To-day they offered welcome to the representatives of 240 Lyceums and nearly 11,000 Lyceumists.

Fourteen years ago the Conference met at Keighley, under the Presidency of Mr. H. A. Kersey, with Mr. W. Johnson, Mr. Alfred Kitson, and Mr. J. Venables forming an able staff of officers. That was my first conference. Memories of that Conference will live for ever in my mind and are very vivid to-day. Valued friendships began then that have grown dearer each successive year.

Many who were present then are present to-day, showing their loyalty to the children's welfare; but many have been promoted to a higher sphere of labour, and sweet is the knowledge of their continued help and interest in our cause.

To all who have been promoted, to all old workers who still remain with us, to all new enthusiasts, to our overseas delegate, and to our co-workers from the S.N.U., I say, "Welcome, thrice welcome, cherished friends; a kind and cordial greeting." May the tie that bind us all together grow stronger and stronger and our mutual helpfulness draw us closer together during the succeeding years. May the



conclusions of this Conference bring added resolve to continue the labours of love that mean so much for the children of to-day.

The difficulties of inviting a Conference under present conditions are great. The difficulties of attending Conference from the Colonies are greater still, but we are proud in the knowledge that this year all have been successfully surmounted.

Whether Bye-law 9, Clause (c), should remain as at present is a question of grave consideration. It would be well to pause a while and consider what "Free hospitality for all accredited members" at this Conference means to the Keighley folk. Economic conditions have changed, and are changing so rapidly that I suggest that Clause (c) be made more elastic or changed altogether.

The personnel of the Union seems to be changing too. Mr. Kitson had been Secretary for 34 years, but he resigned the year Miss Hesp became President. Mr. Tinker became Secretary, but he, too, resigned at the end of the year, and Mr. T. Wright, the man with the money, laid it all down in that fateful year of 1920.

Last year Mr. Tinker took charge of our affairs as Secretary. The result has shown a growth of the work of the Union in all departments. Mr. Tinker took hold of the reins at a critical moment. The whole trust of the movement was placed in him implicitly. He has safeguarded our interests and seen us safely installed in Manchester. He has worked early and late in order to cope with the accumulation of work in altogether uncongenial surroundings. He has acted as Secretary to the Education Committee, a task in itself of no small dimensions. As Secretary of the Referendum Committee his routine work was again increased. In short, Mr. Tinker has proved himself to be a tried and valuable servant. No task too great and none too small but it had his attention. And now he leaves us. It is my desire to place on record our grateful appreciation of Mr. Tinker's faithful services and our deep regret that his stay with us has been so short. While we regret that we shall lose his services, we wish both him and Mrs. Tinker joy and happiness in the land of their adoption. That they are eagerly looking forward to a re-union with their son and a life of increased health and usefulness I know, and the wish of this Conference is, I am sure, while regretting their loss, to wish them God-speed on their journey and a full realisation of their hopes and ideals at the end of it.

The movement cries out for room for expansion. We have grown out of our clothes and badly need a new supply. If the movement is to continue to exist at all, we must answer the call for expansion and prepare for growth. We are now faced with the problem of immediate reconstruction, which is urgently necessary to cope with the changed conditions and the internal growth of the Union.

We must take our place with dignity and honour in the ranks of the world's advance guard. We cannot achieve anything great unless we work solidly together, realising our interdependence upon each other and our relations to the world in general. Our outlook should be as broad as our ideals are high. "We go our way in life too much alone, we keep ourselves too much from all our kind," and in so doing we forget the vast army of workers aiming at our goal and yet approaching it from many ways. Now is the time that we should broaden our activities, launch boldly out into the educational world, hold our banners high, declaring our knowledge of the continuity of life to the world, and declare aloud our policy of spiritualising human life and conditions here. Nationally, we cannot move in this direction in our present confined environment.

The recommendations of your Management Committee deal in some small way with the financial changes that were made necessary last year. Our contemplated changes and educational expansion compel greater expenditure. In the world of economics we must keep our relative places. We must pay our servants according to the standard rate and arrange our business in accordance with the changed conditions of the times. The power to do so lies in your hands, and I appeal to you to show your breadth of vision in utilising your power at this Conference.

With the election of a new Secretary the Conference will deal later.

Our genial and worthy Treasurer has, for health reasons, resigned his post. He has proved himself a capable Treas-

urer. During the seven years that he has held our money he has won our hearts and our respect too. We regret the causes that have made this step necessary, but we hope that his activities in the Lyceum world will continue, and after a period of relaxation he will return to us with renewed strength. In Mr. Owen—already tested and approved—the Union places its interest financially. We know his sterling worth and feel content.

To mention the activities of District Councils Lyceums would take too much time. All have worked loyally and well, and I wish to express my thanks to every one for the hearty co-operation and help that have been mine during my two years of office. During those two years I have realised the co-operation and guidance of the angel world. I shall cherish the happy memories of my associations spiritually with many of our pioneers. Their interest in our cause has been practically and clearly shown again and again. That interest will continue so long as we work in accordance with spiritual laws and endeavour to bring more heavenly conditions into the lives of the children.

Last year I spoke of the awakening interest in child life as a national asset. Everywhere is that interest apparent. Time will not permit of even a mention of the schemes afoot. Individually we are continuously being made more conscious of the world's awakening to the precious care of the vital years of childhood. For this awakening I am more than glad, and I appeal to every member to make himself fully conversant with the privileges provided by national legislation, and not to be satisfied until he obtains the whole of those privileges for his child locally.

My last word to you must be a word of warning. Not only is there an awakening interest in child life as a national asset, but there is a determination to claim the child life of the nation as a national religious asset.

Briefly the situation is this: The Church of England National School buildings are mostly condemned. The Church cannot afford to build others. The Church is prepared to allow the Local Government Board to finance and build new schools, and for this forego many privileges that they hold at present in their own schools. But they claim the right that children attending those schools shall be given DEFINITE DENOMINATIONAL RELIGIOUS INSTRUCTION. At present there is no denominational religious instruction given in public elementary and secondary schools. The first half-hour each day is devoted to moral lessons and Bible stories. Our interest in the child life of the community, I hope, is broad enough to cover conditions governing the week-day lives of our children as well as their interests specifically on Sundays. What will result from the negotiations in progress the future will tell; but I trust that we shall individually join the great band crying out against the injustice of this thing.

The Church is attempting to lay hold of the greatest asset possible to revive her strength—and she knows it. We have long been conscious of the value of education. Its value is becoming more pronounced every day. We know, too, something of the meaning of the developing of our spiritual nature in accordance with the principles of Spiritualism and the higher spiritual life. That which we claim for ourselves we must be prepared to secure for our children.

Mr. Fisher, speaking in Leeds, referred to the great ladder from the elementary school to the university, and said: "We can pass our children through the elementary schools and secondary schools and allow them to emerge from the university with all the education possible, but unless we give them, too, some knowledge of their spiritual natures, and allow for their moral and spiritual growth, their education will not be complete and their characters will be imperfect. England needs spiritualising."

We answer: The whole human race needs spiritualising. Our aims are: Determined efforts in that direction. Our ideals are: Spiritual conditions made prevalent.

Many delegates supported the protest against the denominational action referred to by the President, and instances of persecution of Lyceumists were given. It was resolved that the M.C. take necessary action against the introduction of denominational teaching in public elementary and secondary schools.

The Conference next decided to raise £2,000 or more to maintain an adequate staff for the work of the Union.



The report of the results of the examination in the Education Scheme showed 201 passes in Grade I., 39 in Grade II., and 10 in Grade III.

The Secretary reported that 326 papers were issued to Lyceums and noted Spiritualists asking for their opinion whether the term "soul" or "spirit" should be used for the Ego, or the words should be used synonymously in the Lyceum literature. For "soul" 17 Lyceums voted and 32 against; for "spirit" 37, against 17; that the terms be synonymous, 35, against 24. Individuals: for "soul" 8, against 14; for "spirit" 20, against 5; synonymous 18, against 13. Some papers gave contradictory answers to the three questions, and taking the answers given clearly for soul or spirit or synonymous the totals were 15 for soul, 43 for spirit, and 50 for synonymous. There was strong feeling that the question was too vital to be left to the Lyceums, and that the S.N.U. should take it up.

The Secretary reported on the S.N.U. special general meeting for the adoption of its new constitution, and their decision as to terms of affiliation by the B.S.L.U. The Conference decided to affiliate under the new constitution, which will treat each Lyceum as a unit, paying 1s. per year, and the Union appointing two members to the Executive.

On Sunday morning a pretty welcome was recited by Lyceum children, and the election of officers resulted as follows: President, Mrs. Pickles; Vice-President, Miss Hesp; Treasurer, Mr. R. A. Owen; Secretary, Mr. G. F. Knott (Rochdale); Auditor, Mr. Thistlethwaite.

The Conference then decided to obtain premises to conduct a trading department, with facilities for the display of goods, and also that the M.C. open negotiations with the S.N.U. with a view to promoting a Spiritualist Publishing and Trading Company, Ltd., to take over both Union's publishing departments, a report to be given next Conference.

The delegates were requested to ask their respective Lyceums to pledge themselves to raise their share of capital.

#### PRESENTATION TO MR. KITSON.

On Sunday afternoon the Conference did honour to Mr. Kitson, the first Secretary of the Union, by presenting to him a cheque for £405, an illuminated scroll, and a specially bound "Manual."

Miss Hesp, as President, impressively spoke of the work done by Mr. Kitson, whose name was recognised throughout the world as the representative of the Lyceum movement, and handed him the cheque and scroll, when the whole assembly rose to his honour.

Mrs. Greenwood presented the "Manual" as an old worker specially connected with the Secretary's office, and referred to his part in compiling the "Manual."

Mr. A. Wilkinson, as a past President, reviewed Mr. Kitson's work, and was glad the recognition of it came whilst he was still with us.

Mr. Wright, Mrs. Pickles, Mr. Edwards, and Mr. Clegg also eulogised Mr. Kitson for his work.

Mr. Kitson was enthusiastically greeted on rising to respond to the speeches. He mastered his emotions with difficulty, and in expressive phrases told how he had worked "for the children's sake." He appealed to all to sink the personal, and work solely for the children's welfare.

Miss Kitson rose reluctantly in response to calls for a few words, and drew tears to many eyes by closing with the phrase that besides the duty of working for the children she was working for her "dad," and her dad was her ideal.

The Conference next devoted some moments of sympathetic thought to Mr. and Mrs. Hanson Hey.

During the Conference a small exhibition of models in plasticine, worked by the children at Fleetwood and Preston, was much admired.

On Sunday evening a public meeting was held in the Institute, presided over by Mrs. Pickles, and addressed by the President, Mr. Tinker, Mr. Knott and other speakers.

ABERTILLERY.—To counteract the influence of the Rationalist party, who are very strong in Abertillery, the Central Spiritualist Society held a series of Special Propaganda Meetings, and Mr. Arthur Essery, D.N.U., Pontypridd, conducted the second of this series on Sunday, May 16th, giving very powerful and inspiring addresses to large and attentive audiences. The clairvoyant descriptions were clear and definite, and instantly recognised.—J. B. T. Sec.

## Enterprising Mission at Gateshead.

### Mr. W. H. Robinson on the Beauty of Spiritualism.

SPECIAL propaganda services were recently held in connection with the Gateshead, Beaconsfield Hall Spiritualists, and proved an immense success, the large hall being filled on each occasion. The speakers were Messrs. Walker (North Shields), W. McBain (Newcastle-on-Tyne), Wm. Gair (Ashington), Mrs. Aird (South Shields), Mrs. A. Britten (Newcastle-on-Tyne), Rev. Wm. Lindsay, Unitarian minister (Sunderland), and Mr. J. Rutherford (Roker-by-the-Sea).

An interesting feature of the mission was the appearance on the platform of the Rev. W. Lindsay, an eminent Unitarian Minister, residing at Roker-by-the-Sea. In his orthodox days Mr. Lindsay officiated as chaplain to the Toombs prison, New York, and while there gained much knowledge regarding the causes of insanity and crime, and was influential in rescue and preventive work. So far, it may be mentioned, as Mr. Lindsay's observations extended, the chief cause of insanity was not Spiritualism, but spirituous liquors. After joining the Unitarian Church, Mr. Lindsay has occupied important pulpits both in this country and America. On the Friday evening, his subject was "Was Spiritualism a Saving Faith?" This he treated in a very able manner, and showed that our Movement was founded on the solid rock. There could be no possible mistake in upbuilding character, and although the education which is being imparted to humanity by the very structure of the conditions under which it lives, grows more severe, prolonged and exacting, the seers and poets had the vision of the ultimate perfection. The belief in the reality of the Ideal in personal and social life is not only the joy and inspiration of the poet and thinker, it is also the salvation of the race. The broadening of the field of observation has steadily deepened the impression of the magnitude and majesty of the physical order by which men are surrounded; and the fuller knowledge of what is in human experience has steadily deepened the idea of the almost tragic greatness of the lot of men. "The soul, said the inspired Tagore, "gathers experience through the ages, and only after it realises its nature fully can its first glimpse of God in the heart become a steady realisation of Him everywhere."

On Sunday, May 16th, Mr. W. H. Robinson, the oldest Spiritualist in the North, presided, while Mr. J. Rutherford was the speaker. His subject was "Do the Churches See the Temple of Wisdom?" In introducing the lecturer, Mr. Robinson delivered a most eloquent address on the beauty of Spiritualism. "It was true," he said, "that the people were perishing for want of vision." False teaching could never satisfy the hunger of the soul. Our object was to create beauty in life by persuading the people to live in harmony with the higher spiritual spheres. If the mind was used solely as an instrument in procuring material gain, ugliness in form and feature was evolved, and the habits of a life-time could not be immediately changed at death. The spirit messages were to the effect that much suffering was endured in clearing the soul from its old errors and habits and in bringing it with harmony with the divine currents of the Supreme. The real perils of humanity are not material, they are always spiritual; and no peril could be greater than the loss of hope in the possibility of attaining the best things, the bankruptcy of the official and other churches was solely owing to the neglect of the spiritual, and neglect of the cultivation of their own inner resources. The priests and preachers buried their souls in outward externalisms, unheeding the "Inner Light" whose manifestation lent unfailling charm to its possessor; and its loss involved loss of the deepest personal charm.

Mr. Robinson then referred to the healing work carried on in the adjoining town of Newcastle, and invited all present to attend the meetings.

After Mr. Rutherford's address (which will ultimately appear in extenso in THE TWO WORLDS, an interesting conversation took place, and very many interesting points in psychic science were elucidated.

It should be mentioned that the President of the Society read the lessons, and no small credit is due to Mrs. A. Phillips for the successful carrying out of the Mission. The Cause has truly received a great uplift.



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FRIDAY, JUNE 11, 1920.

## Re-Organisation.

WE recently referred to messages received from "behind the veil" which pointed to the coming fact that in the days ahead of us men will look more and more to the spirit world for the interpretation of spiritual facts; to Spiritualism itself to lead the world in spiritual idealism and revelation, and to Spiritualists for the expression of spiritual truths in the concrete form of conduct.

We hold that Spiritualists as a body will compare favourably with any other body of people in their obedience to all the acknowledged canons of moral conduct. We have mingled with them for over a quarter of a century, not merely at church or in the seance room, we have lived in their homes, shared our holidays and work-a-day life with them, and, taken as a body, we have found them often unconventional but at least clean, kindly and brotherly.

In our church-life, however, there is often something lacking. We have not a trained ministry to guide us in worldly forms. Our churches are conducted by voluntary committees with voluntary officers, who willingly devote their leisure to the promotion of the Cause. The average orthodox church committee has generally behind it a paid minister or other official who is responsible, not necessarily for DOING things so much as for seeing that they are done in a systematic manner. This is lacking in our organisation (with few exceptions), and often the untrained man does not know what to do in emergencies. The pivot of the Spiritualist Society is the secretary, who holds a thankless position. Whatever goes wrong, he is blamed, whilst when things go right there are always willing souls who will smilingly accept the credit. If the lynchpin comes out of the wheel or any serious complaint is made, it secures the resignation of the officers, and the election of a new man who has the duties of his office yet to learn, and that too often with no teacher. Our system too, of yearly or half-yearly election of officers does not usually secure continuity of policy, and officers elected on a voluntary basis too often wait "till they have time" to attend to urgent matters.

Again, our platform system is an itinerant one, involving much travelling and expense, and as a rule inadequate remuneration. Whilst not a voluntary platform, yet it is a "spare time" platform. Few of our public advocates could live on their fees. This may have its advantages in keeping out the mountebank who would be prepared to advocate anything at a price, but it nonetheless involves that speakers must have some other staple means of livelihood, and our platform thus becomes a spare time occupation. We are not now denouncing anything. We are rather defining a position. Some there are who would claim that platform service should be voluntary (in which case it would, we think, be wise for each worker to stick to his locality), others would argue that creditable labourers should receive an adequate remuneration. We are chiefly concerned at present with pointing out that neither of these

systems is yet established. We have rather a hybrid system which was never definitely set up—it simply grew with the result that there is a deplorable laxity inherent in the system, and for which the Movement is paying the price of inefficiency. We are continuously receiving complaints concerning speakers who do not fulfil the engagements they enter into. Often no apology is offered, and no proper notice is given, or if given is a last moment thought. Whilst our public advocates are bound by necessities securing a livelihood such incidents must arise, but often they arise through "double bookings" and our societies have a right to complain in such circumstances. No speaker should engage himself without a reasonable probability of the fulfilment of his engagement. This should be a point of honour. There is, however, another side to the question. Speakers are generally engaged months ahead of the date of their engagement. In the interval there is sometimes a change of committee, and the new officers begin their work by the cancellation of the commitments of their predecessors, whilst at other times the outgoing secretary fails to notify the new officer of the engagements entered into. It must be remembered that a church has a corporate life and a moral responsibility, and its officers and members should have some regard for and some pride in that life. Some day we shall see legal action taken against a speaker or a secretary for breach of contract—meanwhile, let us get rid of such blemishes. If a society officer or public worker has not some honest pride in the honourable fulfilment of his task, then he is better OUT of the position he holds.

We raise this matter because the S.N.U. have now evolved a system of real national organisation and representation. The scheme is a good one—if carried out in its entirety, it will make the Movement a power in the land. It will raise the whole status of our Movement, but it must fail unless our society officers and committees and public advocates loyally play their part. The "human element" is the foundation on which the whole system rests.

No law can, of itself, become operative, it must have behind it the will to execute and administer it. We have seen that Acts of Parliament cannot build houses. If each member of the Commons had laid a brick for every word spoken on housing, the country would be housed. Rules and laws are made to give continuity and system to work done. We must stimulate in our Movement the pride of accomplishment. An office may be an honour to its holder, but an honourable office may make a man a dishonourable man if he fails to do his best therein.

We have shown that our system of organisation, being dependent on the honourable fulfilment of voluntary obligations has inherent weaknesses, but the will to do one's best can make our elastic system fit itself to a growing movement. The new scheme of National Organisation makes a secretarial position an honourable and dignified one, and the whole scheme rests upon the thoroughness with which our officers perform their allotted tasks.

## CURRENT TOPICS.

### Vale Owen in London.

THE REV. G. VALE OWEN is shortly visiting London, and our many friends will have an opportunity to hear him speak at St. Paul's Church, Covent Garden, W., on Monday, June 15th. Mr. Owen will address the mid-day meeting at the above-named church, so long associated with the name of "Father" Adderley, and at 7 p.m. will conduct the evening service.

### Mental Imprisonment.

FATHER BERNARD VAUGHAN, addressing the Catholic Young Men's Society in Birmingham recently, was in his usual form, criticising Sir Oliver Lodge and Sir A. Conan Doyle. "I would rather be in prison for the rest of my life," he said, "than carry on the work that has been done by these gentlemen." We have never yet heard that Father Vaughan was free. "Stone walls do not a prison make," and to have one's mentality tied to a system which has imprisoned men's reason must be far worse than to be physically pent.



IN the current number of the "International Psychic Gazette" the Editor takes Dr. Schofield very severely to task about his lunacy statistics, and the good "hedges" very nicely. He cannot, however, get behind the official statistics which the recent articles in our columns by Mr. H. J. Osborne made clear. The Government figures refute Dr. Schofield's statements, and yet he hesitates to make the complete retraction.

IN the same paper appears a statement by Mrs. Paulet, of London, who recently listened to a lecture by Rev. A. V. Magee.

This was the gentleman who told the story of the woman who was raving mad through Spiritualism, and whom he saw writhing on the ground waiting for the stigmata. When Sir A. Conan Doyle got access to the facts it transpired that she had never had any contact with Spiritualism, never been to a meeting, never attended a seance. She suffered, of course, from religious mania (of the usual orthodox type, we suppose), but Mr. Magee, as far as we are aware has never amended his statement or attempted to justify it.

Now this man stands in the pulpit regularly, and bears the honoured uniform of the Church of Christ. He makes mis-statements about his neighbours, and when these are proven untrue, refuses to do what is honourable. Yet at the lecture above mentioned he pathetically rolls his eyes and says, "You must trust me. I cannot give names, but I can tell you this on good authority, all these Spiritualist workers are known to the Home Office as immoral and undesirable." Such a statement, if made, as Mrs. Paulet alleges, is a despicable and abominable falsehood and a man who wilfully makes it is a disgrace to his cloth.

IN a recent number of "The Christian," an article by P. Whitwell Wilson appears, which is a pitiable sample of special pleading. Of course, it is besmattered with scriptural allusions, comments and, of course, perversions. The ridiculous picture which is made of the transfiguration will certainly cause revulsion in the minds of Biblical students. It is another exemplification of the necessity of the cobbler sticking to his last. Why (may we ask) do journalists and others leave their brains at home when they come to the consideration of theological problems? There seems to be something in contemporary religion which awakens passion and prejudice rather than cool reflection, and men seem to judge the whole matter—not on its merits, but by reference to whether it is opposed to their own limited ideas.

CONTRAST the attitude of some of the minds which are open to learn. Rev. W. A. Reid, of Maybole, in his appeal to the General Assembly of the Established Church of Scotland, told the clergy it is a mistake to condemn without inquiry those who exercise the "spiritual gifts." The Early Christian Church possessed them, and was commanded to exercise them in perpetuity. Modern Psychic Phenomena and Biblical Psychic Phenomena stand or fall together. That is well said. We only have one amendment to offer. Through the folly of the literalist the people are losing their faith in the Bible as a guide, and the most valuable ally the Christian can have is Spiritualism. Whether the Bible falls or not is a matter for the churches. If it does, we have the consolation that Divine Love has provided a new revelation, which is but an extension of the old, and it IN ITSELF makes the future secure. Professor Patterson supported Rev. Mr. Reid's petition.

As the result of "our Knight's" visit to Bristol, a lengthy correspondence has been conducted in the "Bristol Times and Mirror," in which Miss I. T. Warner and Rev. Chas. Tweedale have taken a leading part. The most pleasing feature to us is the sense of fairplay which has animated the "Times and Mirror." The editorial favours have been unbiased, and it is refreshing to find that there are some respectable journals which are at least fair-minded

enough to allow us to reply to our critics. We congratulate the Editor, and thank him.

#### Another New Church.

WE are pleased to note that the Society at Hirst (Northumberland) is building its own church, such being in process of erection. Meanwhile, the services are transferred to the Boy Scouts Drill Hall, Old Lane. Who will be the next to follow a good example? We trust when completed that the building will be securely vested for the movement. There have been far too many halls lost to us through insufficient safeguards.

#### The S.N.U. Conference.

WE hear from Mr. Percy Street that arrangements are well in hand for the Annual Conference at Reading on July 3rd. List of nominations for office will be found elsewhere. Mr. Street tells us that visitors who intend to be present should notify him of their intention by the 20th if accommodation is to be secured. As Reading possesses only one Society, the spirit of brotherhood and consideration for others should prompt delegates to write early, and so ease the burden of the local friends. Applicants should state how many nights they intend staying.

#### The Train Service.

As many people will have to return to business for Monday morning, we offer the following information. Trains leave Reading for London on Sunday at 2-38, 4-47, 5-35, 8-20, 9-12, and 10-10 (all p.m.) On Monday at 5-58, 8-45, 9-15, 10-2, and 10-12 a.m. The journey to Paddington takes roughly one hour. Cut this out, and keep it by you.

### Spiritualists' National Union, Ltd.

#### Nominations for Officers and Members of the Council for Annual Meeting at Reading on July 3rd, 1920.

PRESIDENT.—Mr. Geo. F. Berry (Worcester), sixteen nominations; Mr. E. W. Oaten (Manchester), eight; Mr. R. Boddington (London), one; Mr. Percy R. Street (Reading), three; Mr. E. A. Keeling (Liverpool), one.

VICE-PRESIDENT.—Mr. Geo. F. Berry (Worcester), three nominations; Mr. E. W. Oaten (Manchester), eight; Mr. R. Boddington (London), two; Mr. W. D. Todd (Sunderland), two; Mr. R. A. Owen (Liverpool), five; Mr. C. J. Williams (London), three; Mrs. J. Greenwood (Hebden Bridge), one.

TREASURER.—Mr. T. H. Wright (Sowerby Bridge), fifteen nominations; Mr. E. A. Keeling (Liverpool), one.

SECRETARY.—Mr. Hanson G. Hey (Halifax), four nominations; Mr. R. H. Yates (Huddersfield), ten; Mrs. Stair (Keighley), one; Mr. J. Jackson (Reading), one.

COUNCIL.—Mr. A. E. Hendy (Brockenhurst), six nominations; Mr. H. A. Nutley (Reading), one; Mr. R. Boddington (London), seven; Mr. R. Knight (Cardiff), three; Mr. A. Cook (Birmingham), two; Mr. R. Wolstenholme (Blackburn), one; Mrs. E. Green (Manchester), one; Mr. E. W. Oaten (Manchester), eight; Mr. R. A. Owen (Liverpool), seven; Mrs. M. Gordon (London), two; Mr. A. T. Connor (London), two; Mr. W. G. Halestrap (Tredegar), one; Mr. Peter Galloway (Glasgow), three; Mr. J. Shuttleworth (Darwen), two; Mr. J. Lawrence (Newcastle), one; Mrs. A. Jainrach (London), three; Mr. Wm. Ford (Reading), one; Mr. B. Davis (Sheffield), two; Mr. J. G. Wood (Birmingham), one.

AUDITOR.—Mr. Levi Crowcroft (Doncaster), two.

It is a little man who sees no greatness in trifles.

The lazier a man is, the more he intends to do to-morrow.

VISITORS to Whitby, who are interested in the establishment of a society or circle in that centre, are requested to communicate with Mrs. Gibbons, Morley's Yard, Church Street, Whitby, and to make offers of assistance and information re conduct of societary work.

Dr. A. T. Schofield.

Dr. "hedges" very nicely. He cannot, however, get behind the official statistics which the recent articles in our columns by Mr. H. J. Osborne made clear. The Government figures refute Dr. Schofield's statements, and yet he hesitates to make the complete retraction.

And Another.

This was the gentleman who told the story of the woman who was raving mad through Spiritualism, and whom he saw writhing on the ground waiting for the stigmata. When Sir A. Conan Doyle got access to the facts it transpired that she had never had any contact with Spiritualism, never been to a meeting, never attended a seance. She suffered, of course, from religious mania (of the usual orthodox type, we suppose), but Mr. Magee, as far as we are aware has never amended his statement or attempted to justify it.

Is it Honourable?

When these are proven untrue, refuses to do what is honourable. Yet at the lecture above mentioned he pathetically rolls his eyes and says, "You must trust me. I cannot give names, but I can tell you this on good authority, all these Spiritualist workers are known to the Home Office as immoral and undesirable." Such a statement, if made, as Mrs. Paulet alleges, is a despicable and abominable falsehood and a man who wilfully makes it is a disgrace to his cloth.

Another Critic.

Of course, it is besmattered with scriptural allusions, comments and, of course, perversions. The ridiculous picture which is made of the transfiguration will certainly cause revulsion in the minds of Biblical students. It is another exemplification of the necessity of the cobbler sticking to his last. Why (may we ask) do journalists and others leave their brains at home when they come to the consideration of theological problems? There seems to be something in contemporary religion which awakens passion and prejudice rather than cool reflection, and men seem to judge the whole matter—not on its merits, but by reference to whether it is opposed to their own limited ideas.

A Modern Mind.

Church of Scotland, told the clergy it is a mistake to condemn without inquiry those who exercise the "spiritual gifts." The Early Christian Church possessed them, and was commanded to exercise them in perpetuity. Modern Psychic Phenomena and Biblical Psychic Phenomena stand or fall together. That is well said. We only have one amendment to offer. Through the folly of the literalist the people are losing their faith in the Bible as a guide, and the most valuable ally the Christian can have is Spiritualism. Whether the Bible falls or not is a matter for the churches. If it does, we have the consolation that Divine Love has provided a new revelation, which is but an extension of the old, and it IN ITSELF makes the future secure. Professor Patterson supported Rev. Mr. Reid's petition.

Fair Play's Jewel.

As the result of "our Knight's" visit to Bristol, a lengthy correspondence has been conducted in the "Bristol Times and Mirror," in which Miss I. T. Warner and Rev. Chas. Tweedale have taken a leading part. The most pleasing feature to us is the sense of fairplay which has animated the "Times and Mirror." The editorial favours have been unbiased, and it is refreshing to find that there are some respectable journals which are at least fair-minded



## London: Marylebone Association.

THE Annual General Meeting of this Association was held at 22a, Regent Street, on May 20th, under the presidency of Mr. Leigh Hunt. The chairman presented the annual report as follows:—

In presenting the Receipts and Payments Account for the year ending March 31st, 1920, the Council have much satisfaction in being able to report a year of increased support and activity which augurs well for the future well-being and progress of the Association.

The Sunday evening services at Steinway Hall have again proved the usefulness and need of such services in the heart of the Metropolis, and the attendance has on many occasions exceeded the seating capacity of that spacious building.

The providing of accommodation for the Monday evening meetings has been one of unusual difficulty, and this again emphasises the need of a suitable building for the work of the Association. In this connection, it is most satisfactory to be able to report that generous support is being given to the Building Fund. Sustained efforts and increasing response will assuredly achieve the ends in view.

With a large and varied list of speakers, amongst whom have been the some of most able exponents of Spiritualism, both Sunday and Monday meetings have been fruitful of results well-calculated to worthily uphold the spiritual and evidential value of the truths expounded.

The success of the Anniversary meeting held at Queen's Hall on March 31st last, is still fresh in the minds of all friends, and the Building Fund Committee, who organised this meeting, had the satisfaction of knowing that the meeting proved, in all respects, worthy of the occasion.

With the obtaining of much sought for accommodation, the continuance and increase of the library—which had to be temporarily suspended during the latter part of the year—will again, it is felt, be much appreciated by members and associates.

In the passing reference to matters which such a report as this can, of necessity, only allow, it is perhaps the best tribute to simply place upon record the great loss to the mortal form which this Association has sustained by the transition of its president, Mr. W. T. Cooper, and of Mr. E. Haviland, hon. treasurer, and Mr. A. Clegg, hon. organist. All members, associates and friends will, assuredly, ever remember the great services of these workers with feelings of deep gratitude and admiration. In Mr. W. T. Cooper this Association had a president whose great and unparalleled work for Spiritualism in the Metropolis, will stand as a memorial for all time to the many zealous workers he was for so many years associated with.

The co-operation of members, associates and many other friends has greatly assisted the Council in their work, and they desire to heartily thank all who have helped from time to time in this important work and confidently trust that the privilege of such assistance may long continue. With such co-operation and goodwill this Association can look to the future with a consciousness that such unity of purpose and good fellowship will enable them to still further promote a knowledge of the great truths of Spiritualism.

By request of the chairman, the adoption of the Receipts and Payments Account was proposed by the acting treasurer, Mr. George Craze. In doing so, he pointed out that the accounts showed cash balances in favour of the Association of: General fund, £88; Building fund, £503; showing an increase on the Building fund of over £300 during the year. Collections had amounted to over £400, this being about £60 more than in the preceding year, or practically three times as much as in 1916. The sales of literature also showed a considerable increase, having reached £132 for the year which compared with £86 for 1919, and £30 for 1916.

A pleasing feature of the account was the receipt of over £100 from Building Fund Collection Boxes, while members' subscriptions amounted to £160.

The expenditure included an item of £284 for rent, this being much higher than in any previous year, while the donations included a sum of ten guineas to the National Union Benevolent Fund. Having been duly seconded, the resolution was carried unanimously.

Much interest was evinced in the election of the Council for the ensuing year, there being eighteen nominations. A ballot was taken, the following members being elected:

Mr. George Craze, Capt. Dimmick, Mr. F. Harrison, Mrs. A. M. Craze, Mr. Leigh Hunt, Mr. W. S. Doyle, Mr. Hunt, Mr. G. Franklin, Miss Cockrain, Mr. F. Brittain, D. Neal, Mr. H. A. Stevens, Mr. Wesley Adams, Miss Baine.

At the first meeting of the Council on Friday, May 21st, the following officers were elected:—

President, Mr. Leigh Hunt; vice-presidents, Messrs. D. Neal and G. Craze; hon. treasurer, Mr. F. Harrison; hon. secretary, Mr. G. Craze; musical director, Capt. Dimmick; asst. treasurer, Miss Cockrain; asst. secretaries, Mrs. Craze and Messrs. Doyle, Brittain and Franklin; librarians, Mrs. Hunt and Mrs. Tregale.

## Christianity and Spiritualism.

### A Reply to Miss Marie Corelli.

AT the Adult School, on Whit Sunday, Mr. W. F. E. Rean, of Heston, replied to Miss Marie Corelli's attack on Spiritualism in a London newspaper. It was a pleasure said the speaker, to stand upon a Spiritualist platform at the occasion of a Whit Sunday when Christendom was celebrating the "descent of the Holy Ghost." His hearers would remember the Biblical version of the Transfiguration when the sacred Medium ("Mediator 'twixt God and man") appeared before his little band of followers in that "upper chamber," and, after breaking bread with them, in the material form as man, changed into spirit, "ascending into heaven," i.e., beyond the earth (or material) plane.

Spiritualism was undoubtedly the basis of the unadulterated Early Christian faith; a Christianity that, with time, by man's 'isms and 'ologies, had been perverted and caused such a stupefying effect that a very small percentage of the people now voluntarily accepted any of the hundreds and one churches. Christ was the sublime Medium sent by the Divine Will at a time when orthodoxy in religion had become a narrow racial monopoly of men who persecuted Christ and his disciples, as Miss Corelli was now appealing to persecute the Spiritualists for "blasphemy," as if for two thousand years the warring Churches had "not done enough harm to the names of the God of Love and the Christ of Charity by turning Europe into a veritable charnel house culminating in the late war. In the one sensuous, greedy, warring, and bigoted "Known World," not unlike the "Known World" of to-day, Christ lived his life of simplicity, love, charity, and (material) poverty, as an example for his devotees of all time. "And they crucified him." Christ was a healer; so was Paul; while John of Patmos was clairaudient and an automatic writer. "And I heard a voice say, 'Write.'" Joan of Arc, whom the Vatican had just canonised with great ceremonial and circumstance, was also clairaudient, and "heard voices," and acted accordingly, to be burnt to ashes, as far as her body was concerned.

Miss Corelli would probably have sent the saint to a lunatic asylum to-day, so charitable was that tolerant lady towards those who possessed the same powers to-day as so many did of old. O, this religious intolerance. What it never end?

Spiritualists, continued the speaker, by endeavouring to evolve spiritually, became optimists in the matter of death. The grave was the symbol of decay; the repository of the corroding body, the temple of materialism that had done its work when spirit ceased to function matter. They asked for no tears, but respect; no cumbrous monuments, no gloomy apparel or dirge. They loved to think that "gone before," "beyond the borderland," gone "West" were no mere parrot phrases, but a joyous reality. And in this evolutionary conception of immortality they were branded "blasphemers," "superstitious," and to be punished.

But if "Truth begat hate," "Truth was also all powerful and would prevail." Spiritualism stood for earthly simplicity and an unshackled hope, with its counterpart of completion beyond. Life was spirit; the Creator of life was Spirit; death but the "shuffling off of this mortal coil." Shakespeare had so well said, and the freeing of a spirit from its earthly home tenancy. Miss Corelli had



charged Spiritualists possessing the powers of mediumship with receiving money.

Supposing, for argument sake, some had, a practice he, the speaker, would deprecate, except for actual expenses. Did not Miss Corelli herself get payment for her attacks? And what about the tens of millions sterling of material wealth owned by the churches of Christendom to-day—all for preaching about him "who had nowhere to lay his head," and who urged his followers to "go forth and preach, carrying neither purse nor script?"

Finally, Mr. Rean combated Miss Corelli's "gratuitous insult" as to the insanity of Spiritualists. Official figures in America recorded that of 32,319 male lunatics, there were only 45 (male and female) Spiritualists combined; while there were 215 clergymen, over which Spiritualists did not gloat as Miss Corelli seemed to do over Spiritualists. It was an ancient insult—if you could not agree, call your opponent "insane." This was said of Christ, of Paul ("the pestilential fellow"), of every seer for Truth. Did Miss Corelli seriously say that Shakespeare, Shelley, Tennyson (so vulgarly used as an illustration) were insane, or Whittier, Longfellow, Ella Wheeler Wilcox in poetry, or Prof. Wallace (co-discoverer with Darwin of the "Origin of Species"), Sir Oliver Lodge, Sir W. F. Barratt, Sir W. Crookes—all F.R.S., and men who as scientists won the greatest of earthly honours? If, however, as Shakespeare said, "it was a mad world, my masters," there could be no exception unless it was, of course, Miss Corelli!

Mr. Kirby, President of the Society, presided.—  
"MIDDLESEX CHRONICLE."

## CORRESPONDENCE.

### IN REPLY TO MR. J. H. L. SMITH.

SIR,—Mr. J. H. L. Smith will find complete answers to his questions in my book, "Man's Survival after Death" (pages 85 and 265), which can be obtained at the office of THE TWO WORLDS.

CHARLES L. TWEEDALE.

SIR,—In reply to the questions asked by your correspondent, J. H. L. Smith, may I be allowed to express an opinion.

(1) Yes, it is quite possible to leave the body and unite with spirit friends to explore the spirit world whilst retaining consciousness, but my experience goes to show that those spirit people who conduct the explorer impose very severe limitations on one's wanderings, and the experiment is one which is inadvisable until one has had a long experience of mediumship and thoroughly tested the wisdom as well as the reliability of the guides. Much experience and self-reliance is needed to wander abroad and retain the life link during the process, and an error of judgment may entail serious consequences. It means that one must be active on two planes at once if the body is to be guarded, and divided attention is often productive of trouble.

(2) Spirit people do not rap with their bodies, they gather psychic fluid from the sitters. This is invisible, but capable of being made semi-material. It may be collected in lumps or balls, and precipitated (thrown) on to the table or built into psychic rods drawn out from the medium like an extended limb sufficiently solid at the extremity to cause an impact on matter. J. H. L. Smith would do well to read on this matter Dr. Crawford's book, "The Reality of Psychic Phenomena."

Apologising for troubling you at such length,

E. MONTGOMERY.

SIR,—Pending the action or inaction of your more experienced readers, may I submit the following answers to your correspondent's (Mr. J. H. L. Smith) questions on page 321 of your issue of May 21st.

(1) This is, by personal experiences, I know, possible; the normal brain, however, would not register the experiences, but impressions would be brought back, the student retaining consciousness, only in this manner. My advice would be, "Do not try, but rely."

(2) This answer is a statement made by a spirit on the subject. "Zoether (psychic force), emanating from the medium, charges the object to be moved, and a band of

spirits directs a current of their own zoethic emanation in the direction they desire the article to move, and it passes along the current thus produced. If this current be directed against the table, or another charged body, raps or concussions are produced, as a positive and negative exists between the spirits and the medium's zoether.

May I conclude by saying that personally I received much kindly advice from the other side in the manner your correspondent's first question suggests.

HARVEY METCALFE.

### THE BRITTEN MEMORIAL.

SIR,—On behalf of the Trustees I beg to gratefully acknowledge receipt of a donation of £1 for the Memorial Fund from Mrs. H. Payne, who is visiting this country at present, her home being in South Africa. This evidence of sympathetic desire for the attainment of the object of the Memorial undertaking is extremely welcome and encouraging, and perhaps may be an incentive to other friends who realise the great advantages that will accrue from having a Spiritualist Centre in Manchester to give their generous support to the undertaking.

On all sides one hears of the urgent need for a Spiritualist Institute, and it only requires the combined determined action of Spiritualists to secure its satisfactory fulfilment. It will be a gratification by and by that we did something towards establishing a Centre for the administrative work of the Movement which is steadily increasing in volume and importance. I appeal, therefore, to all Spiritualists to co-operate and bring to completion the work which has been so long in hand. Donations will be gladly received by Mr. A. E. Keeling, 8, Knoclaidd Road, Tue Brook, Liverpool, or by

A. W. ORR, Hon. Sec.,  
2, Wilmington Gardens, Eastbourne.

### A Pioneer Spiritualist.

ONE of the most zealous workers in our Cause is Mr. Ben Carter, of Sunderland, who is about to leave for Halifax, having received an important appointment in that town. Mr. Carter originally came to Wearside from Peterborough, where he did yeoman service for Spiritualism. While in the Sunderland area, he has been unceasing in his efforts to spread our gospel, and has founded societies at Durham, Horden, and Corbridge-on-Tyne, besides enthusiastically labouring among union societies. His voice is well-known at Shields, Darlington, Chester-le-Street, Newcastle, West Stanley, West Hartlepool, Middlesboro' and other places. Mr. Carter was elected vice-president of the Monkwearmouth Society, and in the course of about three years has worked hard to raise it to a higher plane. It is pleasing to add that Mr. Carter has been the recipient of many gifts from various societies. When he returns to Halifax, he contemplates taking in hand spiritual work.

On Saturday, May 15th, Mr. Carter had his farewell meeting in Durham. A large audience assembled in the Shakespeare Hall, when Mr. Laverack gave an address on "Jesus: myth, man, or martyr?"

THERE is no life of a man but is a heroic poem of its sort, rhymed or unrhymed. Would'st thou plant for eternity, then plant into the deep infinite faculties of man.—  
CARLYLE.

REV. W. REID, in addressing the General Assembly of the Church of Scotland at Edinburgh on Spiritualism said: "There was a call on the Church to examine the question. Glasgow was the greatest stronghold of Spiritualism in the British Isles. At one gathering of Spiritualists in the city the weekly collection was over £80, and the average Sunday attendance was between 800 and 1,000, while the membership included fifteen ex-Church officials. Many people in the Church believed in Spiritualism, and the Church could not ignore it. For many centuries the Church had been carrying on its shoulders two very old men of the sea—the priest and the ecclesiastic—and it was now time to give the prophet a chance." We imagine that those words re attendances and COLLECTIONS will have something to do with opening the eyes of the Church.



## REPORTS OF SOCIETARY WORK.

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

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

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

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

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

### Special Reports.

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

#### LONDON: CENTRAL.

THE Friday and Sunday meetings have been continued through the special eight week's programme (ending with Sunday, June 6th) in the Memorial Hall, Portugal-street, Kingsway. Dr. Vanstone and Mrs. Graddon-Kent have been the very acceptable Sunday speakers at the two recent meetings. Dr. Vanstone's fine philosophy and Mrs. Kent's telling clairvoyance being warmly welcomed by appreciative audiences. On Friday, May 28th, in the unavoidable absence of our announced speaker, the society's internal resources had an opportunity, the platform being sustained by the chairman, secretary, and vice-chairman, with choice singing by Miss Thomas. Mr. H. J. Osborn gave a series of recent indisputable proofs concerning supernatural pictures, spirit writing, and the direct voice, all based on testimony and test, complying with the rigid canons of science. Rev. G. Ward gave a brief but choice address setting forth Spiritualism as a definite and satisfying religion; and Mr. C. S. Evans gave some clear and fully recognised clairvoyance. On and from Friday June 11th, the weekly meetings on Fridays will be resumed in the original hall, Furnival Hall, 7, Furnival-st., Holborn, E.C.

Madame Rolls (Hampton) and the Rev. Susanna Harris put the London Central Spiritual Society under great obligation on two special occasions, Tuesday, June 1st, and Sunday, June 6th, the first being the last of a series of special aggregate meetings at 6, Queen Square, and the latter the closing service at Kingsway of the series of eight special Sunday evening propaganda meetings. Both were largely attended by obviously interested audiences. Madame Rolls' sweet singing, her wonderful voice of fine compass, sympathetic rendering, and charming personality combined to win approval which could only be content with repeated encores. Amongst her songs, the first place belongs, of right, to "For you alone" written and composed for her voice by Natalie Husband; but it would not be easy to place a second, whether "One little hour," "Down the Forest," "Homing," or "For you a Rose, for me, a Memory." Certain it is that the Movement, whether in the London Central or in the Delphic Club, is warmly to be congratulated on the willing consecration of her high talent. A word of keen

appreciation is also due to her talented accompanist, Mr. Tom Taylor.

Rev. Susanna Harris, on Tuesday, speaking on "Psychic experiences in many lands," cited numerous striking happenings in various countries, and gave a telling account of experiences amongst Norwegian researchers—the subject of recent comment of mixed character. She also gave some clairvoyance of a high order.

Mr. H. J. Osborn, who presided, stated that after some close investigation, and correspondence with a Christiania gentleman (of his personal acquaintance) one of high standing and attainments, he had himself come to the conclusion that the matters criticised did not traverse the genuineness of Mrs. Harris' mediumship, and, therefore, he did not approve of ill-proved attacks, and still less of carping criticism, or of "damning with faint praise." These views were warmly applauded as were many of Mrs. Harris' statements, which, spoken with feeling, won the sympathy of her hearers.

#### LONDON: HACKNEY.

THE annual general meeting of the Hackney Society of Spiritualists was held on June 1st. The balance sheet was passed amidst great satisfaction, the balance in hand being something like an increase of £12 for the year's work. The officers elected were: President, Mr. N. Rist; vice-presidents, Messrs. Sandy, A. Dougall and A. E. Streater; treasurer, Mrs. Le Bosquet; hon. secretary, Mrs. F. Sutton; assistant secretary, Mrs. Dougall; auditors, Messrs. Roberts and A. M. Payne; committee, Messrs. Leach, Bean, and C. Morris; librarian, Mr. A. Pritchard. The meeting closed with a vote of thanks to the retiring officers.

#### LONDON: HOUNSLOW.

AT the Adult School, Wilton-road, the Hounslow Society of Spiritualists held their first social on Friday, May 28th. We thank all friends who assisted to make it the success it was. It was gratifying to see so many friends among us who we feel sure will join up with us and help the Cause in the near future. There were close on 100 members and associates and friends present. Miss Conroy, M.A. gave a most interesting and instructive address on "Colour."

#### LONDON.

THE N.L.S.A. continues in making fresh records. On Thursday, May 27th, we had the first visit of that wonderful clairvoyant and clairaudient, Mr. W. R. Sutton, of Sheffield, who delighted a packed hall with his marvellous gifts. The conditions were of the best. Very many descriptions and messages were given, all without exception being recognised. Names and names were poured out, and the convincing evidence of spirit return proved in some cases most amazing. The whole audience is anxious to hear him again in the near future. Financially a great success was scored.

#### SHEFFIELD: CENTRE.

THE services at Sheffield Centre on Sunday, May 30th, were taken by Mrs. Charnley, of Leeds. She delivered a most excellent address, her theme being "Religion: past and present," and the audience received much food for thought. She also gave several delineations which were found to be correct.

#### WORCESTER.

MR. ARTHUR CLAYTON, the Blind Boy Medium of Nottingham, paid a visit to Worcester on Friday, May 21st. A good and appreciative audience welcomed our young friend. The freshness of his style of description, and his mode of finding the person for whom a message or description was intended, helped enquirers to a fuller understanding of the great variety of spiritual presentation. Altogether a very successful meeting was held. A short preliminary address on "Colours and their spiritual significance" was given by Mr. Geo. F. Berry.

#### WALLSEND-ON-TYNE.

THE annual tea and social was held on Monday, May 24th, when a goodly company assembled. The evening was devoted to games and dances, with a few songs interspersed, those contributing to the latter being Mrs. Frampton, Mrs. Darrey, and Mrs. Currie. Messrs. Hall and Currie officiated as musicians with Mr. Wm. Macfarlane and Mr. Appleton as M.C's.

At 7-30, the President, Mr. J. Lawrence, unveiled a handsome coloured portrait of Mrs. Frampton, the vice-president, and paid tribute to her ten years of valuable service in various offices. The cost of the portrait was borne by donations from members and friends both near and far. Mrs. Jackson, Mrs. Dixon, and Messrs. Morpeth, Reed and Trewick added words of appreciation. Mrs. Frampton feelingly replied, thanking those who had so unexpectedly done her so great honour, and attributing the little good she had been enabled to do to the sympathy and help of members and others, and above all to the unseen ones behind her.

Mr. Lawrence then unveiled an enlarged group of the officers and committee of 1917-18, a time when the society passed through a severe crisis. He referred to the splendid loyalty of all concerned with those days and since them, and trusted that a look at the faces depicted would inspire future workers to stand fast, even in the darkest hours. Mr. Macfarlane, secretary, and Alderman Morpeth, treasurer, spoke of the good work done the former pointing out that the best evidence of that committee's value was the fact that nearly all were prominent members of the present one.

Mr. Morpeth intimated that he had given the society a lady's gold watch and brooch to be competed for, to augment the building fund. The singing of the National Anthem closed a pleasant evening.

#### MEETINGS HELD ON SUNDAY, JUNE 6, 1920.

BARRY, Atlantic Hall. — Owing to the non-arrival of the speaker for the evening, our platform was filled at short notice by Mr. A. E. Laylor, who gave an address on "The good idea" followed by several successful clairvoyant descriptions.

BEDWORTH, Market Place. — Mrs. Pears gave addresses on "The darkness before the dawn" and "Be ye perfect, even as God is perfect," also giving clairvoyance. Mr. Rowe presided.

BIRKENHEAD, Hamilton. — Mrs. O'Keef conducted the services. In the evening she gave her personal experiences and a homely talk which was most helpful.

BIRMINGHAM, Aston. — Miss Coleman conducted the meetings, giving good addresses and clairvoyance. Mr. Wood presided.

BRISTOL, Dighton Hall. — Services conducted by Mrs. Ruth Doughty. Addresses were given at each service.



and also clairvoyance. Good audiences. Mr. E. W. Oaten presided.

Clifton: Address and clairvoyance by Miss Mary Mills, B.T.Sc., to a good audience.

CHESTER, Brook-st. — Mrs. Mossop gave addresses and clairvoyance to a fair audience.

DUNFERMLINE. — Mr. S. R. Goodman, of Nottingham, gave addresses on "Let there be light" and "Is Spiritualism a religion?" both of which were highly appreciated by good audiences. Mr. Burgoyne occupied the chair.

EARLESTOWN, Leigh-st. — Mr. Hayward, of Wigan, took our services, which were well attended. Mr. Atherton occupied the chair in the afternoon and Mr. Leach in the evening.

EASTBOURNE. — Mr. A. W. Orr gave an address in the morning, and Mr. Frize in the evening. Miss Mansell's clairvoyance was well recognised.

EXETER, Market Hall. — Mrs. M. A. Grainger discoursed on "The hidden way" in the afternoon, and Mr. C. Tarr, in the evening, on "What constitutes a true religion?" Clairvoyance by Mr. J. Whiter, of London.

KIRKCALDY. — Mrs. Odhner, of Dundee, and Mr. Hendry gave addresses and clairvoyance in the morning and evening.

LIVERPOOL. — Mr. Rex Sowden, of Newcastle, gave addresses in the morning and evening, at each meeting giving clairvoyance.

LONDON, Battersea. — Well attended morning circle. Evening, Mrs. Crowder gave address and clairvoyance. Brixton: Mrs. Marriott gave an address on "We make provision," and followed with well recognised clairvoyant descriptions.

Camberwell: In the morning, Mrs. E. M. Ball gave addresses and personal messages. In the evening, Mr. J. Osborne gave an address.

Clapham: Mrs. Neville gave an address to a full church, followed by clairvoyance, all descriptions being recognised.

Croydon: Address by Mr. Ernest Hunt; questions answered.—PROS. Sunday, June 13th, at 11, Mr. P. Scholey. At 6-30, Mr. Robert King.

Baling: Mr. G. R. Symons gave an address on "The light of reason."—PROS.: Sunday, June 13th, Mrs. Graddon Kent; Wednesday, June 16th, Mr. Seymour Evans; Sunday, June 20th, Mr. and Mrs. Pulham.

E.L.S.A.: Mrs. Bryceson gave an address followed by clairvoyant descriptions.

Hackney: Mrs. Graddon Kent gave an address and clairvoyance.

Hounslow: Mr. Seymour Evans gave an address.

Spiritual Mission: In the morning, Mr. Horace Leaf gave an address on "Spiritualism and Jesus of Nazareth." In the evening Mr. E. W. Beard spoke on "Spiritual sifting."

Manor Park: In the morning Mr. Mead conducted the service. In the afternoon the Lyceum open session was held. In the evening Ald. D. J. Davis gave an address.

Marylebone: Mrs. Jamfach delivered an address on "What is Spiritualism?" and also gave clairvoyance. Good attendance.

N.L.S.A.: In the morning Mrs. A. W. Jones gave an address and clairvoyance. In the evening Mr. W. F. Smith gave an address on "Spiritualism."

S.L.S.M.: Morning circle conducted by Mr. G. Cox. Evening, an address by Mr. G. Taylor Gwinn.

LOUGHBORO'. — Mrs. Hopkinson, of Leicester, conducted the evening service.

NORTHAMPTON. — Services conducted by Mr. Metcalfe, of Kettering. Good addresses and splendid clairvoyance well appreciated by good audiences.

PAIGTON. — A large audience listened to an address by Mr. Atkinson,

of Bristol, whose subject was "Providence in the light of Spiritualism," which was followed by clairvoyance.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Garner, assisted by Mrs. Malpress, who are both members.

PLYMOUTH, Morley-st. — Mrs. Farley gave a very interesting address, and Miss F. Farley sang a solo entitled "Beyond the Dawn." Mrs. Trueman gave clairvoyant descriptions.

Stonehouse: Meeting conducted by Mr. C. Arnold. Opening prayer given by Mr. H. Pearce. Address by Mr. Slee on "Is the light right." Soloist, Mr. Prout. Clairvoyance by Mrs. Martin. Good audiences.

PORTSMOUTH. — Mr. A. Lamsley gave two addresses on "Mysticism in everyday life," and "The power of thought." He also gave clairvoyant descriptions. Miss A. Price rendered a solo entitled "Lead, Kindly Light."

SUNDERLAND, Hylton-st. — An address was given by Mr. McBain on "Am I my brother's keeper?" which was well appreciated. Clairvoyance was given, names being recognised.

TREDEGAR. — Mr. E. Jones conducted the morning service. In the evening, Mr. A. Lewis gave an address on "The duality of man" which was appreciated by the audience.

YORK, St. Saviourgate. — Addresses by Mr. Burrows, who, in the evening, replied to the Rev. Father Thurston's recent attack on Spiritualism in York. Spirit people were described at each service.

#### NEW SECRETARIES.

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

EARLESTOWN SPIRITUALIST CHURCH, LEIGH-STREET.—MISS H. RHODES, 460, Wargrave-road, Earlestown.

INTERNATIONAL HOME CIRCLE FEDERATION: Rev. George Ward, Stapleford Abbots, Romsford, Essex.

HACKNEY SOCIETY OF SPIRITUALISTS: Mrs. Florence Sutton, 51, Evering-rd., Stoke Newington, London, N.16.

WOLVERHAMPTON SPIRITUALIST SOCIETY, Temple-st.—(Mrs.) ADA J. HAYCOCK, 29, Cleveland-street, Wolverhampton.

#### Society Advertisements.

**South Manchester Spiritualist Church,**  
PRINCESS HALL, MOSS SIDE.

SUNDAY, JUNE 13TH, at 2-30, LYCEUM. At 6-30, MR. A. KITSON. At 8-15, MRS. FARRER.

MONDAY, JUNE 14TH, Members' Developing Class, Mrs. EASTWOOD

TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.

THURSDAY, JUNE 17TH, at 3 and 8-15, MISS BARTON.

**Manchester Central Spiritualist Church**  
ONWARD HALL, 207, DEANSGATE.

JUNE 13.—MRS. E. GREEN.

„ 20.—Circle for Members Only.

„ 27.—MR. W. HOWELL.

JULY 4.—Circle for Members Only.

**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.

DEVELOP YOUR SPIRITUAL GIFTS.—MRS. SUTTON is now forming a developing class. Join at once, as only a limited number. Apply, 51, Evering-rd., High-street, Stoke Newington, N.

#### Society Advertisements.

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

SUNDAY, JUNE 13TH, at 6-45 and 8-15, MRS. KNOTT.

TUESDAY, JUNE 15TH, at 8-15, MRS. SHAKESHAFT.

THURSDAY, JUNE 17TH, at 8-15, MRS. REECE.

**Bury Spiritualist Society,**  
44, KING STREET.

SUNDAY, JUNE 13TH, at 3, 6, and 7-30, MISS ROE.

WEDNESDAY, JUNE 16TH, at 3 and 7-45, MRS. ROBERTS.

THURSDAY, JUNE 17TH, at 7-30, Members' Circle.

**Collyhurst Spiritual Church,**  
COLLYHURST STREET.

SUNDAY, JUNE 13TH, at 10-30, Lyceum. At 6-30 and 8, LOCALS.

MONDAY, JUNE 14TH, at 3 and 8, MRS. SMETHURST.

WEDNESDAY, JUNE 16TH, at 8, MRS. VOST.

SUNDAY, JUNE 20TH, 10-30, 2-30, 6-30, OPEN SESSION.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES CROSS.

SATURDAY, JUNE 5TH, at 7-30, OPEN CIRCLE.

SUNDAY, JUNE 6TH, at 3 and 6-30, MR. RIDGEWAY.

MONDAY, JUNE 7TH, at 3 and 7-45, MRS. BUXTON.

WEDNESDAY, JUNE 9TH, at 7-45, OPEN CIRCLE.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, JUNE 13TH, at 6-30, MR. W. ROOKE.

At 8, MRS. VERITY.

WEDNESDAY, JUNE 16TH, at 3, MRS. BROMLEY.

THURSDAY, JUNE 17TH, at 8, MISS DEVONPORT.

SUNDAY, JUNE 20TH, at 6-30, MRS. TURNER.

Lyceum every Sunday at 2-30.

#### British Magnetic Healers' Association

will hold their ANNUAL HOLIDAY TEA PARTY and PROPAGANDA MEETING on SATURDAY, JUNE 19TH, in the Church of the UPPER MILL SOCIETY OF SPIRITUALISTS, COURT ST., UPPER MILL.

Tea on the table at 4-30.

Healing to commence prompt at 6-30. This will be a re-union of healers and old friends. The Institute, 21, Manor-street, will be closed that day.

GEO. VERNON, Hon. Sec.

**W.T.S. Progressive Thought Centre,**  
114, SOUTH ST (ROOM 2), EASTBOURNE.

MRS. G. S. HEATH. WEEK'S MISSION. SATURDAY, JUNE 12TH, SEANCE.

SUNDAY, JUNE 13TH, Trance Addresses and Clairvoyance.

MONDAY, JUNE 14TH, at 3 and 7-30, PUBLIC CIRCLE.

TUESDAY, JUNE 15TH, Private Interviews.

WEDNESDAY, JUNE 16TH, at 7-30, PUBLIC CIRCLE.

THURSDAY AND FRIDAY, JUNE 17TH and 18TH, INQUIRERS.

#### Bristol Spiritualist Temple,

16, BERKELEY SQUARE, CLIFTON.

Services are held every Sunday at 6-30

SUNDAY, JUNE 13TH, MR. HEYWOOD, Address.

SUPPORT OUR ADVERTISERS.



**Society Advertisements.**

**Brighton Spiritualist Church,**  
ATHENÆUM HALL, NORTH ST.  
Affiliated to the S.N.U.

SUNDAY, JUNE 13TH, at 11-15 and 7,  
MR. F. T. BLAKE (Pres. S.D.U.)  
Lyceum at 3.

WEDNESDAY, at 8, MR. F. CURRY.

**Brighton Spiritualist Brotherhood,**  
OLD STEINE HALL, 52A, OLD STEINE.  
Affiliated to S.N.U.

**SERVICES :**

Sundays at 11-30 and 7. Lyceum at 3.

Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meeting, First Wednesday in  
every month at 3.

SUNDAY, JUNE 13TH, at 11-30 and 7,  
and MONDAY, at 7-15, and TUESDAY,  
at 3, MRS. MARRIOTT.

**Battersea Spiritualist Society,**  
45, ST. JOHN'S HILL, CLAPHAM JUNC.

SUNDAY, JUNE 13TH, at 11-15,  
CIRCLE.

At 3, LYCEUM. At 6-30, MISS ELLEN  
CONROY, M.A.

THURSDAY, JUNE 17TH, at 8-15,  
MRS. BLOODWORTH.

**Brixton Spiritual Brotherhood Church**  
STOCKWELL PARK RD., Brixton. S.W.

SUNDAY, JUNE 13TH, at 3, Lyceum.  
At 7, L.D.C. Delegates.

SUNDAY, JUNE 20TH, MRS. MAUN-  
DER, Flower Readings.

THURSDAY, JUNE 17TH, at 8,  
MRS. NEVILLE

CIRCLES: Monday, 7-30, LADIES;  
Tuesday, 8, MEMBERS; Thursday, 8-15  
PUBLIC.

**Clapham Spiritualists' Church,**  
ADJOINING REFORM CLUB, ST. LUKE'S  
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JUNE 13TH, at 11,  
Public Circle. At 3, LYCEUM.  
At 7, REV. J. TYSSUL DAVIES, B.A.  
FRIDAY, at 8, Meeting for Inquirers.  
SUNDAY, JUNE 20TH, MRS. MARRIOTT

**Church of the Spirit, Camberwell,**  
THE PEOPLE'S CHURCH, WINDSOR RD.  
DENMARK HILL STATION.

SUNDAY, JUNE 13TH, at 11,  
CHURCH SERVICE.

At 6-30, MR. A. NICKELS, of Luton.  
SUNDAY, JUNE 20TH, at 11,  
MR. T. W. ELLA.

At 6-30, MRS. BEAUMONT-SIGALL.  
Public service every Wednesday at 7-30

**East London Spiritualist Association**  
NO. 13 ROOM, EARLHAM HALL, EARL-  
HAM GROVE, FOREST GATE (pass thro  
Main Building to Last Room on Right).

SUNDAY, JUNE 13TH, at 7,  
MR. MUSPRATT.

SUNDAY, JUNE 20TH, at 7,  
MRS. GEORGE.

**Hackney Society of Spiritualists,**  
240A, AMHURST ROAD.

SUNDAY, JUNE 13TH, at 7,  
MRS. PODMORE.

SUNDAY, JUNE 20TH, at 7,  
MRS. SUTTON.

**Society Advertisements.**

**Hampton Hill Spiritualist Society,**  
3 HIGH ST. (close to Uxbridge Road  
Tram Stop).

SUNDAY, JUNE 13TH, at 7,  
MRS. NEVILLE.  
LYCEUM at 3.

SUNDAY, JUNE 20TH, MRS. BEAURE-  
PAIRE.

**Kingston Spiritualist Church,**  
BISHOPS' HALL, THAMES STREET.

SUNDAY, JUNE 13TH, at 11, MR.  
T. BROWN. At 3, LYCEUM.  
At 6-30, MRS. CROWDER.

WEDNESDAY, JUNE 16TH, at 7-30,  
MR. OSBORNE.

**Lewisham & District Spiritualist  
Church.**

THE PRIORY, HIGH ST., LEWISHAM.  
(Cars stop at George Lane.)

SUNDAY, JUNE 13TH, REV. S. HARRIS

SUNDAY, JUNE 20, MISS VIOLET  
BURTON.

**Little Ilford Christian Spiritualist  
Society,**  
CHURCH ROAD, CORNER OF THIRD AV  
MANOR PARK, E.

SUNDAY, JUNE 13TH, at 6-30,  
MR. G. PRIOR.

MONDAY, JUNE 14TH, at 3-15,  
LADIES' MEETING.

WEDNESDAY, JUNE 16TH, at 7-30,  
MR. PERCY SMYTH.  
Lyceum every Sunday at 3.

**Manor Park Spiritualist Church,**  
SHREWSBURY ROAD

SUNDAY, JUNE 13TH, at 11, Service for  
Spiritual Development and Healing,  
MR. MEAD.

At 3, LYCEUM.  
At 6-30, MRS. GRACE PRIOR.

THURSDAY, JUNE 17TH, at 8,

**Plaistow Spiritualist Society,**  
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, JUNE 13TH, at 6-30,  
MRS. N. BLOODWORTH.

MONDAY, at 8, MR. H. WRIGHT.  
WEDNESDAY, at 3, MISS L. GEORGE.

**Richmond Spiritualist Society,**  
THE FREE CHURCH, ORMOND ROAD,  
Opposite Richmond Bridge.

SUNDAY, JUNE 13TH, MRS. E. A.  
CANNOCK.

WEDNESDAY, JUNE 16TH, MR. H.  
WRIGHT.

**Woolwich & Plumstead Spiritualist  
Church,**

INVICTA HALL, CRESCENT ROAD.

SUNDAY, JUNE 13TH, at 11,  
OPEN CIRCLE.

At 3 and 7, REV. GEORGE WARD.  
Open Circle after Service.

THURSDAY, JUNE 17TH, at 8,  
MRS. PODMORE.

SUNDAY, JUNE 20TH, at 7,  
MRS. M. CROWDER.

**London Central Spiritualist Society**  
(SPIRITUALISTS' RENDEZVOUS),

W. H. SMITH MEMORIAL HALL, 4,  
PORTUGAL STREET, KINGSWAY, W.C.2.

ON AND FROM FRIDAY, JUNE 11TH,  
The WEEKLY MEETINGS will be re-  
sumed in FURNIVAL HALL, FURNIVAL  
ST., HOLBORN, E.C., 7 to 9.

Music, Social, Addresses, Clairvoyance,  
Enquiry.

FRIDAY, JUNE 11TH, MRS. NEVILLE.

**Society Advertisements.**

**Ilford Psychical Research Society**  
ASSEMBLY ROOM, BROADWAY CHAMBERS

Hon. President:

SIR ARTHUR CONAN DOYLE, M.D., LTD.

SUNDAY, JUNE 13TH, at 7,  
MR. R. G. JONES.

THURSDAY, JUNE 17TH, at  
Ladies Meeting, MRS. CONNOR

FRIDAY, JUNE 18TH, at 8,  
MADAME C. IRWIN.

SUNDAY, JUNE 20TH, NURSE  
GRAHAM.

Lyceum every Sunday at 3.

**Stratford Spiritual Church,**  
IDMISTON ROAD, SIXTH TURNING DOWN  
FOREST LANE, GOING FROM MARTIN  
POINT STATION.

SUNDAY, JUNE 13TH, at 6-30,  
MR. and MRS. SMITH.

MONDAY, JUNE 14TH, at 8,  
Committee Meeting.

WEDNESDAY, JUNE 16TH, at 8,  
Ladies' Meeting, MRS. GOLDEN.

THURSDAY, JUNE 17TH, at 8,  
MR. W. E. WALKER.

SUNDAY, JUNE 20TH, at 6-30,  
MR. G. PRIOR.

Forward Movement at 11.  
Lyceum every Sunday at 3.

**The British Magnetic Healers' Association**  
21, MANOR STREET, ARDWICK GREEN  
MANCHESTER.

will hold **Public Healing Meetings**  
On SATURDAY and TUESDAY EVENINGS  
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A Hearty Invitation to all

MR. VERNON will Diagnose Disease  
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Medium wanted from Bath District.  
For further particulars apply to  
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